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HOME AND FOREIGN FIELDS

JULY 1934

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HOME AND FOREIGN FIELDS

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JOHN L. HILL, *Editor*

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Baptists and Religious Liberty

G. W. Paschal, Dean, Wake Forest College, Wake Forest, North Carolina

ALTHOUGH the doctrine of religious liberty is implicit in the teaching of Jesus it was not until the Bible had become an open book that it was contended for. To the English Baptists, who were gathered into churches early in the seventeenth century, belongs the honor of having first in modern times conceived clearly the nature of religious liberty and of having promulgated their conception in a Confession of Faith. It is inherent in the nature of Christianity as Baptists understand Christianity, for it is only a corollary of the great doctrine of the competence of the individual with God, which is fundamental in Baptist faith. Furthermore, as I hope to show in this article, whatever advance and acceptance religious liberty has made is largely due to the Baptists.

From their beginning the English Baptists saw that religious liberty has a twofold aspect; first, the church must not go out of its realm and interfere with the rightful claim of the state for the services of its citizens; second, the state must not interfere in matters of religion and religious beliefs of any of its citizens. The citizen must be loyal to the state under whose protection he enjoys life, liberty, and the pursuit of happiness; in the spiritual realm the citizen must be free to follow his own conscience; for church and state alike were ordained of God, and under God each was supreme in its own realm. This twofold nature of religious liberty the Baptists sought to set forth in their first public declarations.

Under the separation of church and state for which we contend, said the Baptists, a Baptist may be as good a subject as any other citizen. We do not, as do the Anabaptists and Menmonites, invade the realm of the state and make it a matter of conscience not to serve the state in peace and war and take oaths and pay just tribute for its support. In the General Baptist Confessions of 1611, 1651, 1660, and 1679, the makers declare that the officers of the state may be members of the church of Christ and that members of churches may perform all duties as citizens, taking "oaths in a just cause for the deciding of strife." They also declare that they are ready at all times to vindicate the civil power "not only with arguments of sound reason, but also with our estates and lives; that righteousness may reign and vice be overthrown without respect of persons." They are ready to support magistrates, "paying all lawful and reasonable custom, and tribute to them, for the assistance of them against foreign, domestical, and potent enemies." In the confession of 1679 the right of unrestricted marriage according to the laws of the realm is also recognized.

It was this aspect of religious liberty that the early Baptists thought necessary to emphasize rather than the other. They were seeking to disarm the hostility of those who thought that the Baptists were the successors of the Anabaptists of Münster with all their excesses; and with such declarations they gained the praise of such churchmen as Jeremy Taylor; they also gained much favor with the people and before a half century the Baptists were more numerous in England than any other dissenters.

Nor has this aspect of the religious liberty been unknown in America. In the fundamental laws of Rhode Island, the Baptist colony of Roger Williams, care was taken to say that its citizens were ready to serve the state in peace and in war. Furthermore, in the address given out by the Southern Baptist Convention in 1845, the year of its formation, the same doctrine is reverted to in these words:

"Our objects, then, are the extension of the Messiah's kingdom, and the glory of our God . . . in the promotion of which, we find no necessity for relinquishing any of our civil rights. We will never interfere with what is Caesar's. We will not compromise what is God's."

It is, however, the second aspect of religious liberty of which we usually think in using the term "religious liberty," to wit: that the state must not meddle in affairs of religion. This doctrine had had its martyrs before the rise of the English Baptists, but it was by them that it received its clearest expression and was most powerfully preached. Already as early as 1615 two tracts by Baptist writers appeared which have been republished in *Tracts on Liberty of Conscience*. Together they form a full statement of Baptist principles and as good an exposition of the reasons for religious liberty as can be found anywhere. They are also pleas for freedom from persecution. Such pleas continued to be made by English Baptists during the greater part of the seventeenth century.

Thus the Baptists became the champions of religious liberty in England and they were the only champions. They had a long and hard fight to gain acceptance to it. King James the First, who had declared in 1604 that he would make dissenters conform or harry them out of the land, paid no attention to the pleas of the Baptists. Under King Charles the First from 1625 to 1640, the High Commission Court under Archbishop Laud was established for the express purpose of punishing and extirpating Non-conformists. In the period of the Long Parliament, 1640 to 1653, the Presbyterians were predominant and were no less intolerant of liberty of conscience than Laud and

Stafford had been, and passed several laws in support of Presbyterianism, one of them, says Crosby, the Baptist historian, was as cruel as the Popish law "On Burning Heretics." During the Protectorate, he it said to Cromwell's credit, persecutions ceased, but with the Restoration of 1660 they began anew; not a few paid for their faith with their lives and thousands of Quakers and many Baptists were kept rotting in English jails, among them John Bunyan, who lay in Bedford jail for twelve years.

In the meantime, however, the justice of the Baptist position had affected the minds of the great English middle classes, who revolted at the persecution of men who had in peace and war proved loyal subjects of the state. Accordingly, one of the first cares of Parliament after the glorious Revolution of 1688 was to pass the Toleration Act, which provided England with that measure of religious liberty that it now enjoys. But to this day religious liberty lacks in England that completeness that it has in America. The Church of England as the Established Church has certain rights and immunities enjoyed by no other church or communion.

It has been in the United States that religious liberty has most nearly attained perfection. And here, too, it

has owed its general acceptance largely to the Baptists. It was the Baptist colonists with Roger Williams as their leader, who settled Rhode Island in 1636 and established "a pure democracy, which for the first time guarded jealously the rights of conscience by ignoring any power in the body politic to interfere with those matters that alone concern man and his Maker."

The early colonists of the Carolinas had come under the express guarantee of religious liberty, which in 1665 the Lords Proprietors were promising in the hope of attracting from England many who had adopted the great Baptist doctrine. Religious liberty was also guaranteed in the frame of Government of Pennsylvania, of 1682. For many years before the year 1700 there was statutory religious liberty in Maryland also. It was different in Virginia, where the Church of England was established and where Baptists and Quakers were, as early as 1660, made subject to fines and whippings and even death if they persisted in remaining in the Province. It was different also in Massachusetts which banished Roger Williams for preaching the gospel as he believed it, and which in 1651 whipped Obadiah Williams, a Baptist, for preaching with-

(Continued on page 15)

Am I a Loyal Christian Citizen?

R. N. Daniel, Dean, Furman University, Greenville, South Carolina

THE editor has asked me to have an interview with myself and write out for the readers of HOME AND FOREIGN FIELDS my answer to the question, "Am I a loyal Christian citizen?" If I had thought that he wished me to confess in print my shortcomings in respect to loyal Christian citizenship I should not have agreed to write. Let me admit here and now my failure to measure up to the standard. I take it, however, that what he wants is not confession but a brief discussion in a personal vein of a subject that should appeal to every thoughtful Christian man or woman.

Citizenship is defined as "the state of being a citizen"; and a citizen in perhaps the commonest significance of the term means "a member of a state; one who owes allegiance to a government, and is entitled to protection from it." A Christian citizen has taken on the obligations that go with committal to Christ. These obligations have a distinct bearing upon every relationship sustained by the citizen to the social group of which he is a member. I propose to ask myself—and in so doing to ask you—what my obligation to Christ requires of me in a few of the responsibilities of citizenship. If I meet this obligation I am a loyal Christian citizen; if not, I am a very poor sort of Christian and probably not a very good citizen either.

I ask myself what my New Testament has to say about such responsibilities as sharing in the support of government, participation in the determination of policies of state, and so forth. Jesus said on one occasion, "Render to Caesar the things that are Caesar's, and unto God the things that are God's." I suppose he meant to say that I ought to pay my taxes. As a loyal Christian citizen I must do this in obedience to him. If I act in this spirit, I cannot be a tax-dodger. He would never approve of any

shrewd scheme by which I might avoid carrying my fair share of the costs of government.

The ballot lays upon me the responsibility of sharing in the determination of governmental policy. Of course I can refrain from registering and thereby make myself ineligible to vote. But if I am a loyal Christian citizen, can I neglect assuming such a responsibility? Obviously, I cannot. Not only must I vote but I must give my best thought to candidates and measures so that my vote shall represent consecrated intelligence. We are hearing a great deal of the failure of democracy. Socrates, according to Plato, pointed out that democracies tend ultimately to become inefficient and to be transformed into dictatorships. There has been abundant evidence in recent years that our American democracy is in danger of just this transformation. Suppose it comes? Will not the failure of the great "American dream," as Mr. James Truslow Adams calls it, be laid at the doors of the intelligent Christian citizens who failed to do their duty and left the determination of policies to the ignorant and the selfish?

But I must go beyond paying taxes and voting. Paul enjoins Christians to pray for rulers and to be obedient to the civil authorities. A loyal Christian citizen will pray for the men who are carrying the burdens of executive, legislative, and judicial responsibility. When Woodrow Wilson thrilled us with his first inaugural, he reminded us that he was looking for support to the type of citizen about which we are thinking.

"This is not a day of triumph; it is a day of dedication. Here muster, not the forces of party, but the forces of humanity. Men's hearts wait upon us; men's lives hang in the balance; men's hopes call upon us to say what we will do.

"Who shall live up to the great trust? Who dares fail to try?

"I summon all honest men, all patriotic, all forward-looking men, to my side.

"God helping me, I will not fail them, if they will but counsel and sustain me!"

What better way to sustain the leader than to bear him on wings of prayer to the throne of Infinite Wisdom?

As a loyal Christian citizen I must be very conscientious in the matter of obedience to law. We are beholding an orgy of crime—robbery, kidnaping, murder—but the list is too long. I am not robbing or kidnaping or committing murder. But am I obedient to law? How about the speed at which I sometimes drive my car? Am I careful always to have my car under such control that I am never a menace to life—the life of some man, woman, or child, or my own life? The law, for all its imperfections, is worthy of our deepest respect. Said Richard Hooker in the sixteenth century:

"Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world, all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power, both angels and men and creatures of what condition soever though each in a different sort and manner, yet all with uniform consent, admiring her as the mother of peace and joy."

How much more of peace and joy there would be among us if men had only been willing to obey the law that was written into the Constitution after decades of effort, to free us from the curse of liquor and the liquor traffic!

The welfare of others is of paramount importance to the loyal Christian citizen. He will not be content, therefore, with the discharge of such duties as paying his taxes, voting, praying for rulers, or even with obedience to law. He will respond to the call of those non-governmental, co-operative enterprises which have as their objective the betterment of the general life of the community such as Parent-Teacher Associations, Community Chests, and the Red Cross. If he is an acceptable public speaker, he will not lack opportunity to participate in making an appeal for these agencies. Often he will be called upon to have a part in canvassing for funds, and always he will have the

privilege of making his own contribution. As a loyal Christian citizen I remind myself that I must never be a shirker when an enterprise that challenges my concern for my community appeals for help.

Any attempt to answer the question of this paper would be incomplete if it left out of account the responsibility of the loyal Christian citizen to make of his daily work a form of Christian service. What does my work mean to me? Is it drudgery—a painful routine—to be pursued on peril of starvation for my family and myself if it is not done? Or is it a glorious opportunity to make a contribution to society which shall add to the joy, the beauty, the significance of life? After all, I think the great test of loyal Christian citizenship is in these questions. Principal L. P. Jacks, of Manchester College, Oxford, in his book, *Constructive Citizenship*, tells of a beautiful astrolabe, the work of a Mohammedan artificer, bearing an inscription which runs as follows:

"This astrolabe is the work of Hussim Ali, mechanic and mathematician and servant of the Most High God. May his name be exalted throughout the Universe!"

What an ideal for any man's work! Principal Jacks remarks that the industrial version of morality is in that inscription. "'Mechanic and mathematician' betoken the skill and the competence on which it reposes: 'servant of the Most High God' the excellence to which it aspires." My daily work, if it approaches the ideal of a loyal Christian citizen, must be done well, must aspire to that excellence which is an evidence that God is with me in the doing of it. Then no matter how humble it may be it will be glorified, for it will be God's work as well as mine. Society lays upon each of its members the responsibility of contributing his labor to the general welfare. Christianity lifts that contribution to the level of a holy service.

Am I a loyal Christian citizen? The answer lies in my attitude toward all my social responsibilities, but I think above all else in my attitude toward my daily task. If I am honestly striving to make it holy unto the Lord, if in loyalty to him I am seeking to do my part in the general plan, then I may cherish the hope that I am making progress toward the ideal of loyal Christian citizenship.

Come . . . Learn! Go . . . Teach!

COME—Learn!"

So said my Lord to me!
And long I tarried in His school,
That I His truth might see.

"Come—Learn!"

I cried at length, "How long?"
And then with tenderness He said,
"Till you learn strength and song!"

"Learn—Teach!"

The cycle endless is!
The more I learn, the more I teach;
The glory ever His!

"Go—Teach!"

Again His word came swift—
And I awoke from dreams to deeds,
To tell men of His gift!

"Go—Teach!"

And thus His love proclaim,
O'er earth and sea, to man and child,
In every age the same!

—Ernest Bourner Allen, in *The Master of Men*.
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EDITORIALS

FOREIGN MISSIONS VINDICATED.

IF missions required human vindication, a glance at the picture of our new missionaries would supply it at once. Many of these fine young people are known to practically every reader of this journal; the facts concerning each one of them may be obtained elsewhere; we simply want to pause a moment before the picture, and renew our faith in youth and rekindle our passion for a lost world. If any one harbors the slightest suspicion that missionaries are inferior persons, let him consider this group. Youth, of course, is the impressive characteristic here; but it is educated, cultured, consecrated, purposeful youth that we look upon. These young people are products of our best Christian homes, they are graduates of our standard universities and colleges, they have had graduate and professional training, they have already distinguished themselves in the fields of service for which they have made preparation, they are radiantly happy because God has accepted them for special service, has heard their prayers, and has in his own good time opened the way for the realization of their dreams. There is not one in the group who could not continue to shine in beautiful service in this country; they are obeying the call of him to whom they have dedicated their lives and their all. What a privilege to have a part in co-operating with God to bring the whole world to a knowledge of him. From the human standpoint the acceptance of the challenge of these young lives by Southern Baptists is a vindication of foreign missions, and we trust is but the beginning of aggressive advance all along the line.

HOME MISSIONS PASSING?

THE CHRISTIAN CENTURY, a most vigorous and influential weekly, comes out editorially to urge the abandonment of denominational home mis-

sions on the ground that there are 85,000 superfluous churches in the United States, and therefore not another church of any denomination should be built. Of course, such a position is predicated upon the idea that the sole business of home missions is church extension and maintenance, and that the superfluity of churches is uniform throughout the nation. Neither branch of this idea can be maintained. The South is lamentably underchurched; vast areas are absolutely without church influence, and even larger areas have very poor church facilities. Every reader of these lines has personal knowledge of the truth of such a statement. If church extension and maintenance were the only function of home missions, there would be the necessity for home mission work in the South beyond any date that a contemporary could name. But such a service has never been the only or even the principal business of home missions in the South. Evangelism, work among Negroes and Indians, ministry to the foreigners in our territory, to say nothing of the many other missionary and benevolent calls on every hand,—these activities have demanded and received in large measure the cooperation of Southern Baptists. The further industrialization of the South and the operation of a planned economy in certain sections make absolutely imperative a most aggressive home mission program. Regardless of the positive opinions of highly respected authorities, Southern Baptists have not the remotest idea of abandoning or even of curtailing their home mission activities.

A HEARTENING CONVENTION

WE have never known Southern Baptists so united as in their praise of the recent session of the Convention. Every one seems to be saying with the Psalmist, "he hath put a new song in my mouth, even praise unto our God." The Convention, therefore, must have been a spiritual feast. Our people came together in great throngs, expecting to meet God, to praise him for his blessings and mercies, to offer themselves in new dedication to his service, and to receive at his hands fresh assurance of his love and leadership. These expectations were realized abundantly, as always when God is given a chance. Of course, such a meeting was not an accident. President Dodd for a whole year had given himself intelligently and sacrificially to the work of the Convention, spreading optimism, confidence, courage, faith throughout the constituency; the marvelous achievements of the W.M.U. had inspired every State with a new note of triumph; the appointment of a large group of superior young people as new foreign missionaries had sent a thrill from Maryland to Arizona and back again; Chairman Lee, of the Committee on Order of Business, had deliberately made provision for inspirational messages by representative brethren from all over the South, many of whom were making their first appearance before the Convention; the spirit of the Convention was the direct result of these efforts and others and of the prayers of hundreds

of thousands of loyal Baptists. We do not believe God has had anything to do with the terrible slump that we have experienced; he has been ready at all times to lead us on whenever we should be willing to accept his leadership. We rejoice that our people everywhere are showing a disposition to let God have the right of way in Southern Baptist affairs; we hail with keenest delight the prospect of gloriously enlarged service all along the line during the coming year.

BAPTIST CONTROL

EFFICIENCY in a democracy depends upon the intelligent co-operation of its members. Calls for light on denominational programs and policies are never out of order; information, even to the minutest detail, is available at the hands of all denominational servants, for our Baptist democracy makes our leaders our servants. We have the honor of the personal friendship of our great leaders, and there is not one of them that has any ambition to do anything except to carry out the will of God in service. It is human nature to emphasize what appears to be inefficiency in administration rather than to accept responsibility locally and to set about to build from the ground up. Our leaders at home and abroad are utterly dependent upon the action of the individual church, for the local church is the controlling body in our denomination. To be specific, all of us rejoice at the apparent upward turn in our gifts this past year. However, the results of the expert statistician's inspection of our financial record are not so reassuring. We are informed that about eighty-five cents out of every dollar given by Southern Baptists last year went for local purposes and that state, Southwide, and world causes were compelled to divide the remaining fifteen cents among themselves. Of course, our problems can't be solved so long as such glaring inequalities obtain. Such a state of affairs is conspicuous proof of the helplessness of president, executive committee, secretaries, and boards, for no one of them nor all of them put together can do one thing to correct this situation, except as he exerts his influence as a member of a local church. The local church controls. It is not one bit too early for individual Baptists everywhere to begin to busy themselves to see to it that funds coming into the church treasury are distributed equitably among the causes dear to our Lord. We would not be dogmatic, but we do not believe that any church can expect the blessings of God upon its labors if that church takes no practical knowledge of the needs of a lost world. The funds of the treasury, whether large or small, should be shared; only in this way may we ask God to multiply the funds.

BAPTIST PRIVILEGE

THE scriptural doctrine of the complete autonomy of the local church carries with it the high and holy privilege of voluntarily witnessing for Jesus to the ends of the earth. Such a privilege should be claimed by every church in the Convention; it cannot be dele-

gated, it cannot be superimposed in the form of a requirement by any overhead organization; it must be claimed voluntarily, joyously. Just now there comes with demonstrated commendation the appeal of the Co-operative Program, which is the method by which Southern Baptists together are carrying out the Great Commission of our Lord; it is the regular, systematic, constant means of support for every Southwide and every worldwide cause fostered by Southern Baptists. Upon the success of this program, humanly speaking, depends the welfare of every interest dear to our hearts, and, we believe, infinitely more dear to the heart of Christ. There isn't a church in the Convention that cannot have some part in this challenging undertaking. Then there is the emergency appeal of the Hundred Thousand Club which seeks to enlist one hundred thousand Baptists who will give, over and above their regular contributions, one dollar a month to be applied toward the payment of the debts on our Southwide agencies. To accomplish this purpose, relieve us of the burden of debt, and release for productive purposes the enormous interest charges, it is necessary that the Club average about four members per church. Simple, isn't it? In the meeting of the Budget Committee or in the regular business session of the local church, we can see some consecrated member rise and we can hear him say, "Brethren, our membership is not as large as some other churches and our material resources are not as great, but we love our Lord and we are precious in his sight. For the satisfaction of carrying on his work and for the happiness of co-operating with our brethren, I move that a liberal portion of our budget go regularly to the Co-operative Program, and that a committee be appointed to solicit memberships in the Hundred Thousand Club; our church must share the blessings of these great tasks." We can hear some hearty seconds, and somehow we can sense from the atmosphere of such a meeting the conviction that now is the time to stress Baptist privilege. So may it be throughout the South.

BAPTIST HAPPINESS

BAPTISTS ought to be the happiest people on the earth, and they will be when they learn to use the keys to happiness that are within easy reach of every Baptist. There is no happiness for any Baptist who is consciously living contrary to or outside of the will of Christ; the individual life must be merged completely into the life and will of Christ. This is tremendously important for Baptists because denominational life is determined by the individual lives of individual Baptists. Then Baptists can't be happy without love in their hearts for all men, and particularly for one another. In fact, we are almost justified in the assertion that this is obvious proof of our salvation (1 John 3: 14). Loving one another, in honor preferring one another, in zeal and consecration and intelligence and service striving to excel one another in carrying out our Master's will, Baptists become a happy, conquering host.

Appraise or Be Appraised

Missionary Charles A. Leonard, Sr., Harbin, Manchuria

WHEN a family in distress comes to a missionary for assistance, the servant of God must decide one of two things: Is there really need; and if so, then what is his duty thereto? If considerable effort or financial obligation is involved, human nature then begins to suggest suspicions that perhaps the need is not so great after all. If one wants to find excuses for not lending assistance, one can usually find them, but the circumstances judge the man as truly as the man must judge the situation.

MISSIONS APPRAISE

At the beginning of the depression, when funds for the Lord's work began to drop off, Christian men of means were immediately confronted with a similar situation. The great mass of former contributors reached the bottom, where they could give almost nothing. Those who still had money realized that a situation was arising which demanded greater obligations if the work of the Lord was not to suffer. But it is frequently easier to hear the call of human nature than the call of God. A Y.M.C.A. secretary in America wrote out that men of means were beginning to question whether missions and Y.M.C.A. work were really worthwhile, that a situation had arisen when men were really being judged in a new and deeper way as to their real obligations. There immediately arose the old custom of finding excuses. It was a case of *appraise or be appraised*. Word then came that there was to be an appraisal commission.

Was selection of the Commission of God, or was it an appeal of human nature to shift responsibility? Perhaps there was a measure of both in the movement. Every young man called to the foreign field faces the same question. An alibi is not hard to find; but joy, usefulness and satisfaction come in the end to the loyal, to the faithful. Jonah doubtless assured himself that what the heathen had was good enough. But, my dear brethren, these people here in China are lost and eternally lost without Christ. Hardshell doctrine is usually an excuse—neither conviction nor honest belief.

There were certainly men of God in its origin, but alas, as is generally now accepted, the messengers of the Appraisal Commission went far from the real purpose of missions both in their investigations and in their final recommendations. In connection with the movement, which has become one of significance to the great foreign mission enterprise, we have thought of an incident in the history of China. An emperor was impressed to send messengers into a far country, where, he understood, there was a religion which would result in bringing happiness, intelligence and blessing to his people. Unfortunately he chose the wrong men; they went to India and not to Palestine, bringing back Buddhism instead of the true religion of the living God.

The present world condition and the critical situation of the great mission enterprise challenge the intelligence, loyalty and faithfulness of Christian people everywhere. It is largely a case of situations and conditions judging us, with the consequent necessity of our determining what we are going to do about it.

However, it is this very phase of the situation that is most hopeful, for it is going to make better and stronger men and women of all who fairly and bravely meet it. These become the victors. But this very situation is proving the "rising and falling of many in Israel."

From this standpoint I should like to add these lines to the much-discussed Report of the Laymen's Commission. So far, we have seen no discussion of this phase of the Report.

Let us consider the great foreign mission enterprise in relation to what it has done for individuals and the world at large in modern times; what it is doing today and our individual relation and obligation thereto.

This is the great question which should concern every faithful follower of the Lord Jesus, to whom was spoken the greatest command of the greatest King: "*Go ye therefore, and make disciples of all the nations*"—disciples of no other than Christ himself. Let each of us look at himself or herself in relation to this great obligation. We missionaries had to face it. It becomes in a special way the renewed duty of every follower of Christ to do this today, for his Master's cause is jeopardized.

The reader may recall the story of a party of sight-seers visiting a famous art gallery. When criticizing the great paintings the carekeeper stepped forward to remind the visitors that the pictures were judging them, rather than they judging the great paintings. It is so much easier to criticize than to turn the searchlight upon oneself.

We missionaries sometimes stand appalled when we realize how inadequate we are in relation to the magnitude of the task—how unworthy and incapable! This is *our* relation to the great mission enterprise: thus we are appraised.

The matter of personality naturally enters largely into the discussion. Unfortunately not many great and noble have been called. It seems that God has indeed chosen the weak things to confound the great. Carey, Livingstone and others were insignificant men to begin with. God and their work made them great. To just what extent the "weak things" confound "the great" depends largely upon God's use of "the weak" and their faithfulness to their Lord. The *gospel* is "*the power of God*."

It is not so much the missionary's capability or personality that constitutes the main consideration just now. Rather, is it not a case of the whole great mission enterprise and its purpose judging God's people today? This is the reader's relation to the enterprise.

The cause of missions is so great, so noble and so good that it must now be considered by every child of God—conceived, as it were, in the mind of God even before the foundation of the world. It is so great in its message and content that it is far above, and supersedes every other enterprise and every other religion. No loyal follower of the Master can afford to shift the issue at this time, when now, as never before, each of us is called upon to do his duty.

A CONCEPTION OF THE MISSIONARY TASK

Permit a few more lines relative to personnel. We missionaries are not the end, but only the means: "Not my

will, but thine"—"harmless as doves"; and we should be "wise as serpents," but, alas, many of us are not.

"A bruised reed shall he not break," but such strength of character, vigor and power did he have! We sometimes find consolation in reminding ourselves that the "baser metals" are the most useful, and that Christ's commendation was of the faithful, not of the brilliant. In Paul's letter to the Ephesians, that concise description of the Christian, those who are "faithful" are called "saints."

It would not be right for one to pick up a piece of pig iron, or select a few ordinary workmen in a great automobile factory and judge the finished product, a beautiful, efficient automobile, thereby; or judge the great organization by a single, or even a few, workmen. People in the homeland—not even those who come here for a while—are not able to know the fine, sterling, magnificent native Christians whom we are privileged to know.

Some years ago when home on furlough we were reminded that a denominational leader was lamenting the apparent scarcity of great outstanding missionaries, such as existed in the early years. He showed a misconception of the missionary's real purpose and work today. This is just what we do not want to be: *outstanding*. This brother should praise the Lord, as we do, that the standard of missionaries sent out, and their numbers, as well as the forms of service, are now such that we no longer need to be great, except in the sense as described by our Lord—in humble service. Greatness consisteth not in distinctiveness. We do not need, nor could there be, any more Livingstones. The unexplored areas have all been opened, the untrodden paths have been trod. We can now be only faithful "followers in their train," but, I contend, in closer, greater forms of usefulness,—even more effective than they in winning souls to our God.

Who would hail with praises today some fellow who made a trip across the Western plains, planted a flag upon a mountain peak and exclaimed to the world: "Behold, I have discovered the great Pacific Ocean!" He would appear as ridiculous as the fireman of a certain oriental country who, while smoke is rolling upward in clouds and great tongues of fire literally licking the heavens, stands by holding his red flag high in the air to indicate to the firemen where the fire may be found.

Then, too, so many really distinctive things are being done these days in the great mission enterprise that they cease to be distinctive any more. For instance, the Word of God has been translated into more than eight hundred different languages and dialects! Yet we never hear this marvelous achievement mentioned except by some colporter or missionary selling Scriptures far out on some frontier part of the world, where such achievements are still regarded as significant. Think of the tremendous work, intelligence, scholarship and faithfulness to a task required to accomplish this. Much of this work, which has been done in recent years, required more intelligence, effort and scholarship than the more well-known accomplishments of making the first translations of the Bible into the great oriental languages. In more recent times where the Bible was put into some dialects or languages, it actually became necessary for the missionary to make a written language for the people in addition to putting the Scriptures into the difficult spoken language. Frequently expressions had to be created and taught the people, whereas in the older languages there were already in

existence expressions admirably adapted to biblical truth.

Let it be borne in mind that if the missionary desires to be great in the sense that Christ defined greatness, "the servant of all," he must at the same time maintain the spirit of John the Baptist, who declared: "He must increase, but I must decrease." True missionaries are today magnifying Christ as truly as did those called great. Blazing the ways was spectacular and appealing to the multitudes, but the harder task of keeping oneself in the background and Christ and the cross before lost men may not be so easy. Yet this is the more important task, that for which John was sent, that for which the apostles gave their lives, that for which true missionaries strive today. The plodding missionary who is training native leaders, some of whom become even greater leaders among their people than he, and those who are inspiring and leading native groups to do for themselves what the missionary might do with distinction to himself—these will have a greater reward than the few who gain some distinction.

These lines are being written aboard train as we travel from one end of Asia to the other en route to the homeland. It was a great accomplishment: building of the great Trans-Siberian Railway. But this was not done by one man. In Moscow there were those who planned it, but the greater task was by those who surveyed the line across this wide wilderness, laid the track, tunneled the mountains, and spanned the rivers. We are building a highway for our Lord; but we must follow his plan.

Again, we have reached the place in our foreign mission enterprise where there must be real team work. Co-operation is necessary. The missionary who cannot work with others, he who would have his own way, or demand to "sit at the Lord's right hand," is considered a misfit. This is an age of team work, a time when each is supposed to do his "bit," but, believe me, it's more than a bit, if one meets even half the tasks which present themselves. We should rejoice that the great mission cause has reached this stage in its development, that there are now sufficient missionaries for co-operative work, that the missionaries and native Christians are working together so beautifully, and that God's people may go forward as a great army, not simply as individuals in individual tasks, though there are plenty of these.

Get into the swing, my brother, my sister—every child of the living God—and assume your part in this great undertaking. It is a great privilege indeed. Throw yourself unreservedly into the co-operative work of Southern Baptists. Join the One Hundred Thousand Club and help lift the debt from your Master's work.

The greatness of the task challenges you. It is too great for the conception of some. Their faith is insufficient. They would compromise, but we will not. Their suggested compromise is because they lack spiritual vision. It is because they have not the spiritual conception of those actually engaged in the great task of world evangelization, the establishment of the kingdom of God.

The great foreign mission enterprise—in its conception, its purpose, and its results—appraises God's people at this time, when the financial needs, the critical world situation, man's lost spiritual estate, encouraging results of missions, and possible early return of our Lord stand out in such relief. Let each face his obligation squarely. Be loyal to the task, loyal to your best self and loyal to your God and Master!



R. T. Bryan



Mrs. R. T. Bryan

Scriptural Increase in China

R. T. Bryan and Mrs. Bryan (Mamie Sallee), Missionaries, Shanghai, China

WE spent most of our time during 1933 being pastor of Sallee Memorial Church, and principal of Ming Jang Boys' School and Eliza Yates Girls' School. One of our old missionary lady friends said to me one day, "Dr. Bryan, I hear that you are the principal of a girls' school." She seemed to feel that it was rather ridiculous. She had not heard that Mrs. Bryan was the real pastor and principal. The Chinese have a saying, "Having name without reality."

SALLEE MEMORIAL CHURCH

This church was organized eight years ago. The 12,000 U. S. gold building was given by the Sallee family in memory of Father and Mother Sallee, and was dedicated on R. T. Bryan's seventieth birthday.

It is largely a school church, and we have two special eight-day meetings each year in April and November, in addition to the regular services. In 1933 we baptized 42 in April and 32 in November. Many more gave in their names as believers in Christ. Some joined other churches and others were kept from joining any church by their parents.

The church has 420 members, many of whom have graduated from the schools and are now scattered all over China. We are here truly working for all China, and some of our students are filling high places in the Chinese Government.

The church choir and orchestra, of which Mrs. Bryan is in charge, are becoming popular in Shanghai and are often invited to help others. One of the best of many good mission results so far is the introduction of Christian music into China. The young people can and want to learn music, both vocal and instrumental, and many of them are taking music lessons and paying extra for them. Music gives our young people an attractive opportunity for service, and attracts and interests many listeners. It

is the drawing card for all of our many and varied religious services.

Our orchestra leader, a young man, plays many musical instruments and especially the flute. He and our leading violinist were invited recently by the American Ladies' Club to play at one of their meetings, and their music was greatly complimented and appreciated. R. T. is happy to be a partner with M. S. in playing and singing the gospel into the hearts of many of China's young people. Twelve members of the orchestra (some were absent) with violins, flute, piccolo, trombone, drum, bells, xylophone, and so forth, led the music at the morning school prayers, today. The music was attractive and inspiring.

The Sallee Memorial Church has never asked for any help from the Foreign Board. Our being pastor without salary makes self-support easier for them. We are very fortunate in having many good and efficient co-laborers and helpers in the missionaries, Chinese teachers and students, and visitors, which fact makes it easy and pleasant to do what is left of the church work. If we are not a very good pastor, we at least require no salary, and that may account in some part for the church's unwillingness to call a Chinese pastor, a thing which we have urged them several times to do.

Missionary work has progressed so much and so many efficient workers have been trained that we are not now so much in demand as in former years. We have progressed ourselves out of many jobs, and rejoice and praise the Lord for helping us to thus decrease like John the Baptist. However, we still have work to do.

PASTOR OF CHURCH AND PRINCIPAL AND TEACHER OF
MING JANG AND ELIZA YATES SCHOOLS

Eighty-six years ago the Old North Gate Church was organized by Dr. and Mrs. Matthew T. Yates and co-laborers. After Dr. Yates' death his Chinese co-laborer,

Rev. Wong Ping San, became pastor. After his death another Pastor Wong was called, and following his death the church called R. T. Bryan to be pastor until a suitable Chinese pastor could be found. We try to have Chinese pastors, if wise and possible.

The church paid Pastor Bryan about ten dollars a month, the Chinese pastor's salary at that time. He used this money to employ a Chinese teacher and in the vacant Chinese parsonage for a schoolroom began Ming Jang Boys' School with twenty-four students thirty-five years ago. Eliza Yates Girls' School was also begun about the same time with five little girls in a servant quarters room by Sister Lottie W. Price, now in heaven.

We are not writing history, so we must jump over many years. Suffice it to say, these two little mustard seeds have grown into two trees. They now *each* have grounds and buildings worth one hundred thousand dollars. The two schools have thirty teachers and before the Japanese-Shanghai war in 1932 had five hundred students. They have received no money from the Foreign Board, except for missionaries' salaries, for twenty years. Seven of the buildings were built with surplus funds from tuition, and we still have a small emergency fund.

The schools are located on opposite sides of the Baptist Compound near where the Japanese war was fought in the spring of 1932. Because of this war the missionaries were ordered by the Consul General to come into the Foreign Concession. The schools were closed for six months. One hundred Japanese cannon balls fell in the Compound. Twenty-five of them struck school buildings and damaged them two thousand dollars. These damages were repaired out of our emergency fund which we were fortunate in having saved when the schools were normal with five hundred students.

We were asked by the Shanghai Station in the autumn of 1932 to reopen the two schools. There were many rumors that the Japanese were coming back to fight again which made many students afraid to come out to the Baptist Compound. We opened with two hundred students. Next term, in the spring of 1933, three hundred came, and in the autumn four hundred came. One result of our work in 1933 was an increase in our student body from two hundred to four hundred—one hundred per

cent quantity increase, for which we thank God and take courage for 1934. We hope that our quality increase is equally as great. Of the church baptisms of seventy-four, three-fourths of them were students of the two schools. More than another seventy-four claimed to have accepted Christ as Saviour. Two Summer Conferences were held on the Compound, and many of our young Christians were greatly revived. Some are now volunteers for the Lord's work. One young woman is giving one-tenth of her small salary every month to the church.

One precious result of 1933 in our own hope and faith is that Christianity is now established in China, is here to stay. Despite wars and rumors of wars more young people in China during 1933 than ever before accepted Christ as their Saviour.

We were also principal of a Farmers' Bible School for the first half of the year, but gave that to another missionary, and leave it to him to report that school. We still enjoy teaching the New Testament to these farmer students.

Of course there are many discouraging things and perplexing problems, but our wise and loving Father can manage them better than we, so we turn them over to him. We are often perplexed but never discouraged.

CONCLUSION

We are fighting the battle for religious liberty in China, for the precious privilege of teaching and preaching the gospel without let or hindrance.

We have not registered these Christian schools and thus turned them over to a non-Christian Government. The Chinese Government has promised religious liberty, and we are helping China to keep that promise.

We received many letters from the Educational Bureau urging us to register. About six months ago a representative called on us to urge us to do so. We told him that we had been working for China in helping to create a new manhood and womanhood for nearly fifty years without pay and begged him to let us continue to do so. He took my hand with both of his hands and said, "I know that you cannot conscientiously register—go ahead with your work; we will not stop you nor close your schools."

Pray that he may keep this promise.



Eliza Yates Girls' School, Shanghai, China, which began thirty-five years ago with an enrolment of five little girls

CHINESE RURAL WORK

C. C. Shepherd Djang, Wusih, China

AFTER God had educated and prepared me in the Seminary of the University of Shanghai as a vessel of mercy for his future work, in the summer of 1932, I left Shanghai and came to Wusih on August 1.

In the beginning I was invited to work in the city, but I deeply realized that instead of working there where many ministers have been spreading the gospel, I ought to sow the seed and reap the harvests in the country where there are no churches, or where no ministers have trodden. By the consent of the chairman of the Wusih Station my purpose took shape.

I have been working with Mr. and Mrs. Hamlett in the country. It is a great privilege to visit a number of the out-station churches of the districts of Wusih and Soochow, and the surrounding country. Through my observation and experience many things have impressed me deeply.



C. C. Shepherd Djang, a graduate of the University of Shanghai, and a consecrated co-worker with missionaries in the Wusih field

1. *Our work must be balanced.* The conditions in the country churches are different. Some churches are getting on prosperously only as regards the grown people, but the children are neglected; on the contrary, some churches put the emphasis on children rather than on the grown people. Furthermore, some churches pay more attention to the educated than to the uneducated, and more attention to men than to women. On account of the difference of point of view, there is a difference of emphasis. However, our work should be balanced.

2. *The Holy Spirit is working in the country churches.* Several country churches are nearly dead, and their ministers are pessimistic. But after our evangelistic meetings, the fruits were unexpectedly reaped. In spite of embarrassment, men, women, and children came to the front and knelt down on the cold brick floor in prayer. They gave us their names, and asked for Bibles, and most of them attended the meetings practically every night.

Of late the Christians have begun to realize the need of spiritual food. But most of the country Christians can not read the Bible or sing a song. After studying in the short term Bible school they not only know some characters and sing some choruses, but they also learn how to pray. In one of our Bible schools, all who attended stood to express their willingness to bear the responsibility of witnessing, and knelt in prayer for the coming of the Holy Spirit,—the power—the dynamic which would enable them

to give their witness. Moreover, they stood in promise of keeping the Lord's Day completely—in worshiping in the forenoon and in witnessing in the afternoon. In consequence, they have organized an evangelistic band. Again, they have broken down a wall between two factions, and prayed together and acknowledged their faults.

A woman, daughter of an evangelist, renounced Christianity after she had married a non-Christian. After her husband's death she did all sorts of superstitious practices. Whenever any Christians went to see her she refused to see them. But this time, by invitation to attend the Bible school, she came. Hearing the singing of a hymn, she was seriously struck by her conscience, and said with tears streaming, "For fifteen years I have not heard such a hymn." As she was going back home, thinking about how she had left Christ so long, and that she had not spoken a single word about Christ to her husband, she was so struck by her conscience that her mind was affected. Are not the foregoing facts evidences of the work of the Holy Spirit?

3. *The sheep are wandering about without shepherds.* In some places there are many Christians and a number of enquirers who have no chapel or evangelist. They do not know one another. Even whenever some one is sick, no one prays for him or her; whenever some one dies no one comforts the family. Some Christians and many enquirers had fallen on the paths, rocks, and in thorns. When we went there and urged them to rent a chapel, they were very appreciative and wrote down their contributions for renting a place where they can assemble to worship God.

4. *The country people are in search of evangelists.* In a small village where there was no evangelist, a Christian was sick in bed of a high fever. He had been praying God for a long time for some one to pray for him. When we went to that village to visit with our brethren, we were directed by mistake to that sick man's house. On hearing of our arrival at his home he shouted out with great joy, "Glory to God whom I thank. I have been praying for some one to pray for me."

A woman, possessed of an evil spirit, had sought for relief for a long time. By the recommendation of her Christian relative, she was ready to be enlisted in our city church which is located ten miles from her town. As we reached there we met the Christian, who told us about his relative. We entered that woman's house and had a service in her home, and destroyed the place where she worshipped evil spirits.

5. *The country people are hungry and thirsty for the Word (Logos).* Numerous villages have no evangelists' footprints, and many, many country people have not even yet heard the name of Jesus Christ. During our preaching of the gospel, they listened with their ears lifted up and eyes focussed on us. They enjoyed the gospel!

* * *

What we believe divides us; whom we believe unites us.—George Eliot.

* * *

"If we hold fast to the light God gives us, and walk by it in the shadow, he will lead us forth into increasing day, and forward into new and fairer fields of experience."

Home Missions and the Missionary Imperative

J. B. Lawrence, Executive Secretary-Treasurer, Home Mission Board

WE are not to think of Home Missions as set over against Foreign Missions as if the two enterprises were antagonistic, but of Home and Foreign Missions as complementary parts of the one mission program of Christ. Fundamentally Home Missions is the expression in our own land and at our door of the same divine urge that causes the disciples of Christ to join forces in sending missionaries to lands afar.

The missionary movement did not begin with Paul at Antioch, but with Jesus Christ who gave himself for a world's redemption. It began in a home mission movement launched by Christ in the calling of the twelve and the sending out of the seventy, but it is not to stop until it has encompassed the whole earth with the gospel. "Home and Foreign Missions are alternate beats of the same missionary heart."

CHRIST never thought of his kingdom as being anything less than worldwide. He uses such terms as "all the world," "every creature," "the whole creation." He looked upon man as man. He saw the world as a unit. In his thinking there were no national boundary lines and no distinctions of race or color or condition among the sons of men. There were no home and foreign lands to him, but a world in need of salvation.

Into the hearts and souls of his followers Jesus planted this world conception. Nurtured by the Holy Spirit it has in all ages become a passion with the disciples of Christ. Men have given themselves unstintedly, undergoing every privation and even counting as naught their own lives, that they might carry this gospel to races that have it not.

It was just such a passion as this, a passion for a lost world, that sent our fathers into the wilderness of the West as burning evangelists of the cross. This same passion animated Rice and Judson, Buckner and Graves, McCall and Locket, and all the others who have given themselves to mission work at home and abroad. This same passion has animated the churches of Christ in all ages and kept, through all sorts of social and political conditions, the fires of enthusiasm burning on their altars.

THE passion of Christ for a world's salvation centers in the cross, and the cross is the dynamic of missions. Through all the years the cross has meant an eternally judging, suffering and saving Christ; and a continually judging, suffering and saving church. The recognition of this supreme sacrificial event is essential to the existence of a truly missionary church. As Christ's sacrificial offering

for man's redemption was the crowning characteristic of his earthly ministry, in like manner must the church, by its sacrificial service for the world's salvation, justify its claim to be the true church of Christ. Let this central truth of the gospel get firm hold upon the men to whom God has given worldly treasure, and, under the constraining love of Christ, millions will be forthcoming for all our great missionary enterprises, and the church herself will attain to a position of moral dignity and power unparalleled in her history.

A missionary was being praised for the sacrifices he was making—the hard fare, the lack of congenial friends, the loss of opportunity for personal advancement, and so on. He saw that his friends were missing the mark altogether, and flaming up in righteous devotion he exclaimed: "Sacrifice! What man or woman could make a sacrifice in the face of Calvary? No, I make no sacrifice, I make a gift of myself to Christ." This is the spirit of missions both at home and abroad.

LISTEN to the parable of the earth. It lies far down beneath heaven. It looks up to the sun in the day and to the stars at night and says: "Here am I so far below the heavens. Yea, I am far below all animated things. The grass, the flowers, the trees wave their heads in the sunshine, but I lie a dead clod at their feet. And then comes the seed and they whisper to the clod, give me your strength and we will lift you up. If the clod says no, it remains a clod. If it says yes, then the seed pick it up and it is wrought into the flower and the fruit and blesses the world." This spirit of sacrifice is the seed dropped into the church which gathers up its strength and works it into the blessings of world evangelization.

THROUGH all the ages this has been the motive: Since Christ died for us, let us live for him; since he gave himself for man's redemption, let us give ourselves for the world's evangelization. "For Jesus' sake" has not only closed the prayer of Christians throughout the centuries, but also inspired their conduct.

This spirit of sacrifice which lies at the very heart of the missionary movement is the thing which has through all the centuries lifted the churches of Christ out of their apathy and hurled them out to world conquest for Christ. It has motivated Christians in all ages. And today it is this same spirit which inspires men and women to give themselves to the task of preaching the gospel to the lost at home and abroad.

"For Our Anxious Young Men"

Una Roberts Lawrence, Kansas City, Missouri

MISSIONS is a youth movement, for the most part. It was the young man, M. N. McCall, who went down to Cuba to build what is now, nearly thirty years later, a vigorous Baptist life in the four western provinces of that beautiful island. It was a young woman, Martha Walden, whose heart was touched by the condition of a people whom, in the providence of God, she came to know about, the Southern Alabama Indians. Her persistent intent to minister to them finally opened a new mission field of the Home Mission Board where today five small churches and three public schools testify to the effectiveness of the gospel as a redemptive power not only for souls but for the whole life of a people. It was Mildred Bollinger, a young woman, partner of the daring and heroic Rachel Cabe Sims in the founding of Clay Square Mission in New Orleans, who, coming back from the Baptist Bible Institute to her home city of East Saint Louis, saw it as a great industrial city with not a single Baptist missionary at work among the hundreds of thousands of foreign people outside all contact with evangelical religion. Under the Home Board she set herself to build one center of work from which has sprung in the ten years that have passed a dozen centers among foreigners and Americans, white and Negro. It was gentle voiced Margaret Wilson, Christian daughter of a Navajo Medicine man, standing by the side of the veteran white missionary, C. W. Burnett, who translated into her own language the story of Jesus for the Navajos of the New Mexico desert and led to the founding of the first Navajo Baptist Church, a self-sustaining organization meeting in the rock chapel erected in their Forgotten Canyon by their own hands.

So an endless story might be told of youth leading into fields of endeavor where the qualities of daring and adventure are pre-eminently needed. The spirit of such missionaries is contagious. It is communicated to the young people among whom they live and work. Upon this youth the missionary counts in making all the plans for aggressive action.

Around youth a whole program of evangelization has been built in our largest and best developed mission for the Italian people in Tampa, Florida. Many of the leaders today in the large and fruitful activities of this mission with its two centers of work entered the kindergarten of the Good Will Center many years ago when Miss Fannie Taylor first went there as a missionary. They have grown up under that careful teaching. They have found Christ as Saviour, they have given glad service in the church and mission work, they have been married in the church, the missionaries making much of such events, and they have enlisted in their full maturity in the larger activities of church life under the wise guidance of the pastor, Dr. J. F. Plainfield. Still the hope for the future lies in that same kindergarten and in the constant Bible teaching to groups of young people centered now in the church, since the day school gave way to a developing public school system about six years ago.

Around the work of Miss Mary Kelly in Christopher, Illinois, we might also weave a shining web of stories of

the young people who, speaking English to her, learned the story of salvation which they told in many languages of the Old World to their mothers and fathers. This is true on every mission field where our English-speaking missionaries are at work among peoples who speak other languages, whether it be the foreign Slav of East Saint Louis, or the third generation American-born German of South Central Texas, or the descendant of colonial fore-



Filberto Velez

Below: Hilario Valdes



fathers among the French of Southern Louisiana, or the Spanish-American of New Mexico. From all these fields volumes could be written of the power of youth to initiate and carry on the missionary enterprises where maturity would hesitate to undertake what seemed impossibilities.

But it is the youth that is volunteering for service, eagerly adventurous, offering to give their whole lives in self-forgetful ministry on these mission fields that we need to think most seriously about right now. They are out there—needing our prayers and our gifts for support of the work to which they long to give their lives.

In 1925 when visiting Cuba for the first time, my attention was called to a fine thirteen-year-old lad in an interior town of the Province of Pinar del Rio. He was the orphaned grandson of a very poor widow, one of the saints of the church at Consolacion del Sur. They told me of her devotion and sacrifices for the church, how from her bitter poverty she tithed faithfully, never failing to bring her offering, small though it was, and better still bringing her orphaned grandchildren along the same path of obedience and faith in which she walked. The boy, Hilario, impressed me very much. He had a bright face, keen dark eyes, a merry smile and a very real gift in music. Young as he was, he was the leading soloist of the town band, which was no small honor. I wrote a story about him which was published in *World Comrades* and wondered then if I would ever hear of Hilario again.

I heard the other day. There came a letter from the present pastor of the church at Consolacion del Sur, Rev. Juan Baptiste Ferrer, himself one of our younger mis-

sionaries in Cuba. He wrote in behalf of two young men of his church, whose hearts burn to preach the Word of God but for whom there is no school for such preparation within reach, now that our little seminary in Havana has been closed these six years past. He sought help from the friends in the United States that these young men, God-called, who have proved their faith already in outstanding work in the mission field where they live, might have the education that will equip them for a worthy ministry.

And there was the lad I had known nine years ago, a fine, clear-eyed young man, with a serious expression on his face, Hilario Valdes, who pleads for a chance to serve the Lord well. Later there came a letter from Hilario

Below: *Ciro Ramirez*



Donato Ramirez

himself. Three sentences are unforgettable. They tell a story of waiting youth.

"I have heard God's call for me to enter his work, but the difficulty before me is great. There is now no seminary in Cuba for Baptists. I am waiting for God to open the door."

Surely that door will open soon, for the waiting ones now are many. There is Nemesio Garcia, whose splendid work as a volunteer missionary in several centers of Havana life has been most fruitful through many years. He and his fine older brother, Pedro, have been leaders in the aggressive missionary activities of Calvary Baptist Church, paying the expenses of the work they are doing from their meager earnings. Nemesio has tried to go to school, but there have been many interruptions of illness, poverty, the necessity to help his father and mother support a large family, and the frequent closing of the Havana schools by the government culminating two years ago in a complete shutdown of the Institute, which is the one school in Havana Province corresponding to our high schools. If only we had had a school of college and seminary grade these years this splendid young man would now be ready to take the place of one of the several missionaries who have died at their posts within the past two years. We are now suffering for leaders, with youth crying to be trained for the places left vacant by death. (*Picture, page 17.*)

Closed doors—for lack of a small sum to support a dozen or more students in school! These young men have no means. They would be active missionaries in Havana while in school, but they must have the bare necessities of

food and clothing while in school. For that small provision of necessities we can get a force of evangelistic missionaries now and trained leadership for the future. Isn't it a good investment?

Here's another letter. It is from Brother Planos, one of our older men, tried and true, a well educated man. He writes of a young man, member of his church in Guanabacoa, a suburb of Havana, who has been studying under him, getting ready to enter a seminary when one can be found for him to enter.

"In our field we have witnessed a most remarkable surrender to the Lord's work, a surrender which is a living example of sacrifice and self-denial in order to serve God at all costs and under many difficulties and poverty. Young Gabriel Santoyo is my fellow worker who loves to preach the gospel. He is married and has two children. Recently he was offered a position in the interior of the island, but he refused for it would mean an end to his studies to fit himself for the ministry. He makes his living and gives to the church regularly by selling toys and glass articles on the streets. He possesses remarkable spiritual gifts and is an orator. Due to conditions our Cuban churches cannot help this young man, though he needs it and is worthy of it.

"This young man is a good testimony of the great need of a Baptist seminary in Cuba for our anxious young men. As pastor of Santoyo I ask the prayers of all the Christian people. I ask your prayers that this young man may become a minister of the gospel and that we may build a Baptist seminary for the Cuban young men just now when we are passing through this terrific political crisis when sin and hate can only be cured by the gospel."

"For our anxious young men!" There is another group of them down at Santa Clara, to whom the pastor, Rev. Moises Gonzales, is giving all the teaching and training he can.

One of these is Jose Dominguez, about whom could be told a fascinating story if space would permit. In September, 1919, when Misses Katharine Sewell and Christine Garnett arrived in Santa Clara to open the school there, they found a bright-eyed fourteen-year-old boy awaiting them with orders from the pastor to clean the building and do whatever they wished him to. From the beginning they liked him. He was of a very poor family and in order to be in the Baptist school he continued to work for the small tuition charge. He was ambitious to learn English, so at night Miss Sewell taught Jose this language until he became quite proficient both in reading and speaking.

In all the new activities begun by the missionaries Jose was an eager leader. He was one of the five members of the first class in Sunday School Teacher Training. A Royal Ambassador Chapter was organized and Jose was its Chapter Scribe. Graduating from the day school, he became the helper in all the work of the missionaries, and on their leaving this mission station several years later, Jose Dominguez was one of their most satisfying contributions to the staff of trained workers who, under the pastor and his lovely wife, took over the entire work of school, church and mission stations.

Today Jose is one of five young men who are longing for real seminary work, and because that door is closed they and their pastor, Brother Gonzales, are studying together as much of such a course as is possible for them to

carry on in night classes in the midst of the busy work of a large church and mission field.

But all this youth movement is not in Cuba. Missionary children are ever the greatest assets in the missionary enterprise. This is as true in home mission fields as on foreign mission fields, especially among peoples speaking languages other than English. I am thinking now of two fine sons of Pastor Augustin Velez, in El Paso, Texas, one a graduate more than a year ago from El Paso High School with splendid record of scholarship. Caught in the rapid reductions of salaries that have been the order of the past four years for home missionaries, the father is unable to provide college education from his own resources. He had to let them go into this depression-stricken world to seek what employment could be found and defer the dreams of their high ambitions to be an architect and a mechanical engineer. Whatever calling they follow, these two fine lads will be Christian leaders. They come from the kind of home that produces such in the highest quality. Such young men are assets of the missionary enterprise of the finest type. They must not be lost for lack of the lift of a scholarship or a friendly offer of work within the reach of some Baptist college.

These are not the only young people of missionary homes who are stranded in the midst of their preparation for life by the twofold disaster of missionary reductions and national depression. There are the fine daughters of J. G. Sanchez, missionary to the Spanish Americans of New Mexico, descendant of as proud a family of colonial blood as can be found anywhere, one with an unusual voice of rare quality, both lovely, talented, eager to secure the training necessary for entering into missionary work with their father and mother. For two years they have been working, hoping, dreaming of going to school but no door has opened yet. Other young people as talented, as ambitious, as eager to work and struggle and win as these are in other missionary homes longing for an open door in the direction of their dreams. They are willing to open a door for themselves if opportunity is given.

The other day in the *Kansas City Star* there appeared the report of the scholarship honor roll from William Jewel College, at Liberty, Missouri. It is a school for American youth, with several hundred enrolled. A young American man won first place, but a close second, only a few points below, came the name of a Mexican boy, Donato Ramirez, grandson of one of the liberal leaders of Mexico under Juarez in the days when Mexico began the movement still going on of casting off the yoke of foreign Catholic domination. In his father's home the gospel was preached in the early days of Baptist foreign mission work in Mexico by George Mixim, for twenty years now the missionary of the Home Mission Board at Brownsville, Texas. This lad, a grandson of Foreign Missions, brought up in this country in the church life founded and nurtured by Home Missions now gives his life back to the missionary enterprise in his longing to go with the best training Baptist schools can afford to preach the gospel to his people. Third on that honor roll was the name of his brother, Ciro Ramirez, a Junior this year, and a lad of like spirit with Donato. Two out of the three highest places went to the two Mexican-born boys in the college. Of such fiber are these "anxious young men"—and young women—who ask only a chance to give their lives in worthy, effective service on mission fields.

Rev. Alfredo S. Rodriguez

Missionary M. N. McCall, Havana, Cuba

THE history of evangelical missions in Latin America has been brief, but it has produced some men who have contributed in an unusual way to the advancement of the Kingdom. Among these must ever be numbered Rev. Alfredo S. Rodriguez, who fell asleep on January 8, 1934, at Sancti Spiritus, Cuba, where he was missionary pastor in charge of the field. (See his picture in the June number.)

He was born in Matanzas, Cuba, March 24, 1884. His father's family was of good standing in the community, and in fairly easy circumstances. The father was an ardent patriot and became too deeply interested in the cause of Cuban independence to suit the Spanish authorities. It became necessary for him to leave the island when Alfredo was two years old. The family moved to Key West, where the children were educated in American schools till 1898. The knowledge of English acquired during these twelve years was to form the basis of Alfredo's future work. It enabled him to read and study religious works that otherwise would have been closed to him.

After the close of the Spanish-American War thousands of exiled Cuban patriots came trooping home, the Rodriguez family among them. But the father soon died and Alfredo went to live with his brother-in-law, Rev. Miguel M. Calejo, who exercised a powerful formative influence in his life during those years. Under Calejo's leading he was converted in 1899, at the age of fifteen. He never doubted his conversion. Two convictions burned as steady flames throughout his life, the reality of his regeneration and the correctness of the Baptist interpretation of the New Testament. Immediately after his conversion he felt called to preach. Excellent opportunity was given in and around Manzanillo where his brother-in-law was located, for it was all virgin soil for the gospel.

After five years Calejo entered the service of the Home Mission Board and was sent to Guanabacoa, in Havana province, to open work in that important town. A church was organized the same year, and this new church licensed Alfredo Rodriguez to preach in November of 1904. In 1905 we find him working as assistant to the secretary of the Y. M. C. A. in Havana, but at the same time preaching in Baptist missions in and around the city. After a few months he also entered the service of the Home Mission Board. His first work was as assistant in the pastorate to Rev. M. N. McCall, who had come to Cuba a few months before. He lived in the pastor's home, read under his direction, and was in every way helpful. The next year, 1906, he was sent to Santa Clara with a newly arrived American missionary, to act as interpreter and otherwise help in his work. The American was forced to leave in a few months on account of ill health, so young Alfredo stayed on as pastor of the church, being ordained in the early part of 1907. It was here that he married Teresa Villegas, who proved a most excellent helper throughout his ministerial life.

In 1908 the Home Board needed a worker in Tampa, Florida, and Rodriguez was selected because of his knowledge of English. This period of service was brief, but the Clark Memorial Church was organized that year. In 1909 we find him back in Cuba. During the twenty-five

years that followed he was in charge of fields at Cruces, Pinar del Rio, Guanabacoa, Sagua la Grande and Sancti Spiritus. He was a great preacher and a great pastor. His people were devoted to him in all his fields and always protested against his being moved elsewhere. His devoted Christian life, cheerful disposition and fine preaching qualities bound their hearts to him permanently.

He was a brave spirit. It was while in Pinar del Rio, a pastorate of nine years' duration, that he passed through a serious period of ill health in which his life was despaired of. A series of major operations for the removal of internal abscesses were necessary. So serious were they that ribs had to be removed and the diaphragm perforated. As his friends gathered about him and prayed for him, he was the calmest of the number and went away to the operating table with a smile and a brave "Let's go" to the doctor, though he knew it was a desperate chance.

Early in his ministry he began to write. He saw the great need of literature for Spanish-speaking Christians and dreamed of making a contribution to that end. His knowledge of English had given him the opportunity to read widely and become acquainted with the great mass of good books for Christian people in that language. He longed that his people might have some of those helpful things.

His first venture in a work of book size bears the title of *The Message of the Water*, which will explain its content. Next followed *What We Believe About Baptism*. Two books on the person of Jesus were *The Death of Christ*, and *The Pre-eminence of Christ*. Some biographical works followed. *Baptist Sketches* and *Heroines of Our Faith* are collections of brief biographies of Baptists famous in history. *John Bunyan* was published in the tricentennial year of that great Baptist. *Rejoice Evermore* and *The Christian Life* are two devotional books. A life of Spurgeon and two smaller works were left in manuscript. In all, there are fifteen volumes, besides a large number of tracts and pamphlets of value. His last published work was a volume of *Famous Hymns*, which is more than a mere list of hymns. It is a treatise on the value of sacred music in worship and the religious life. He was editor of the Cuban Baptist paper three years, and collaborated in many other papers and in Sunday school literature in Spanish.

Rodriguez also made a large number of translations of importance. Perhaps the first Southern Baptist Sunday school book published in a foreign language was the *Normal Manual*, translated by him and printed on a little hand press in Cuba. There followed books on Biblical Interpretation, Bible History, Sunday school organization, and others. In all there are listed eleven important books and numerous pamphlets. Perhaps we would be safe in saying that no other contemporary writer in Spanish has made such a large and varied contribution to the existing Christian literature in that language. He was untiring in his activities, and doubtless shortened his day by overwork. Long night hours, after a busy pastor's day, was a common practice with him. Even after his doctor told him he must hold up on account of the condition of his heart, he began a Commentary on John's Gospel, and was dreaming of collaborating in a Bible Dictionary. All this work was done for the love of the cause of Christ, without any expectation of financial reward.

When the end came suddenly, it was a great shock to

his Cuban Baptist brethren by whom he was loved and honored as a leader. The crowds that followed his body through the streets of Sancti Spiritus and stood in silence as it was deposited in the Masonic vault of the city cemetery, were an eloquent tribute to the citizen and neighbor on the part of those who were not Baptists.

The Father called him home early, but he will be long remembered among Spanish-speaking Christians, especially Baptists. Southern Baptists have had no more loyal and faithful servant on any of their mission fields.

* * *

Do noble things, not dream them, all day long;
And so make life, death, and that vast forever
One grand sweet song. —Charles Kingsley.

BAPTISTS AND RELIGIOUS LIBERTY

(Continued from page 2)

out license; which also in 1659 put to death three Quakers for preaching their faith, and which kept an establishment until well into the nineteenth century.

As our country was winning her independence from England and the States were writing their new constitutions, and afterwards when the question of adopting the Federal Constitution was before the people, it was the Baptists who stood for the most complete separation of the church and state. In North Carolina, for example, the Presbyterians desired a great measure of religious liberty, but they stood for an establishment in which all denominations except Roman Catholics should share. The Baptists of North Carolina, on the other hand, were opposed to an establishment of any kind. The Baptist view prevailed, except that the Constitution contained a provision prohibiting Roman Catholics and ministers of the gospel from holding civil offices.

In Virginia the fight for religious liberty was not won until 1785; here again the Presbyterians and Episcopalians favored an establishment, while the Baptists stood with James Madison and Thomas Jefferson for full religious liberty. It was Mr. Madison who wrote the famous "Memorial" which the Baptists presented to the Legislature; it was Mr. Jefferson who penned the "Statute of Religious Liberty," which in its preamble and enacting clause embodied the principles for which the Baptists had been contending, and is the completest declaration of the separation of Church and State ever written into a statute, well worthy of the place Mr. Jefferson assigned it among his three greatest achievements.

As interpretative of this statute from the viewpoint of a Baptist we have this from Elder John Leland, who was at the time laboring in Virginia:

"The liberty I contend for is more than toleration. The very idea of toleration is despicable; it supposes that some have a pre-eminence above the rest to grant indulgence; whereas all should be equally free—Jews, Turks, Pagans, and Christians."

In the United States of today religious liberty is regarded as a matter of course, but it is well to remember that it cost much struggle and many martyrdoms. With the state outlawing religion in Russia, and under Hitler enslaving the church in Germany, the world still needs to know the Baptist doctrine of religious liberty in its twofold aspect.



Rebecca Sanchez

"ANXIOUS YOUNG WOMEN"

Eager to secure necessary training for entering missionary service with their father and mother. (See page 14)



Leila Sanchez



NEWLY APPOINTED MISSIONARIES: Left to right—Mrs. R. Elton Johnson, Brazil; R. Elton Johnson, Brazil; Elizabeth Hale, China; Dr. W. Maxfield Garrett, Japan; Helen Yates, China; Hermon Ray, Japan; Mrs. Hermon Ray, Japan; Charles E. Maddry, Executive Secretary of the Foreign Mission Board; Mrs. Leonard Long, Africa; Dr. Leonard Long, Africa; Ruth Walden, Africa; Dr. J. Christopher Pool, Africa; Elizabeth Routh, Africa. (See Kathleen Manley's picture on page 24)



"Anxious young men" in Santa Clara, Cuba, who are longing for real seminary work—because that door is closed. Rev. Moises Gonzales, their pastor (center), is giving all the teaching and training he can in night classes in the midst of the busy work of a large church and mission field. (See article, page 13)

NEMESIO GARCIA

He and a group of other volunteer workers maintain the largest mission Sunday school in Havana, Cuba, paying all its expenses themselves



Agnes Shattuck

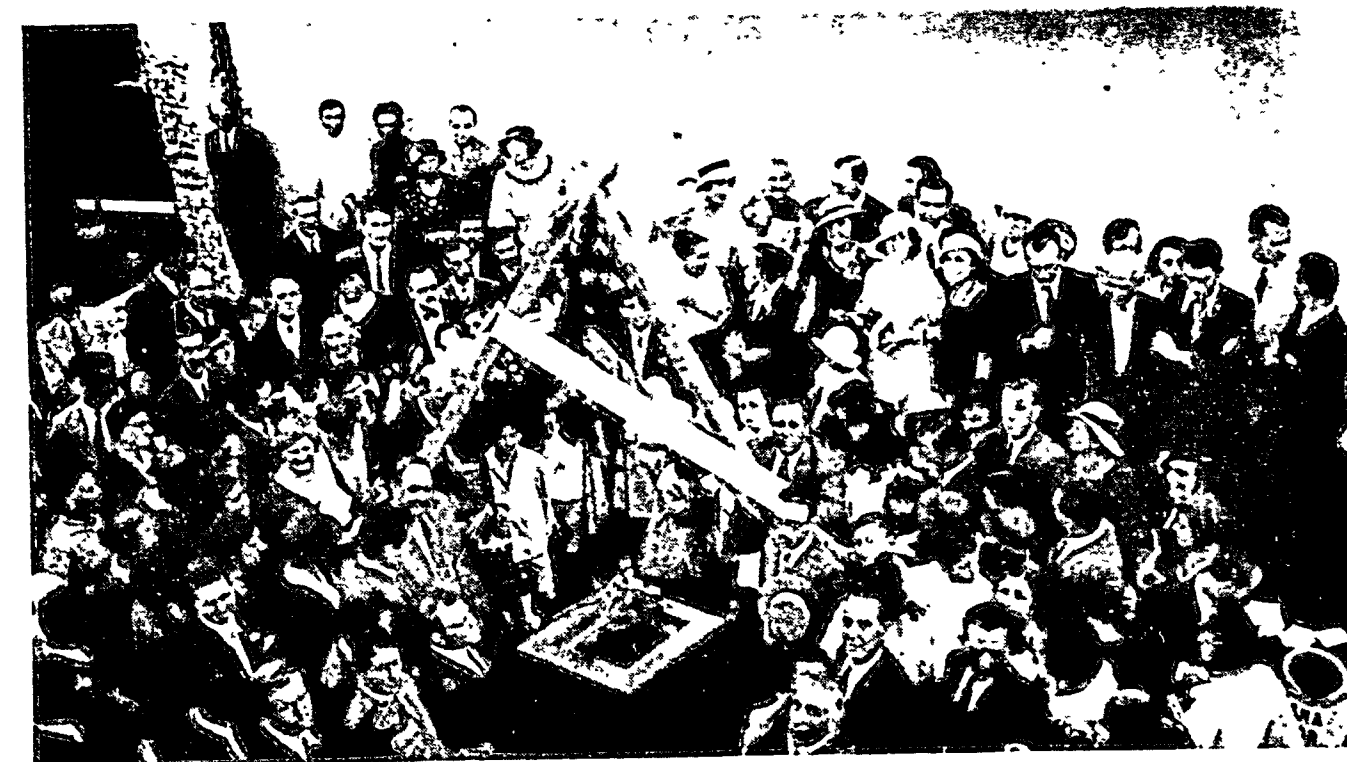
Isleta Indian graduate of the U. S. Indian High School, Albuquerque, N. M., now a student in Las Vegas, a Baptist, a B. S. U. enthusiast and a volunteer for mission work among her own people

Chinese merchants and school children hearing the gospel—many for the first time—in a city of 50,000, and yet no mission work is being done there



Progress and Challenging Needs

On January 7, 1934, Missionary S. M. Sowell, our first missionary to Argentina, laid the corner-stone for the Once Baptist Church of Buenos Aires



FROM THE BRAZILIAN FRONT

Missionary L. M. Bratcher, Rio de Janeiro

THE Annual Institute for the State of Rio, is held in the city of Campos, in the buildings of our school there, during the summer holidays. Workers come from all of that great field to attend this Institute. It is a mighty power in the development of the work. For fifteen days the workers meet together for study, meditation, prayer and spiritual communion. One who has never felt the lack of those things cannot know what it means to our workers from the more isolated fields. With new vision, new inspiration and new determination the workers go back to their different fields. The Annual Institute is an absolute necessity for the development of the work in this our most important mission field.

A great forward step in our work in Brazil was the organization of the National Baptist Young People's Convention in Santos, just before the meeting of the National Convention. The prime mover in this organization was Dr. Edesio Guerra already mentioned in these columns. He was called to be with his Lord before the Convention could meet, but the work was carried on with the same spirit and power. Dr. Jayme de Andrade, well known among our young people in the Southland, who read the *B.Y.P.U. Magazine*, was elected as president. Thus he is carrying on the work begun by his devoted friend. How it thrills one's heart to see our young people developed to the extent where such an organization was a necessity and to where it will be a success.

The Indian of Brazil is perhaps the most neglected human being on the face of the earth. Brazilian Baptists have taken upon themselves the task of carrying the gospel to that neglected people. For some years they have been at the task but just now they are beginning to catch a glimpse of a promise of what the future work will be. They began their task among the Krao Indians, one of the most backward and vitiated of all the tribes of the interior. Unfortunately the so-called Christian work of the priests has left the Indian in a worse spiritual condition than when he was in complete ignorance. He received all of the vices and none of the virtues of civilization. Not only that, but he has been misrepresented before the whites in every way. Now a real effort is being made to take him the gospel.

One of his greatest fears is death. He looks into the next world, with its shadowy unrealness with a terrible fear. But a little light is breaking. One of the most devoted friends of the evangelization of the Indian was the late Dr. F. F. Soren. When the news of his death reached the village, our missionary was talking to one of the old chiefs about death. The old man dropped his head and thought a little while. Then he said: "Well let it be that way since the Lord wanted it. He go first. Indian go afterward. It is well. Indian no afraid of death." What a change had come into the heart of the old man of the plains and forests of Brazil!

On Rally Day there were 542 pupils in the Sunday school of the First Baptist Church of Rio de Janeiro. That was seventy-two more than had ever been in Sunday school there before. The aim was not for numbers but

that the school might be brought up to an average attendance of five hundred pupils, studying the Word of God. The prospects now are that the average will be attained in a short while. All of the departments of the church are going on in a splendid way. This fact is a proof that Dr. F. F. Soren was a real builder. He built so well that not even his removal by death could destroy the on-going progress of his great church. He builded for eternity, not for time.

The Constitutional Convention has not finished its work yet. When the Constitution came back from the committee that had been appointed to reduce it to final form, the Roman Catholic Church was dumfounded to find that Brazilian statesmen still believed in religious liberty in spite of all of the threats of the hierarchy. The Constitution was not at all to their liking, so the bishops, headed by the Cardinal, got together and issued a proclamation, demanding that religious liberty be brought to an end in Brazil, and making threats if their will was not done. Up to the present it is impossible to say what the outcome will be. But it is plain that if the Catholic Church has its way, religious liberty will be a thing of the past in Brazil. This is the same church that wants to issue a stamp, proving that it established religious freedom in the United States. It just depends on who is in power.

CORNER-STONE AND DEDICATIONS

Missionary Minnie D. McIlroy, Buenos Aires, Argentina

BECAUSE of the interest and generosity of the Woman's Missionary Union in the Foreign Mission enterprise, two of our churches are rejoicing in answers to prayer for much-needed buildings. Last fall the Constitution Church laid their corner-stone. They dedicated their handsome new temple on February 11. And during the Easter holidays—just a few days from now—our Conventions (W.M.U., B.Y.P.U., and General Convention) will meet with this church.

On January 7, 1934, amid great rejoicing, my own Once Church laid the corner-stone of our new building. (See picture, page 17.) Mrs. Hermine Bagby Sowell made the speech of the day (giving a short history of the beginning of the work, directed by Dr. Sowell and herself), although Pastors Pluis and Rodriguez and the president of our Convention made short speeches. Dr. S. M. Sowell had the honor of placing the corner-stone. The first service in the new building was held last Sunday, in the Sunday school assembly room upstairs, the only room that could be hurriedly prepared for use. We used a tent all summer, but it was needed by the Evangelization Committee for a series of meetings in a town near by, and we had to give it up before our building was ready for occupancy.

Words cannot express the great joy of those of us who love Once Church, and the gratitude in our hearts toward our loving Heavenly Father who gave us such friends as Miss Kathleen Mallory and other splendid women of our Woman's Missionary Union. Thank you each and every one who has had a part in making these two buildings possible!

* * *

"The moment a man stops work, he is in somebody's way."

Hearts Up

MRS. C. C. COLEMAN

TWELFTH INSTALMENT

THE Amos Brooks' homestead was quite an imposing place. Built of recent years in the mission style, it was quite evidently the home of a bachelor, also a man of extremely good taste.

Entering the wide square hall, you saw, at first glance, the huge rock fireplace, surmounted by many elk heads. Various fine skins hung on the dark brown walls above the bookcases which lined every side of the room. Somebody here had evidently been a book lover of no mean degree, for all kinds and conditions of books were scattered in profusion on tables, in wall racks, as well as on and in the bookcases.

On the east side of the room was an alcove containing a fine, large art glass window arranged in the shape of a cross. As John Gordon and Sally were ushered into this alcove, where Mrs. Pope awaited them, the light streamed through the Cross window, illuminating her fine, aristocratic face. Mrs. Pope was a Virginian by birth—as so many of the early settlers in Texas were—and her exquisite speech and gracious manner won Sally instantly, reminding her very much of "Aunt Mary."

"I am quite distressed, Mrs. Gordon," began Mrs. Pope in her quiet measured voice, "that I cannot see you both more clearly, but I have felt your handclasp, and that is enough." Then, turning to John Gordon, she continued: "The mayor tells me that you are our boys' Sergeant."

"That fact makes me very happy," he replied. "I hope I can deserve such an honor."

"I have no doubt you do deserve it from what Mrs. Pearson has told me of you and your record. However, your stand yesterday makes it all the more certain. Ted came home last night—he is only eight—and putting his arm around my neck, he said, 'Mama Pope, when I grow up I'm going to be a soldier.' And that was not all. The dear little fellow added: 'And next Sunday, I'm going to be baptized. I want to follow my Sergeant.'" At this moment, three husky lads came trooping in, calling for Father. The mayor was wanted at once at the office.

"I suppose I will have to let my boys play the part of 'mine host,'" said the mayor as he arose with his usual alacrity. "I find this mayor business is a job all right, certainly not just a position with this bootlegging business going on everywhere. However, I must say it is far better than in the saloon days. In those old days, we had to contend with saloons plus bootlegging. Now, it is just bootlegging alone."

As soon as the mayor had left and the boys had somewhat quieted down from their great excitement over their Sergeant, Sally saw her opportunity. Knowing how important it was that John should have an uninterrupted interview with Mrs. Pope, she persuaded the boys to show her over the grounds.

The instant they left the room, John Gordon snapped to attention. He realized here was his main chance:

"Mrs. Pope," he began, "it is very good of you to welcome us so kindly, but I am very anxious to ask you some direct questions about Amos Brooks and his sister, Kate. Do you object?"

"Nothing would give me more pleasure. I loved them

both very dearly. Though much older than Kate Brooks, I believe I was her closest friend. Ask me what you will."

"Well, to begin with," asked John Gordon, "when and where did you first meet her?"

"Immediately on her arrival in Texas. Amos Brooks brought her straight to my home. At that time, my husband was very prosperous. We had a home in San Antonio and another one in Abilene, so as to be in touch with our ranch near by." Mrs. Pope paused. She was evidently overcome by memories of the past, but after a few moments she continued with calm assurance. "Later, Harry, my husband, lost everything we possessed. Our home was burned in San Antonio and the panic of 1907 swept away our last holdings—in fact, everything—except a small ranch he had acquired in Colorado. We were living on this ranch at the time of the fire. After many years, we returned to Abilene. I never saw Kate Brooks after her marriage."

"Did you meet her husband, Dr. Alford?"

"No, strange to say, I never had that pleasure, but I was delighted when she told me of her approaching marriage. Kate was a wonderfully gifted girl, but for a long time she distressed me greatly because she was such an avowed skeptic. It was a joy beyond words for me to express when she was converted in a meeting Dr. Alford held at Baylor University. A year later, she married him. But, my dear Sergeant, you are speaking of Abilene's great tragedy. Did you know that Kate Brooks and her child, about two years old, disappeared in 1902?"

John Gordon leaned forward with intense interest.

"Mrs. Pope, that is why I am in Texas, to try to locate Kate Brooks, or in some way trace her movements. I am representing Colonel Burt, the executor of Amos Brooks' will."

"Well, what did he think of the telegram and picture? Did they help any?"

John Gordon became so excited, he called to Sally through the open window, "Come quick, Sally. Mrs. Pope says there was a telegram and a picture. Now, Mrs. Pope, take your time. Tell us everything you know about Kate Brooks."

"I never hurry," went on the placid voice, "but it is a joy to be able to talk about it without breaking my promise. You see I very foolishly promised Major Mount to say nothing about this to anyone not connected with the office. As you come from Colonel Burt, I feel free to discuss it with you. As you know, Major Mount was here last Christmas. It seemed he came from Colonel Burt's office, but I did not like him. If Colonel Pearson had not introduced him by letter (as you know, Colonel and Mrs. Pearson left for Europe last Christmas and only returned home this week), stating that Major Mount was in charge of the case and to tell him fully all the facts I knew, I would not have surrendered the telegram and picture. For I must say I did not trust the man. He appeared secretive and ill at ease."

Sally drew her chair closer.

"Please, Mrs. Pope, tell us every single thing you know about Dr. Alford and his wife."

"I could never do that, my child. Kate Brooks was like my very own. She was a beautiful young woman with reddish hair, brown eyes and the merriest laugh you ever heard—sounded like bells in her voice. I remember one thing very distinctly, her asking me to help her select two

lockets, one for her and one for Dr. Alford. They were a peculiar heart-shape with a bow-knot above the heart."

By this time, John Gordon was fumbling in his pocket, his hand trembling so he could hardly control his movements.

"Feel this, Mrs. Pope."

He handed her the locket.

"I cannot see enough to recognize the picture inside, but it feels like the identical locket, just about the same size with bow-knot."

As the saying goes, John's "hair was almost standing on end," while Sally was crying out, "Where did you get it? Did the old lady give it to you?"

For once, John did not answer her. The truth was, he had forgotten the locket until this moment.

Meanwhile, Mrs. Pope was calmly examining the locket, not in the least perturbed.

"It is the identical locket. I am confident. But one thing will make it doubly certain. Open it, and see if either name Kate or Albert is engraved inside, opposite a picture.

Sally opened the locket and held it to the light.

"It has a rather faded picture of a young man. Opposite is the name Albert. It must be the locket. But, John Henry, why didn't you tell me she gave it to you?"

"He can tell you later about that," resumed Mrs. Pope. "In a moment, the mayor will be here and I must tell you about the telegram and picture. They were sent me last Christmas just the day before Major Mount came, by a maid, a Swedish girl, who had been in our employ at the time of the fire in San Antonio. It seems a lady, with a little girl two or three years old had come to our house the night of the fire. She stated that her husband had arranged for her to stay there. Molly wrote me in Colorado that the lady was so fine and sweet-talking that she was glad to show her to the guestroom.

Molly spoke very poor English and as the lady was so tired, they held little conversation. That very night came the terrible fire. Molly wrote me that her room was full of smoke when the lady awakened her and half carried her out of the building. Molly was greatly distressed over Mr. Pope's two sisters who lived next door and whose house caught fire first. One was an invalid."

Here John Gordon and Sally exchanged glances.

"Poor Molly wrote that she was so overcome by the smoke she could do nothing for them, but that the dear lady kept running up to Molly's room and calling to the sisters not to worry. When the firemen reached there," continued Mrs. Pope as quietly as if such things were an everyday occurrence, "this same lady went with the firemen up the smoke-filled hall, already on fire, and helped the men tie the two old ladies in blankets, so as to bring them safely down the steps. Before she started, she gave Molly a Bible, saying, 'This is a gift for you because of your kindness'—also she gave Molly a picture and a telegram, asking her to keep them and watch her little girl. Molly added, when the lady came down the stairs she hardly recognized her, as her hair was singed, her face black with smoke and her right hand terribly burned. The firemen said they never could have made it through with those two old women if it had not been for her help."

By this time, John Gordon was white with intense interest: As for Sally, it seemed her heart would stop beating.

(Continued on page 31)

COMMENCEMENT WEEK

Missionary George Green, M.D., Ogbomoso, Africa

THE closing exercises of the Baptist College and Seminary, Ogbomoso, Nigeria, Africa, for the year, 1933, were held December 2 to 5 inclusive. The principal, Rev. W. H. Carson, had arranged a varied and interesting program; he was most fortunate in securing as speakers the Honorable Resident of the Oyo Province, Mr. H. L. Ward-Price, and the Honorable Director of Education, Mr. E. R. J. Hussey, representatives of the Administration and Educational Departments of the Government of Nigeria.

In the evening, December 2, an entertaining musical and literary program was rendered by the students of the college. Sunday afternoon, in the College chapel service Rev. George Horner, of the Methodist Mission, preached a missionary sermon.

Monday, December 4, was observed as Commencement Day proper. Sports and oratorical contests occupied some of the morning and afternoon hours. Graduation exercises took place from 7:30 to 9:00 p.m. The program consisted of a devotional period with appropriate hymns, scripture reading, and prayer. Mrs. Carson presided at the organ. Students and a quartette from the College and Seminary alumni contributed several vocal selections.

Mr. W. H. Simons, of the Manual Arts Training Department made some most interesting and strikingly descriptive remarks on the beginnings and progress of Manual Arts training at the College. The distribution of prizes, always an interesting feature of college closing exercises, was graciously performed by Mrs. Carson.

The address to the members of the graduating class was ably delivered by the Honorable Resident of the Oyo Province, Mr. H. L. Ward-Price.

In the absence of the principal, Rev. W. H. Carson, who was confined to his bed by an attack of malaria fever, the charge to the graduates was delivered by Dr. George Green. Mrs. Carson presented the graduation certificates, and the chairman led the dedicatory prayer.

Tuesday morning was set aside for the opening of the new Manual Arts Building. This building with its equipment was made financially possible by the generosity of the Education Department of the Colony of Nigeria. An appropriate dedication service was held in the College chapel; the address of the occasion was delivered by the Honorable Director of Education, Mr. E. R. J. Hussey. It was timely and practical and was greatly enjoyed.

Mrs. A. M. Duval presented the key of the Manual Arts Building to the Director of Education who then headed the procession from the college to the new building, and in the presence of a large company of missionaries, teachers, college alumni, students, school children and friends, unlocked the doors of the new building. Mr. Hussey opened wide the large double doors, declared the building formally opened, and invited those present to enter.

An exhibit of wood craft showed that some really good work had been done by college students and day school teachers. Earlier in the morning the Resident, Mr. Ward-Price, and Mr. W. H. Simons acting as judges had decided on the respective merits of the wood work exhibited, and prizes were awarded accordingly. This concluded a most successful series of closing exercises for the Baptist College and Seminary.

PERSONS AND PERSONALITIES

BLANCHE SYDNOR WHITE, Corresponding Secretary, Virginia W. M. U.

Is There Anything That I Can Do?

ELEVEN years ago a very much awed field worker opened her Mission Study class with fear and trembling. She had come back to her native state to the great Annual Encampment, then held at Virginia Beach. As she fumbled around for the proper method of procedure, an anxious little quiet voice whispered: "*Is there anything I can do?*"

The field worker was steadied, helped, and given confidence by the owner of that voice, and never a day has passed since that time that she has not given thanks for that dear child.

She was a member of Girls' Auxiliary then, but so far advanced already in missionary information that her camp counselor had sent her to the woman's class. It required about one hour to fasten upon me (for I was the field worker) a habit which I have never broken—the habit of leaning upon this devoted girl.

She was a high school girl when I met her. College time came and she entered Westhampton College, the Woman's Department of the University of Richmond. I wondered if the modern college girl would appreciate this selfless, Christlike girl. My wonder was surely a sign of my advanced

years. I've never doubted the unerring insight of our college girls since that time. More clearly than we of another generation do they recognize sincerity and unadulterated goodness. She was elected president of her class.

What this dear friend of mine meant to those who knew her during her four years at Westhampton College, I must not try to say. I believe in the days to come we'll add to that long list of students whose deeds have made

immortal their alma maters the name of this beloved student. We think of Borden of Yale, Rose of Oberlin, John Anderson of Furman and Wake Forest. Let us add now, in the spirit of prophecy, "Elizabeth Hale of Westhampton."

After university days, as naturally as the rosebud opens

to the light of the sun, Elizabeth went to Woman's Missionary Union Training School. Two years were spent as a student, one year as graduate student, with part-time service in the Good Will Center of the Training School, then two more years as associate to the director of that Good Will Center. These last three years have been years of waiting for her appointment. I should like to know the number of those who have been helped over the rough places of life by one whose most frequent remark has always been: "*Is there anything that I can do?*"

The president of the Local Board of Managers of W.M.U. Training School, in her annual report, gave this personal word of testimony concerning her: "Elizabeth is one of the rarest spirits I have ever known. Her

love, consecration and zeal for the Master's work know no bounds."

I have wondered often how a mother's heart feels when her daughter is dedicated to service overseas. As Elizabeth Hale stood in Broadway Baptist Church, Fort Worth, crowned with joy by her appointment to China, and told the simple story of her missionary preparation of heart and mind, I caught just a glimpse of the missionary



ELIZABETH HALE

Wearing the wedding gown of Mrs. E. Y. Mullins and holding in her hand the new book, "House Beautiful," written by Mrs. Mullins. This book was introduced to Woman's Missionary Union by Miss Hale in Fort Worth, who was set apart at that meeting as our missionary to China

mother's emotions. I saw Miss Mallory's eyes dim with happy tears of pride and love. Miss Littlejohn's face was radiant and I found myself weeping with mingled feelings of joy and pain—joy that China was to have her; pain that she'd be so far away that I'd have to get along without her in many times of pressure.

I believe it has been my privilege to know fairly well almost four hundred Southern Baptist foreign missionaries. Truly I love and honor them. Their spirit of unselfish devotion shines through the murky shadows of this world's selfish absorption. I believe I can say, as truly, that I have never known a soul more free from conscious wrong, a spirit more Christlike, a more humble follower of the One who "took a towel and washed his disciples' feet," than Elizabeth.

Her cultural background, rooted in generations of Christian men and women, her university and seminary training, her peculiar sensitiveness to sorrow and suffering, her passion to serve her Lord and his cause,—all these and many other qualifications fit her for her chosen field.

Since that day, one hundred years ago in September, 1935, when Henrietta Hall Shuck sailed for China, Southern Baptists have offered no finer gift to our Lord for his worldwide service. China will be more precious than ever, for she claims now our dearest and best.

The Spanish have a beautiful farewell expression, "Go with God," they say as they bid their friends goodbye. And so I say to Elizabeth: "'Go with God,' dear friend," and add, "Is there *anything* that I can do?"

Much Out of Little

In other sections of this magazine and in state papers, sketches of the splendid young people who were set apart in Fort Worth to foreign mission service will be found. If to us who gathered in Fort Worth to pray for them they were beautiful, what must be the impression of our older missionaries as they welcome them in foreign lands!

How did it come to pass that so many young people could be sent out during one year? The explanation concerning eight of them was made by Miss Kathleen Mallory on the first evening of the forty-sixth annual meeting of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, when she read the following report:

Lottie Moon Christmas Offering (May 14, 1934)	\$174,099.50
(Foreign Mission Board reports \$175,577, but \$1477.50 is 1932 Christmas Offering caught in a closed bank and paid into Board during December, 1933. Cannot be counted.)	
Special designations not included in original list	\$ 7,045.39
Original Designations	135,000.00
	142,045.39
Amount of surplus not yet designated	\$ 32,054.11

Recommendations of Special Committee

1. Salaries (for the months of 1934 in which the Foreign Mission Board would be obligated) and out-going expenses of 8 new missionaries to be sent out as soon as practical after 1934 meeting of S.B.C.) . \$ 7,100.00

NAME AND FIELD	1934 Salary	Travel to Field	Outfit	Freight	Language Study
Max Garrett, Japan	\$400	\$350	\$ 50	\$ 75	\$200
J. C. Poole, Africa	200	375	50	75	50
Dr. and Mrs. S. Emmett Ayers					
Hwanghsien, China	950	700	100	150	50
Elizabeth Hale, China	225	350	50	75	200
Ruth Walden, Africa	200	375	50	75	50
Helen Yates, China	225	350	50	75	50
Zrs. R. Elton Johnson, Brazil	400	350	50	75	50

(Difference in salary and language items caused by special circumstances)

2. Debt on Collegio Baptista Brasileiro, Sao Paul, Brazil \$ 2,750.00
3. To help lift debt on Wei Ling, Soochow, China 4,000.00
4. To be turned over to Foreign Mission Board to bring home on furlough certain missionaries whom W.M.U., after consultation with Foreign Board is convinced should have furlough in 1934. In so doing, it is to be understood that the Union takes no responsibility as to salaries or as to the return after furlough of these missionaries 5,005.00
- These names have been suggested by the Board: M. G. White and family, \$1,250; J. W. McGavock and family, Chile, \$1,200; William Carey Newton and wife, China, \$740; Miss Eva Sanders, Africa, \$375; Miss Lila Watson, China, \$350; Miss Mary Crawford, China, \$370; Miss Mary Alexander, China, \$370; Miss Cecile Lancaster, Japan, \$350.
5. Return traveling expenses to her field, Miss May Perry, Africa 375.00
6. Transportation for 8 new missionaries to Fort Worth for annual meeting of W.M.U., S.B.C. 500.00
7. For Mexican Baptist Publishing House, El Paso, Texas 900.00
8. For immediate relief of Japan Mission 1,000.00
9. To be turned over to Foreign Mission Board for use within its 1934 Budget, thus releasing the pressure on the Board by that amount, this amount to be, in turn, applied on the debt of the Foreign Board 10,424.11

As these new missionaries go out, I know I must take a firmer hold upon the ropes which bind them to us. I shall be trying to say to them, as one of them has said to me so often, "Is there *anything* I can do for you?"

* * *

GRATEFUL SHARING

Mrs. Charles G. McDaniel, Missionary, Yates Academy, Soochow, China

THIS morning a very highly educated Chinese young man, who is trying to put across a very highly specialized piece of work for the betterment of his people, called on me and talked with me about his project. It is to establish an International Institute in the Air in Kiangsu and Chekiang provinces for the propagation of universal cultural information by broadcasting.

We have known this young man more or less intimately for some years. He has a great desire to help his people. He is too deaf to serve them by teaching, and has decided upon this method of doing so. He is not poor, and has succeeded in interesting some other men of means and prominence in his project.

From his contacts with Christianity before going to the States, and also while there, he learned to value and appreciate the Bible, and he wants to broadcast the Bible stories to his people. He says he does not know where to find what he wants, and came to ask me for a list of references to Old Testament stories, and to the parables, miracles and teachings of Jesus in the New Testament, which I shall most gladly send him very promptly. In the meantime I gave him a good copy of the Bible in English. Mr. Chang seems truly desirous of passing on to his people, at large, those things which have helped him, and he feels that they will help them also.

"Oh for a passionate passion for souls!
Oh for a pity that yearns!
Oh for a love that loves unto death!
Oh for a fire that burns!
Oh for a prayer power that prevails,
That pours itself out for the lost,—
Victorious prayer in the Conqueror's name!
Oh for a Pentecost!"



INABELLE G. COLEMAN, Editorial Secretary, Foreign Mission Board

Sailings

To Europe and Palestine: Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board sailed on June 14 from Norfolk, Virginia, on the Mercantile Line for Havre, France. Mrs. Maddry is accompanying Dr. Maddry on this visit to all of Southern Baptists' Missions in Europe, Palestine and Syria. They will attend the Baptist World Alliance that convenes in Berlin, Germany, on August 4. Dr. Maddry appears on the program for a message on "The Great Commission."

Arrivals

From Africa: Miss Naomi Robertson, who was stricken so very suddenly and seriously almost immediately upon arriving in Africa after her furlough that the doctors decided it wise to send her back to the States at once, has arrived safely, and is now located in Fort Worth, Texas. May Southern Baptists everywhere pray that God may lay his healing hand upon her and restore her to her missionary work again!

Mrs. L. M. Duval, of Oyo, Nigeria, Africa, has recently arrived in the States for her much needed furlough. She is not yet located in any one place with a permanent address, but her friends will be remembering her especially and praying God's blessing upon her as she seeks to regain health and strength after the severe illness that befell her a few months ago.

From China: Miss Lila Watson, of Shanghai, China, has come home to Dillon, South Carolina, for her furlough. Baptists in District II will be eager to hear her tell their churches, associations and assemblies about her work.

Brother and Mrs. J. E. Jackson, of Wusih, China, arrived in the States on furlough in time for the Southern Baptist Convention. They are now located at Richland Springs, Texas, with T. A. Garrett. May Texas Baptists share their stories as they welcome them into their special missionary services and Schools of Missions!

From Japan: Brother and Mrs. Norman F. Williamson also arrived home on furlough in time for the Southern Baptist Convention. Their address is 309 Fourth Avenue, Rome, Georgia, and Baptists of District II will find profit in letting these missionaries bring fresh facts from Japan to them in Schools of Missions, associational meetings, and church services.

Deaths

In China: On April 19, 1934, up on the mountain Kuling, Mrs. Wade D. Bostick passed away after a long siege of illness.

Born in Raleigh, North Carolina, on July 7, 1878, Flora Holloway married W. D. Bostick in 1901 and went with him to China as a gospel missionary in 1904. On May 4, 1910, they were appointed to evangelistic work in the Pochow field by the Foreign Mission Board.

For thirty years Mrs. Bostick has served faithfully and well as a good missionary to China. The Board is grieved over her death and sorrows deeply with the bereaved husband in China, and the son, Wade, and daughter, Oreon, who are in the States.

In China: Dr. P. C. Chu, of the Baptist Hospital in Hwanghsien, died on Sunday morning, March 4. Dr. T. W. Ayers says: "The going of no friend could have grieved me more. This is the greatest loss the Hwanghsien Hospital has sustained since it was opened. He came with me as a young doctor in 1902, and has been with the hospital continuously from that time up to the time of his death. I have said many times that he was the finest Christian character I had ever known. He was easily the outstanding native Christian in North China."

In the Homeland: While Southern Baptists were assembled at the Southern Baptist Convention in Fort Worth, Texas, a telegram came announcing the death of William David Powell on May 15, 1934, at Opelika, Alabama, where he was residing with his daughter, Mrs. W. P. Wilks.

Born on July 1, 1854, in Madison County, Mississippi, W. D. Powell grew up as a pioneer Baptist. He did field work in the State of Texas for five years preceding his going out to Mexico in 1882, as a pioneer missionary. Returning to the States in 1898, Missionary Powell served for ten years as State Mission Secretary of Kentucky. The last twenty-five years of Dr. Powell's life have been dedicated to the Foreign Mission Board. As special Representative and Field Worker west of the Mississippi, this faithful servant of God has proclaimed the Great Commission, told the stories of Christ's victories on foreign fields and awakened in the hearts of men a love for missions. Grateful for his life of service and grieved by his death, the Foreign Mission Board records with special appreciation his long life of faithful contributions to the cause of foreign missions.

Appointments

At the regular meeting of the Foreign Mission Board on April 19, 1934, twelve new missionaries were appointed as replacements for some of the many vacancies that have occurred on the field during these past few difficult years. (See picture, page 16.)

To Africa: Dr. Leonard Long of Prague, Oklahoma, and Mrs. Leonard Long (Florence Major Long) of Fenton, Michigan, to the Baptist Hospital at Ogbomoso, Nigeria, Africa; Miss Elizabeth Routh of Oklahoma City, to the Baptist Hospital and Seminary at Ogbomoso, Nigeria, Africa; Dr. James Christopher Pool of Grape Vine, Texas, to the Baptist Seminary at Ogbomoso, Nigeria, Africa; Miss Ruth Walden of Norfolk, Virginia, and Nashville, Tennessee, to the Baptist Girls' School at Abeokuta, Nigeria, Africa.

To Brazil: Robert Elton Johnson of Alabama, and Mrs. Robert Elton Johnson (Elizabeth Jackson Johnson), of

Brazil and Tennessee, to Recife, Brazil, where they will give their services to the Baptist College and Seminary.

To China: Miss Elizabeth Hale of North Carolina and Louisville, Kentucky, to Shanghai, China; Miss Helen Yates of Harrisonburg, Virginia, and Judson College, Alabama, to Wei Ling Girls' School at Soochow, China.

To Japan: Dr. William Maxfield Garrott, of Arkansas, to educational work in the Baptist Seminary at Fukuoka, Japan; Hermon S. Ray, of Missouri, and Mrs. Hermon S. Ray (Rayberta Reed Ray), of Missouri, to educational and evangelistic work in Japan.

To Africa: At a call meeting on May 15, 1934, in Fort Worth, Texas, the Foreign Missionary Board appointed Miss Kathleen Manley of Mossy Creek Hospital, Jefferson City, Tennessee, to serve in the Baptist Hospital at Ogbomoso, Nigeria, Africa.

Reappointments

To China: On March 8, 1934, the Board re-appointed Dr. and Mrs. S. Emmett Ayers to serve in medical and evangelistic work in the Baptist Hospital in Hwang-Hsien, China. Dr. and Mrs. Ayers are former evangelistic missionaries to China who returned to the States in 1927 in order that Dr. Ayers might prepare himself for more abundant service through medical missions. He completed his medical training at the Medical School of the University of Louisville, Kentucky, more than a year ago, and has been practicing medicine at Orlinda, Tennessee, while waiting for the Board to find some ways and means of sending him and Mrs. Ayers back to China. Virginia and Billy, their two children, will accompany them to China.

NEW ALBUM OF SOUTHERN BAPTIST FOREIGN MISSIONARIES

"We send forth this little Album, giving the picture, the name, date of appointment and place of service of each, with a sincere prayer that it may inspire our people to greater zeal and devotion to the great cause of world missions," writes Dr. Charles E. Maddry in the Foreword of the new, revised edition of *Album of Southern Baptist Foreign Missionaries*, recently brought up-to-the-present-moment by Miss Mary M. Hunter, manager of the Book Department.

"The last Album issued was in 1926, and the losses in our missionary personnel during these lean and tragic years have been heavy. At that time we had some 540 missionaries. Today we have 393.

"We have included in this edition the names and pictures of twenty-seven new missionaries, who have been appointed or reappointed within the past twelve months. We have also added two new features in this edition. We have included the names, pictures and periods of service of the six corresponding and executive secretaries who have served the Board during the eighty-nine years since it was organized. We are including also the names of the thirty-seven state and local members of the Board, together with the list of the Board and officials.

"We are sending forth this revised edition of our *Missionary Album* with the sincere hope that it will stimulate interest anew in our great foreign missionary enterprise," continues Dr. Maddry in his words of presentation of this attractive new booklet wearing a cover of lovely green. Its price is fifty cents.



Kathleen Manley, new missionary to Africa

SCHOOLS OF MISSIONS AND CATALOG

The Home Mission Board and Foreign Mission Board find mutual satisfaction in being able to present to Southern Baptists a joint booklet containing full and comprehensive information on Schools of Missions and a Catalog of books of both Boards. Copies of these books may be secured free from the headquarters of either Board, or from Mrs. Una Roberts Lawrence, editor of Home Mission Board, 4111 Kenwood Boulevard, Kansas City, Missouri.

Mrs. Lawrence, out of her rich experiences in missionary education, has prepared this excellent presentation of the ways-and-means of having a School of Missions. Any individual, who reads these nine guide pages through carefully, can easily promote a School of Missions in his own church. And from the descriptive list of new books also included in this little booklet, he can readily choose the best texts for the classes.

The Foreign Mission Board especially appreciated this manifested co-operation of the Home Mission Board in collaborating in the preparation of this new booklet. It is free merely for the asking!

FOREIGN MISSION WEEK AT RIDGECREST

The week of August 5-12 at Ridgcrest will be Foreign Mission Week. High up there in the beauty of the Blue Ridge mountains, missionaries will assemble from around the world to share their experiences and spiritual blessings with any and all Southern Baptists who may claim the privilege of spending this glorious week at Ridgcrest.

Special rates will be offered at Pritchell Hotel, and also for the "huts" on these Southern Baptist Summer

Assembly grounds. Supervised play grounds will be available for the children of parents wishing to attend. R. F. Staples, manager, Ridgecrest, North Carolina, will be glad to send rates and further details to any one asking for such information.

"And I, if I be lifted up from the earth, will draw all men unto me" is the theme that will run throughout this week of considering the whole world for Christ.

Evangelism, Educational Work in Regions Beyond, the Woman's Missionary Union around the World, Publication Work, Medical Missions, Consecration, and Christian Living will be some of the topics claiming the emphasis for a day each during the week. An informal round table for consideration of these subjects will be staged daily, and led by Dr. Charles A. Leonard, of China; Dr. John Shepard, of Brazil; Dr. J. E. Davis, of Mexico; Dr. Norman F. Williamson, of Japan; Dr. W. D. King, of China; Dr. W. O. Carver, of the Southern Baptist Theological Seminary; and Miss Carrie Littlejohn, principal of the W.M.U. Training School.

Dr. Maddry announces that he has invited Dr. George W. Leavell, who has recently come home on furlough from his medical mission work in Stout Memorial Hospital, Wuchow, China, to be one of the key speakers. Dr. W. E. Denham, of St. Louis, Missouri, will lead the meditations at vesper hours down by the lake. Some of the women missionaries who have been invited to lead morning watch on the green by the fountain are: Mrs. Norman F. Williamson, of Japan; Misses Mary Crawford and Bonnie Jean Ray, of China; Mrs. W. H. Carson, of Africa; Dr. Jeanette Beall and Mrs. W. C. Newton, of China.

Classes in missions will be offered daily on China, Brazil, Africa and Japan, and special classes in W.M.U. methods and the Bible as a missionary book. The following have been invited to teach: Dr. W. O. Carver, Southern Baptist Theological Seminary; W. D. King, China; R. S. Jones, Brazil; Miss Kathleen Mallory, corresponding secretary of Woman's Missionary Union; W. H. Carson, Africa; and Mrs. J. S. Farmer who will teach her new book, *At the Gates of Asia*, from the manuscript. These classes promise to offer something interesting for every one—for men and women, and young people.

Daily missionary messages will be delivered by outstanding missionaries. Dr. George W. Leavell, Dr. Charles A. Leonard, R. S. Jones, A. B. Langston, Miss Lila Watson, W. D. King, Mrs. B. L. Lockett, Dr. W. C. Newton, and Dr. John L. Hill, of the Sunday School Board; Miss Kathleen Mallory and Miss Blanche White, corresponding secretary of Woman's Missionary Union of Virginia, are some of the speakers who have been invited for these daily inspirational hours.

The missionaries' children working on the Ridgecrest hotel staff will give a playlet, furnish special music, and other features during the week. Several W.M.U. Corresponding Secretaries have been asked to be hostesses for a Wednesday afternoon tea honoring the missionaries. Recreation under the direction of the young missionaries has been planned.

Altogether, this week promises to be one of the most interesting and worth-while weeks of the summer program at Ridgecrest. Southern Baptists everywhere are cordially invited to come up into the mountains and claim a share of these rich blessings.

NIM TSUEN DEDICATES NEW CHAPEL

"Nim Tsuen now has the most attractive little chapel of all the seven Baptist chapels and churches in San Hing County. The interior is highly decorated with pictures and mirrors, the latter having pictures or Scripture verses printed on them," writes Missionary Margie Shumate, of the Shiu Hing mission field in South China.

"Nim Tsuen is a large market town some miles east of San Hing City in South China. It is a very dirty, unattractive town built almost entirely of sun-dried brick with narrow filthy streets which are thronged with hundreds of village people on market days."

For the past ten years Southern Baptists have rented a dingy little shop with mud walls and a dirt floor for their place of worship for these humble, uneducated Chinese people.

Even during the past difficult years when Southern Baptists had no regular work there, the Christian Chinese women have come together to sing songs from memory and to pray on every Sunday. And in the building of this lovely, new little chapel, they have had a large and sacrificial part. Some women gave half their supply of food for the next six months. Some gave their only pig. Others gave all their money, and will eat "dry-rice" without vegetables or meat until the next harvest season. They are willing to eat half enough, or less, in order that there may be a house of God in their town.

Southern Baptists will rejoice with this faithful, brave little missionary, the only one in the midst of a million people, in this mammoth achievement under the existing conditions. She can recall when there was not a single Christian in all the scores of villages in the Nim Tsuen district. But, praise the Lord, now through her labors, there are Christian women, and men, too, "who have been called out of heathen darkness and redeemed by the precious blood of Christ." And they have helped build their own chapel. Surely it was a time of great rejoicing for the Christians of that important center of that large district.

Note: A fuller story of this dedication written by Miss Shumate will be found in August's *The Windows* under, "More Thrilling Than Romance."

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SOUTHERN BAPTIST MISSIONS IN 1934

THIS new book contains the Home Board and Foreign Board Reports as given at the Convention in Fort Worth, Texas. It is sponsored by the Home Mission Board, the Foreign Mission Board, and the B.Y.P.U. Department of the Sunday School Board. It is published by the Sunday School Board, and can be had from the Baptist Book Store serving your state for twenty cents a copy. It is not a regular Study Course book, but the B.Y.P.U. Department of the Sunday School Board will grant credit for the study of this book by Senior and Adult unions, and both the Home and the Foreign Boards urge its use in mission study classes. The book is now available.

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

NEWS FROM BEAUTIFUL BRAZIL

A GROUP of women met in the afternoon of the Day of Prayer around the World. With a large wall map, Miss Minnie Landrum pointed out the different countries of the world where Southern Baptists work and told them something about the conditions existing in those countries, their difficulties and their needs, and presented a few requests for prayer. The women prayed fervently for the work in far-away places and, as they listened and as they prayed, they received a feeling of the greatness of God's kingdom on earth.

At night men, women and young people met in a joint meeting and representatives from these various groups presented requests for prayer on the part of different fields. Some were impressed with the fact that in some of those lands so far away, prayers had already gone up in behalf of the work here in their own land; other hearts overflowed in gratitude to God for the great blessings he has poured out on this country; others had their faith strengthened and their courage renewed as they realized that throughout the world God's people have hardships to face and overcome.

It was an enjoyable meeting as well as inspiring and instructive. The people will look forward to another day of worldwide prayer. We believe that it will do much to bring God's people closer together.—*Mrs. L. M. Bratcher, Brazil.*

THE DAY OF PRAYER IN FORD'S LAND

Far away in the heart of the big State of Para is located Fordlandia, or Ford's Land. As you know, Henry Ford has bought in that part of the country a large tract of land and has begun a work which it seems should be a great help in the development of its industrial life.

In November, 1931, it was my privilege to help organize the women of the Baptist church there in a W.M.S. There were at that time among Ford's employees twenty-five Baptists, and of course the number of charter members of the W.M.S. was small—only seven. It has been a special joy of mine to correspond with the secretary of this society during these years and note from time to time the development of the members.

Ford's Land did not escape the depression which affected the entire world, and, little by little, it was found necessary to reduce the number of employees. Naturally, among the number dismissed, were some of the Baptists, and our W.M.S., instead of growing in numbers was reduced to two. But these two are faithful stewards of the gospel and, instead of giving up or falling by the wayside, they keep working away at their big task. Last year, when the Brazilian W.M.U. observed its twenty-fifth anniversary, these two observed the special program sent out by the headquarters and sent in a silver offering that amounted to more than two dollars—to be applied on the foreign mission work. Many societies on facing the problem of limited membership, decide that it is im-

possible to do great things for the Lord, and because of discouragement the societies are often discontinued. Hoping that the example of this W.M.S. in Fordlandia will serve as a stimulus to such societies, I wish to quote a paragraph from a recent letter that Dona Natalina Albuquerque, secretary, wrote when writing about the society and its work. She says:

"As you know, there are only two members in our W.M.S. now, but we are not discouraged, rather quite happy and working as hard as we can for the extension of the Kingdom here in Brazil. We give thanks to the Lord for the rich and abundant blessings that we receive at his hand. How can one, on reading Joshua 1: 6-9, afford to become discouraged or doubt his words and promises? We observed the Day of Prayer (December 8) and had a splendid meeting at night. The home where our services are held was not large enough to accommodate all who came—many stood on the outside. The meeting was very inspirational and helpful, and we are grateful to God for the privilege of uniting our petitions with Baptists around the globe in behalf of the work and workers. Enclosed are twenty milreis (about two dollars), the love-offering that was taken at the close of the meeting. Please give it to the treasurers of the Mission Boards to be used in the mission work." —*Mrs. E. A. Nelson, Brazil.*

A LAST MINUTE PROGRAM

In 1931, the Y.W.A.'s of Brazil began a fund which they called "Our Missionary Fund." It was their desire to have as their very own a missionary in the interior of Brazil. And it so happened that they were able to see their dream realized. In 1932, Marcolina Magalhaes was appointed by the Home Mission Board as teacher in the southern part of Maranhao, and the girls have since that time had, as their home mission special, the support of this teacher or at least a part of her support. They are working this year to pay all her expenses.

Marcolina has proved to be a wonderful worker, and from all sides come words of praise for the splendid work that she has accomplished in that far-away part of the interior of Brazil. It would be hard to find many with the spirit of sacrifice and consecration that she has. She has been very active in the W.M.U. work, especially among the women and children, and her letters are always an inspiration. She has co-operated with every plan of the Union and has made special effort to observe our special programs. The day that means so much to her is the same that has found such a warm welcome among Brazilian Baptists, "The Day of Prayer Around the World." It takes a long time to receive correspondence from her—about three times as long as it does to receive mail by steamer from U.S.A. The Day of Prayer programs were mailed out as soon as possible from the W.M.U. headquarters and we in the office congratulated ourselves that all programs were mailed about six weeks before the Day of Prayer! But even so the literature arrived too late for Marcolina to work out details with members of the W.M.S. Did she give up? Let's see what she says. She wrote the next day after the observance of the Day, as follows:

"The literature for the Day of Prayer came yesterday morning at eleven. I was so disappointed that it did not get here sooner. It was impossible for us to observe the afternoon program, but I went from house to house in the afternoon and advised some of the members of the church and W.M.S. of an evening program, and

we did all we could to get ready for it. I was sorry that I could not advise all the members, but many live so far away. Some live two, three, four and five miles from the church, but even so we had twenty-four present for the night program, and such a fine meeting we had! We felt inspired and thanked our Heavenly Father for the privilege of observing, with other Baptists, the Day of Prayer. We took a love-offering for missions and it amounted to one dollar. Enclosed you will find it in this letter. Please give it to the treasurers of the two Boards for mission work."

HOW THE DAY OF PRAYER WAS OBSERVED IN RECIFE

Dona Carmelita Leitao is president of the Pernambuco W.M.U., and in writing about the observance of the Day of Prayer in the city of Recife, she says:

"I want to tell you about the observance of the Day of Prayer in the city of Recife. In our monthly meeting of the Executive Committee of the City W.M.U. we worked out plans for the special programs. We decided to ask the pastors, women, girls and young people to co-operate with us, and I am glad to tell you that they did and that we had a wonderful day. As you know, there are eighteen churches (Baptist), in Recife and we asked that each church would have an early meeting (*five o'clock*) on the morning of the eighth in their respective churches. It was beautiful the way all co-operated to make this morning meeting a great success. Such a privilege in the early morning hours to plead in behalf of the Kingdom work around the world! Then at night all came together in a joint meeting at Capunga church. I was more than satisfied with this meeting. We began at 7 P.M. and closed at nine. Every one was greatly interested in the description of the work in the different countries as their requests for prayer were mentioned and remembered. How we praise God for the Day of Prayer. A love-offering of six dollars was taken. This is for the mission work in the interior of Brazil and Portugal."

MY FIRST DAY OF PRAYER IN BRAZIL

We left Rio de Janeiro on December 4 for Bello Horizonte to attend the State Baptist Convention to be held in that city. The convention began the sixth of December and was a splendid one. I enjoyed it all but was especially interested in the women's work. Because of the great distances in this state there were few delegates from other cities, but there was a good number and our hearts were made happy to hear the enthusiastic reports from all parts.

But I must tell you about our Day of Prayer. It was the first that I had taken part in since I came to Brazil, and I was deeply impressed with the blessings this day brought to us. Miss Ruth Randall, of Rio, led the program assisted by many of the women who gave information concerning the work in each country. How wonderful it was to know that, as we lifted our hearts in prayer for Baptists in other parts of the world, they were praying for us. How this thought binds us together in Christian love, breaking down all racial barriers and prejudices. Your hearts would have rejoiced had you been with us when prayers were offered for the United States. They thanked the Lord for your sacrifices and that through you they received the Word of eternal life. When Miss Randall was closing the meeting, one of the pastors called attention to the fact that the red ribbon on the map connecting all the countries formed the letter V. He said that we should think of this letter V as being a call from the world: "Vinde" (*Come*), and that we should answer, "Vamos" (*Let us go*).

At the close of the meeting many women expressed their desire to have two days of prayer instead of one, in order that they might give more thought and prayer to world needs.—Mrs. Edna Harrington, Brazil.

PROGRAM FOR JULY

TOPIC—AMERICA'S REAL HEROES

Purpose of the Program—To show how Christianity influenced the writing of the Constitution of the United States and how American Christianity and missions were impressed by such men as Marcus Whitman, David Brainerd and John Mason Peck.

Program's Leading Question—Am I a Loyal Christian Citizen?

Hymn—"My Country, 'Tis of Thee"

Prayer of Thanksgiving for God's unmistakable goodness to America

Scripture Lesson—Some Bible Patriots: Judges 4: 12-24; 1 Sam. 17: 17-54.

Hymn—"Loyalty to Christ"

Prayer of thanksgiving for loyal Christians in the past and present

Rendering of Leaflet—David Brainerd (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Hymn—"I love Thy Kingdom, Lord"

Rendering of Leaflet—Is There a Frontier? (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Season of Prayer, thanking God for the Christian fortitude of pioneer home missionaries and of their present-day successors.

Hymn—"Stand Up, Stand Up for Jesus"

Rendering of Leaflet—The Responsibility of Christian Women (Order leaflet for 2 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Sentence prayers that Southern Baptists women may be loyal Christian citizens

Hymn—"America the Beautiful"

Business Session—Reports on: (1) Plans for Participation in Summer Camps and Assemblies; (2) Mission Study; (3) Personal Service; (4) W.M.U. Young People's Organizations; (5) Enlistment; (6) Stewardship of Tithes and Offerings—Marking Up Standard of Excellence—Offering—Minutes

Prayer for Baptist World Alliance in Berlin early in August

Hymn (standing)—"All Hail the Power of Jesus' Name"

Prayer (by president) thanking God for our country and interceding for his merciful watchcare over it

* * *

A Bible Woman's Examination

Who can measure the influence of an unlettered Bible woman as she goes about telling the life of Jesus and his atonement? A missionary was examining a group of these women, among them one with very little education. She could write very little, so was given an oral examination, for she was earnest and very anxious to pass. She was asked to relate the story of the trials and crucifixion of Jesus. She told the story in the simple, vivid manner of the Indian people, but when she came to the climax and was describing the Christ on the cross, she broke down and sobbed. When she could speak again she said, "I don't care if I never pass the examination. I cannot tell more. He died for me!"—*Woman's Missionary Friend*.



CHARLES E. MADDY

Stranger Than Fiction

CHARLES E. MADDY

Executive Secretary, Foreign Mission Board

THE debt of the Foreign Mission Board stood at \$1,115,000 on January 1, 1933. The debt is now under the million mark for the first time in many months. Surely we are making progress, when we can carry on through a period of sixteen months a reasonable and worthy program of foreign mission work, pay interest of more than \$86,000 and at the same time reduce the principal of our debt by the sum of over \$115,000! And this has been done during sixteen months of the most fearful economic crisis this generation has known!

WE are happy to announce that our banks in Richmond have promised us a reduction in our interest rate from 6 per cent to 5½ per cent, provided we pay as much as \$100,000 on the principal from May 1, 1934, to May 1, 1935. This will save us \$5000. Of course we have told them the payments would be made!

DR. E. N. WALNE, dean of our missionary group in Japan, head of our Publishing House, has been stricken with a heart attack. He wrote to tell us that the Seminary was closed and the Publishing House must suspend for lack of money and missionary re-enforcements. He told of the fearful loss in exchange, of the suffering of native pastors who were unpaid, and of evangelists that must be dismissed. Dr. Walne, broken and sick, said, "We have reached the end of our rope, we can go no further." We have notified Dr. Walne that we must not close the Publishing House, and that we will not retreat further.

OUR auditor has just completed his report for last year, giving the total income of the Foreign Mission Board. (See table at bottom of page.)

It will be seen that the Board received \$292,401.79, or nearly one half of its income last year from the Co-operative Program. This is our regular, systematic, dependable source of income, week by week, month by month.

Please study these figures and see what your state did.

JOHAN LAKE, one of the great missionaries of this generation, in addition to his regular work as a Southern Baptist missionary in South China, founded the Leper Hospital at Tai Kam Island. The work has grown in a marvelous way, until now it is one of the great Leper Colonies of the world. At a recent meeting of the Foreign Mission Board, at the earnest entreaty of Dr. Lake, the Board voted that, henceforth there would be a closer affiliation with this semi-independent work and that the Board would elect annually the American Board of Directors. We believe this is a step in the right direction.

IN 1835, the Triennial Convention sent out J. L. Shuck and Henrietta Shuck, his wife, to South China, as the first Baptist missionaries to China. In 1845, when our Board was organized, the Shucks came with the Southern Board. Next year there is to be a great Centennial celebration at Canton. Northern and Southern Baptists will join with Chinese Baptists in celebrating at Canton. Northern and Southern Baptists will join with Chinese Baptists in celebrating one hundred years of Baptist achievement in China.

MISSIONARY W. W. ADAMS and wife, detained here over two years, have gone back to Manchuria at their own expense. They got as far as Seattle and waited for a year, hoping that the Board would find a way to send them back. Weary of waiting, they have gone back on their own resources.

STATES	Co-operative Program	Designated	Debt	Lottie Moon	Total
Alabama.....	\$ 15,197 30	\$ 2,716 18	\$ 1,654 47	\$ 4,165 65	\$ 23,733 60
Arizona.....	331 30	59 26	54 73	118 04	563 33
Arkansas.....	2,762 84	1,855 66	769 93	4,877 76	10,266 19
District of Columbia.....	3,924 74	1,146 41	280 03	804 01	6,155 19
Florida.....	10,847 94	4,202 89	688 03	3,111 19	18,850 05
Georgia.....	2,934 08	20,058 64	1,672 61	6,859 86	31,525 29
Illinois.....	397 37	568 12	168 57	1,276 35	2,410 41
Kentucky.....	36,783 38	12,703 92	1,437 69	10,665 65	61,590 64
Louisiana.....	4,806 99	2,196 95	1,409 40	3,552 00	11,965 34
Maryland.....	9,939 90	59 42	167 11	1,877 78	12,044 21
Mississippi.....	6,116 50	5,348 87	1,167 21	5,906 07	18,538 65
Missouri.....	12,025 70	6,929 55	1,318 59	8,683 11	28,956 95
New Mexico.....	310 26	759 55	116 53	976 56	2,162 90
North Carolina.....	33,685 38	20,108 87	1,108 93	14,271 39	69,174 57
Oklahoma.....	8,603 27	4,826 00	625 20	4,321 03	18,375 50
South Carolina.....	27,060 35	15,000 91	271 67	6,571 28	48,904 21
Tennessee.....	34,453 27	10,921 79	2,890 01	8,277 09	56,542 16
Texas.....	20,400 00	21,453 41	3,702 82	26,098 56	71,654 79
Virginia.....	61,821 22	13,464 33	3,990 28	24,675 20	103,951 03
Miscellaneous.....	3,685 42	3,190 13	2,941 70	9,817 25
Total.....	\$292,401 79	\$148,066 15	\$ 26,683 94	\$140,030 38	\$607,182 26

THE fact that the W. M. U. has made it possible for us to send out a few new missionaries, has revived the hopes of many volunteers, and they are coming forward with eager hope. For every place we will be able to fill for months to come, there are a dozen begging to be sent. The tragedy of it all for them, and for the lost millions in the regions beyond who have never heard about Christ!

WITHIN recent months, we have been greatly impressed with the number of children of missionaries who want to be sent to the foreign fields. Many of them know the language already and could do good work from the beginning. We think it is a fine tribute to the consecration and devotion of our missionaries, when so many of their children want to follow in their footsteps.

OUR Spanish Publishing House, located at El Paso, Texas, publishes all of our Sunday School, B.Y.P.U., and other literature for our Spanish-speaking countries. They publish books, tracts, and all kinds of literature for our Spanish work in Argentina, China, Mexico, Spain, Cuba and the Spanish work of the Home Board in Texas and New Mexico. It looked as if we would have to close the Publishing House for lack of funds. We had come to the limit of our possibility, when the Sunday School Board came to our relief and made us a grant of \$300 per month for four months. This timely aid has saved our

Spanish Publishing House from disaster and the Foreign Mission Board is deeply grateful to the Sunday School Board for this timely aid.

SUFFICIENCY

Helen Frazee-Bower

WHEN oft my fancy flight would take
To realms I never saw,
I gaze on beauty God has made,
And, breathless, stand in awe.

When duty binds my feet to earth,
'Tis comfort to review
That Christ was once a carpenter
And He was tired too.

Great God of all the universe,
Creator of the whole,
Thy wondrous works are mete indeed
To feed the hungry soul!

And God, the Christ of Nazareth,
Whom little children knew,
How sweet it is for weary hearts
To find their rest in You.

BAPTIST BROTHERHOOD

J. T. HENDERSON

CONFERENCE OF MEN

THE Pre-Convention Conference of Baptist Men held in the first Methodist Church of Fort Worth, May 15, 1934, was successful beyond our highest expectations, both in attendance and interest. This result is accounted for as follows: we met in the midst of a great Baptist constituency, the meeting had fine publicity by the Brotherhood Office, by local Committee, including pastors and laymen, the denominational press and the dailies of Fort Worth.

We note some of the leading features. In addition to an estimated attendance of two thousand men and the fine spirit that characterized each of the three sessions, we would mention the varied program of fine music under the direction of Professors McNeeley and Prosser, of the Southwestern Baptist Theological Seminary; it consisted of solos, two numbers by the Simmons University Quartet, several songs by the Seminary Octet, and a number of great old hymns by the congregation. Fifteen hundred men can make the welkin ring when they stand and sing in unison, "Coronation," or "How Firm a Foundation."

In the second place, the reports of Brotherhood activity from churches, associations, and states were quite stimulating.

In the third place, it was distinctly encouraging to have the attendance of a large company of sympathetic pastors, also to have words of cheer from several states secretaries.

In the fourth place, the formal addresses were all of high rank; lack of space will not allow any detailed re-

port of them. The following is a list of the speakers in addition to those who made reports: G. C. Cole, president of the Broadway Baptist Brotherhood, Fort Worth; D. R. Isom, Shreveport, secretary of Louisiana Brotherhood; Ollie B. Webb, New Orleans, of the T. and P. Railway; George J. Burnett, vice-president of Dodd College, Shreveport; Dr. E. E. Colvin, pastor, Calvary Baptist Church, Alexandria, Louisiana; Judge H. L. Anderton, Birmingham, Alabama; President J. D. Sandifer, Simmons University, Abilene, Texas; Dr. J. B. Lawrence, executive secretary, Home Mission Board, Atlanta; and Dr. Chas. E. Maddry, executive secretary, Foreign Mission Board, Richmond.

The Conference had two extras that were greatly enjoyed: Dr. M. E. Aubrey, representing the Baptist Union of Great Britain and Ireland, brought greetings and an interesting report of Baptist progress in his land. Dr. W. R. White, pastor of Broadway Baptist Church, was called to the platform without previous notice and made a brief but stirring address on "Might and Right."

The Conference committed itself to a vigorous support of the 100,000 Club, loyalty to the Co-operative Program, the promotion of Layman's Day with new vigor, the adoption of a Quarterly of Weekly Programs, and the promotion of a great Convention of Baptist Men next year in every state.

The Southern Baptist Convention had this morning, May 16, perhaps the most auspicious opening in its history with some great addresses, a stirring Convention Sermon, and an attendance of about nine thousand.

NEWS NOTES

FIFTH AVENUE, KNOXVILLE—Sunday, April 22, was observed as Layman's Day by the Fifth Avenue Baptist Church, of Knoxville. Dr. J. L. Vance, the pastor, had invited Mr. B. A. Morton, a member of the Brotherhood Committee and ex-Mayor of Knoxville, to be the speaker for this occasion. Mr. Morton found a little later that he would probably be out of the city on that day and requested the General Secretary to take his place. He spoke on "The Baptist Situation and Outlook," undertaking to give the most optimistic report that the facts would justify.

The Sunday School had an attendance of 742 that day, the audience at the regular worship hour was large, and the people were quite responsive to the discussion of world-wide missions. This church has a large number of men that co-operate most heartily with the pastor and are loyal to every enterprise of the Kingdom.

KERSHAW, SOUTH CAROLINA—On Wednesday, April 25, we began a School of Stewardship and Missions with the Second Baptist Church, of Kershaw, South Carolina. This town is located fifty miles north of Columbia, claims a population of 1,600, and has two Baptist churches, with an aggregate membership of about 850. The colored church is said to have 200 members, making a total Baptist membership of 1,050 in a population of 1,600.

The Second Church, of which Rev. J. T. Dabney is pastor, is located adjacent to a large cotton mill and virtually all of its members are employes of this mill. The church has a very inadequate building, but has some material on the ground, and has assurance of such liberal help from the cotton mill as will enable them to erect an adequate building.

While we have made at different times one or more addresses to mill churches, this was our first experience in conducting a School in one. We have seldom had better co-operation; the attendance the first evening, by actual count, was exactly 100 and the attendance the next evening 113. A session was held from 9:00 to 10:00 each morning and the study of the night before was repeated for the accommodation of the members who are employed in the mill at the evening hour; the full attendance, count-

ing the two shifts, was perhaps one hundred fifty in a membership of about three hundred. It was one of the few places in which it is possible to have a good attendance on Saturday evening; this session was devoted to the Scriptural Qualifications and Duties of the Deacon, and was one of the most helpful studies of the week.

The School closed at 12 noon on Sunday, April 29, with the discussion of the Missionary Enterprise to a large audience.

In addition to the service rendered in this church, the General Secretary accepted an invitation to speak to a joint meeting of the Adult classes of the Sunday school of the First Baptist Church at 10 A.M. This church has a very attractive and commodious building, and is said to have an intelligent and aggressive membership.

The General Secretary also had the opportunity of attending the mid-year meeting of the Moriah Association on Saturday, the twenty-eighth. This meeting was held with the Bethel Church and we were invited to speak on "Men and the Kingdom." The Moriah Association ranks high in the matter of enlistment.

ASHEVILLE, NORTH CAROLINA—On May 1 representatives from churches of the Buncombe County Association assembled in the First Baptist Church, of Asheville, for their mid-year session. No formal reports were read but many live topics pertaining to larger enlistment were discussed in a very practical manner. Secretary M. A. Huggins, of Raleigh, and Superintendent Greer, of the Mills Home, Thomasville, were present and made a large contribution to the occasion.

These mid-year associational meetings are valuable and it is gratifying to note they are becoming more general. The invitation received by the Brotherhood Secretary carried the request that he speak at the morning session on "A Large Enlistment of Men," and in the afternoon on "The Stewardship of Life and Substance."

It was a joy to note the good fellowship that was manifest between the membership of the city and country churches. The leaders are planning an Association-wide School in the near future, when the five sessions will be devoted to a study of "The Qualifications and Duties of the Deacon," and hope to have an attendance

of one hundred fifty deacons with their pastors. In our judgment such schools signify much in the progress of the churches and we are happy to respond to an invitation to participate in such work whenever it is possible.

CARSON-NEWMAN—The Commencement of this Institution on May 10 and 11 had unusual interest for us this year, because the two leading speakers were students during our connection with the college more than three decades ago.

Dr. J. E. Hicks, now pastor of the First Baptist Church of Bristol, Virginia, and who formerly held extended and successful pastorates with the First Baptist Churches of Danville, Virginia, and Baltimore, Maryland, preached the baccalaureate sermon. It was chaste in diction, scriptural in content, and befitting the occasion. He magnified preparation, stressing the spiritual, and further claimed that the prepared life should "serve its day and generation by the will of God." Dr. Hicks came to college from a humble Christian home located among the hills of East Tennessee.

Judge Edgar S. Vaught came from a similar East Tennessee home, graduated with honor, studied law, attained eminence in his profession, and is now Federal Judge for his district. He presided over the famous Urschel lawsuit in Oklahoma City, which convicted and sent to prison for life six kidnapers. Judge Vaught made a masterly address, presenting in a forceful way the leading evils of our time and then suggesting a remedy. He thinks that the young men and women who are educated under high moral and Christian influences should play a large part in lifting the standard of our civilization.

These two eminent sons of East Tennessee received an ovation on their return to the old school.

LAYMAN'S DAY—We have not heard a discordant note from any source regarding the observance of Layman's Day. The sentiment expressed in the following brief statements is general.

One state leader, who was not able to attend the Fort Worth Conference, wrote a special letter to express his deep conviction that the observance of Layman's Day should be commended, endorsed and strongly rec-

commended for next year by the Convention.

The chairman of the Promotion Committee in an association that has a number of weak and backward churches writes:

"Throughout the whole Association our churches united in observing Layman's Day. The response was most gratifying. The pastors are to be praised for their help in planning the services and encouraging their laymen to go out to other churches. Our laymen acquitted themselves well. Beyond doubt the causes of Missions and Stewardship have been appreciably advanced by the concerted effort of laymen and pastors throughout our Association."

Zealous laymen spoke in twenty-five churches on Stewardship and Missions.

Another Chairman writes as follows: "While Layman's Day is new to our men and churches, and while we had limited time for preparation, fourteen men spoke to eighteen congregations and we hope to do much better next year."

* * *

HEARTS UP

(Continued from page 20)

"Now, my dears, the sad part is that poor Molly lost the picture and telegram. When the lady asked her for them she could not find them. In the excitement, she thought she had put them for safe-keeping in some of the furniture, but could not remember where. Molly wrote me the lady seemed distressed over the loss, but tried to comfort her. 'Don't you worry, my child, I know what was in the telegram and the picture was of no value.' Poor Molly never saw her again and could not even remember her name. Now the strange part is that after nearly twenty years had passed she found the picture and the telegram in the Bible the lady had given her! Had she opened the Bible, she would have been a rich woman, for Amos Brooks would have paid thousands for knowledge of his sister, —for, my dears, the picture was one of Kate Brooks Gordon and the telegram from her husband, Albert Alford, urging her to come and join him."

"Where?" asked John Gordon, in a fever of interest. "What was in the telegram?"

"You will have to see Major Mount about that. I did not keep a

copy of the telegram. Major Patton was out of the city and I can never remember names or dates. I do remember he mentioned North Carolina. That is all.

Mrs. Pope was slightly flushed from her recital, but otherwise unfurried. As for Sally, she had at last elicited from John Gordon why the old lady in San Antonio had given him the locket.

"Mrs. Pope," said Sally, "you can't realize all this means to us. It is John's first big case. Colonel Burt has dismissed Major Mount from his office and appointed my husband in his stead, so please help us, by telling every detail."

"I will do my best," replied Mrs. Pope, "both for Kate Brooks' sake and for your sake—for I see you are both very earnest in this matter. Well, as I said, I did not like Major Mount, but, as he was representing the firm, I gave him the picture and telegram and all the information I possessed. I also made him the promise, as I told you, to speak to no one outside the firm. I kept hoping he would write and tell me if he found any trace of Kate Brooks—but no word came. Finally I wrote him and then Major Mount answered that he was working on the clue afforded by telegram, but so far had been unsuccessful—that I must keep my promise faithfully, or I would defeat the entire search."

Sally had become so thrilled over the story she had forgotten the three boys entirely and her promise to inspect their new "dug-out." Now she rose.

"But, Mrs. Pope, how do you account for Kate Alford's going to your house?"

"Very easily. Amos said she left for San Antonio, planning to visit Carrie, where Dr. Alford stayed during the meeting. Evidently, the driver made a mistake in the house."

"Why do you think Amos Brooks did not discover his sister had been to your house the night of the fire?"

"When he reached there, Molly had already gone to South Texas (her old home). In fact, she left immediately after the fire. I was, as I have told you, in Colorado. For months, I did not hear of Kate's disappearance, and, strange to say, no one, even then, mentioned San Antonio to me in their letters. Had Dr. Alford lived, all would have been different.

I feel sure he might have traced her. Or had I ever seen Amos Brooks to talk it over, perhaps I might have mentioned to him about Molly and the lady guest—but I never saw Amos after we moved to Colorado. I am sure he never connected our home in any way with Kate, as we were so far out West. I do not think he ever heard of Molly."

"But tell me," asked Mrs. Pope, "where did you get that locket?"

John Henry then gave a concise statement of his visit to San Antonio and his meeting Miss Carrie Pope.

"It is good to hear of Carrie. I do not suppose I shall ever see her again. Truly life is sad."

"It is sad," interrupted Sally, "but with faith it becomes glorious. We know a loving Father plans and gives what is best. I say often to John Henry that we would not dare to plan our own life. We must leave it to him. Then, why not leave it happily?"

"Yes, my child, but you have had no trials, no problems, no heart-aches. You do not know."

"Know?" echoed Sally.

John Gordon walked to the window. Again he saw the little girl on the bleak hillside, with no coat, no hat, only the red mittens, and he heard her saying, "Of course, I get enough to eat. Auntie Carson always saves the big piece for me and then, best of all, she loves me. You know she does." John Henry remembered even now the happy look that would sweep over the little pinched face as she insisted on how Auntie Carson loved her.

Then he turned abruptly as though about to speak, when the mayor came rushing in.

"Sergeant Gordon, Colonel Pearson is at the gate. He says you must come at once. He has just received an important telegram from Colonel Burt that will require a conference at the office, as well as your immediate return to Atlanta. Colonel Pearson is waiting for you."

But "Mamma Pope" would not let him go until the boys had taken him back to the kitchen and fixed him a hasty lunch. That is where Texans surpass all others. They treat you like home folks. In a few days, you feel at home—the feeling's good—a little later, you are "at home." No wonder with such a spirit great cities grow overnight. Dr. Gambrell used

to say, "You can't lie about Texas. If what you say ain't so today, it will be tomorrow."

When John Gordon, Mrs. John Gordon, and Dudley Palmer stepped off the train, it was into the waiting arms of Margie. To tell the truth, it was quite a mix-up. Margie held out her arms to Sally, and just then a porter passed in a great hurry with two heavy grips. Sally stepped aside and Dudley stepped up. How it happened nobody ever knew, for Dudley seemed the most mystified of all, but Margie's arms went around Dudley's neck. Then everybody laughed. No, Aunt Mary was not there nor was Colonel Burt.

As for Margie, she was so pretty with her roguish dimples and twinkling eyes, her color coming and going, she really did not need that bewitching pink sport suit with hat to match, but as Dudley held out his hand for the formal introduction (just as though no contretemps had occurred) he looked so well satisfied, I'm sure the overdrawn allowance (that the tout ensemble represented) did not worry Margie.

"You shan't separate John Henry and me! We've got to get acquainted all over," laughed Sally as she climbed into the rumble seat. Dudley Palmer helped Margie in (strange to say, it took quite a bit of time), then he made one jump to back of car, one jump to front, one jump in.

"Where's Aunt Mary's scarf?" was the first word Margie said.

"Right here in my pocket. I'll bring it out tonight."

"You better let me have it."

"I couldn't trust you. You're such a regular little rogue. In fact, I've made quite a case out against you."

"A case?" she queried, half glancing his way.

"Yes, you stole my heart with no provocation, and I'm hoping you'll pay a heavy fine."

"A fine, a fine," mused Margie. "Remember the old game 'fine or superfine'?"

Dudley laughed. "This would be superfine for me!"

"And the fine?" she queried again—this time looking him full in the face.

"Imprisonment for life, nothing less."

Folks may tell you to the contrary, but don't believe them if they say there is no love at first sight. Real

love comes seldom any other way. So Dudley looked at Margie, and wondered if there ever had been any one so entrancing, so altogether lovable—and Margie looked at Dudley, his new straw hat, and nifty tie, his freshly-pressed gray suit (he had put it on just before reaching Atlanta), the pink rosebud in his buttonhole, and wondered—

Much to John Gordon's surprise, they drove towards Colonel Burt's home. John kept calling to Margie to stop, that he could not possibly go out there, just then, that Colonel Burt had wired him of important developments that needed immediate attention at the office. He hollered and pounded and called in vain. Margie drove on relentlessly. Finally, John became more than impatient. He was provoked.

"Sally, see if you can stop her. I've got to get to the office and at once."

(To be Continued)

OUR EXCHANGES

IT encouraged us this spring to read that the churches and synagogues of New York had begun a drive against the sale at news stands of obscene magazines. Roman Catholics, Protestants, and Jews joined in a protest that moved the license commissioner into action, and sixty-three magazines, pamphlets or books were put under the ban. News dealers were directed to remove them within a week. In all our long experience we have never known writers and purveyors of vile literature to be so bold and debased as now. News stands are not the only offenders, but book stores as well, including modern drug stores which now sell nearly everything. One cannot pass the windows of such stores, much less enter them, without pollution. Whither has human decency fled? Cardinal Hayes is stirring up the women of his archdiocese to begin a crusade against this awful thing, and this increases our astonishment that feminine activity so zealous in other ways has been so dormant in this. Is there no successor to Carrie Nation for this crusade? We hope that these words may help to stir up drives in other communities

like that in New York, for the contamination of this thing is even worse in smaller cities and towns than in a metropolis.—*Moody Bible Institute Monthly*.

THE outstanding theologian and teacher of foreign missions during the past century undoubtedly was Dr. Gustav Warneck. On March 6, 1934, many friends of foreign missions in Germany and elsewhere remembered his birthday one hundred years ago. He belonged not only to Germany but to all nations, because while he lived he was the chief exponent and advocate of the Church's unfinished task of making Christian disciples in all nations. His missionary books have been translated into many languages. The missionary magazine (*Allgemeine Missions Zeitschrift*) which he founded, is still published and widely read. Missionary conferences which he organized are still being held. After serving for some time in a pastorate at Rotenschirmbach, he became professor of missions at the University in Halle. What he taught concerning the theory and practice of missions was drawn from the Word of God and from the experience of the Church since its beginning. He was a great missionary teacher and leader.—*The Foreign Missionary*.

PROFESSOR DEISSMANN has said that the conversion of Paul was a conversion from an acting to a re-acting religion. An acting religion is that in which a man acts in the belief that by doing certain things he may induce the God to whom he appeals to respond. By a re-acting religion is meant that the first movement is always of God. He gives, not because one pleads with him, but because it is his nature to give, and whatever man does afterwards is a response. When Paul was a Pharisee, religion was to him a round of duties performed to win the response of God, but when he became a Christian he knew that all that he had of any worth, all he was enabled to be and to do, came from the fact made clear in Christ, that God had come to him. This did not in any way mean any relaxation or any less fervor; on the contrary, his life was now an offering as a response to God.—*The Missionary Herald*.

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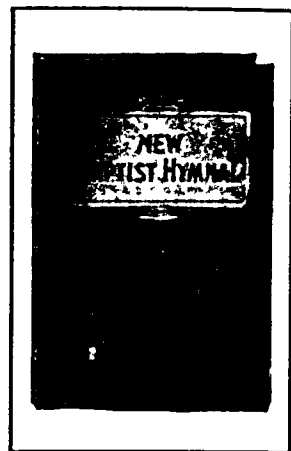
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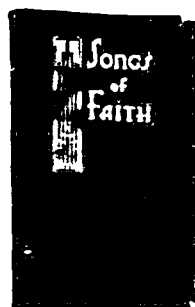


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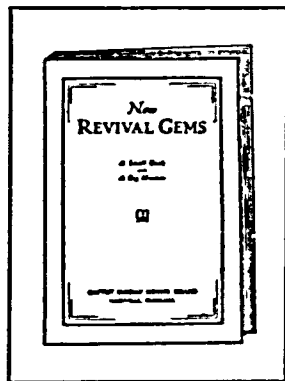


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