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HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, Editor

Nashville, Tenn.

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Beginning of Mission Work in Mexico

Hattie G. Neal, M.D., Saltillo, Mexico

The writer of this article is one of the most faithful and efficient missionaries in service anywhere. Born in Pocahontas, Tennessee, she was educated in the public schools and in Southwestern Baptist University. After graduating from the University, she completed her medical course at Illinois Medical College. In 1907 she married Rev. C. L. Neal, and for twenty-seven years they have served as Southern Baptist missionaries in Mexico. Their record is a shining volume in missionary history. Dr. Neal's spirit shines through her messages; we are always happy when she finds time to share her knowledge and experience with our readers.—EDITOR.

WE are always interested in the beginning of mission work in a country. We like to honor the pioneers, and to Rev. James Hickey, an Irishman, belongs the honor of being the first Protestant missionary in Mexico.

He was born September 28, 1800, in Slico county, North Ireland, of Catholic parents who educated him for a Roman Catholic priest. Can you imagine their sorrow, anger and disappointment when at the age of twenty-one he married a Protestant girl (some authorities say she was a Baptist), and by her influence and that of an aunt, he became a Protestant and went to study in a Protestant seminary? For a while he preached in Limerick, but when his wife died, he took their daughter, Olive, and immigrated to Canada. For thirty years he was an independent missionary, working at different things to support himself, and preaching in Canada and many states of the United States of America, especially in Pennsylvania, Maryland and Missouri. It was in Missouri that he married an English woman, Isabel Cardwell. Wishing to give his whole time to religious work he sought and obtained employment from the American Tract Society as colporter. He worked in several states, including Texas.

Hickey was located in Brownsville, Texas, in 1861 when the War of Secession began. He did not wish to take part in the war, and he favored the abolition of slavery, so to avoid difficulty, he crossed the river into Mexico and began work in Matamoros. Since Mexico was out of his territory, his relations with the Tract Society ceased, and he was again an independent missionary. He applied to the American Bible Society for work as colporter in Mexico, but because of war conditions, he did not receive his reply until August, 1863. He had been appointed as colporter long before.

He had very little money and never learned to speak the language well, but he went from house to house distributing tracts and selling literature, and preaching and explaining to the people the best he could. He trusted in the Lord and funds were provided. An American, who asked him where he got money to buy the tracts, gave him

twenty dollars when Hickey immediately answered, "The Lord provides it."

BRINGING BIBLES INTO THE COUNTRY

Hickey's first order of Bibles for Mexico arrived at the Custom-house, and was examined by the officials. When Hickey went to pay the duty, he was told they were bad books and contraband, and could not be imported. They were burned in his presence. He immediately made another order to be shipped to Brownsville, Texas, and he went over in a canoe and brought his Bibles across, loaded them on a donkey and took them to his house without the knowledge of the authorities. He sold literally thousands of Bibles and portions of the Bible in the few short years of his work in Mexico.

DIFFICULTIES AND PERSECUTIONS

He endured many persecutions. When he found a sympathizer who would permit him to preach in his house, he could preach there only a few times before the Catholics would find it out and drive him and his audience away. He never gave up, but kept on preaching in every house that opened to him, and the fame of a Protestant preacher in the Catholic country spread far and wide.

GOD PREPARES A FRIEND

In the providence of God an English family living in Mexico were ready to receive the gospel. It came about in this way: One John Westrup, a mechanical engineer whose special work was to construct flour mills, lived in London with his numerous family. A wealthy Mexican farmer visiting in London, employed him to come to Mexico and put up a flour mill on his farm in Guanajuato. As he had ten children and the trip was expensive, and since he expected to return as soon as his work was finished, he left three children under eleven years of age with their relatives in England. He brought four large boys and the three little girls across to Mexico, landing in Vera Cruz May 3, 1852. After a long, difficult journey by stage-coaches, he arrived in San Miguel de Allende, in the State of Guanajuato, where he was supposed to work. It was a time of political unrest in the country, and the farmer never provided the means for constructing the mill. Westrup waited there four years, then moved to San Luis Potosi, and in 1861 he moved to Monterey.

The Westrup parents were Protestants. The mother was a Baptist and a very pious woman. She felt very keenly her difficulties in rearing (Continued on page 6)

Fiftieth Anniversary—First Baptist Church, Rio

Missionary L. M. Bratcher, Acting Pastor

*Praise God from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.*

A GREAT host of happy Baptists were singing that wonderful old chorus. Its music filled the beautiful temple of the First Baptist Church of Rio de Janeiro and rolled out into the streets, so that the passersby looked toward the building and wondered what it was all about. They had reason to wonder. Those of us who had the privilege of looking into the happy faces before us knew what it was all about, but our wonder was no less than that of the people on the outside. Our wonder was caused by the meaning of the occasion that we were celebrating—the Fiftieth Anniversary of the First Baptist Church of Rio de Janeiro.

As the days of the week's work passed that wonder grew until it filled our very soul with joy from on high. As we thought of the work we tried to measure the real meaning of that event, not only to the church itself but also to its founders, to our denomination in Brazil, to our denomination at home, to missions in general. Then, too, I tried to imagine what the event would have meant to Dr. F. F. Soren, our beloved pastor who so lately laid down his task in this world to awake with his Master on high.

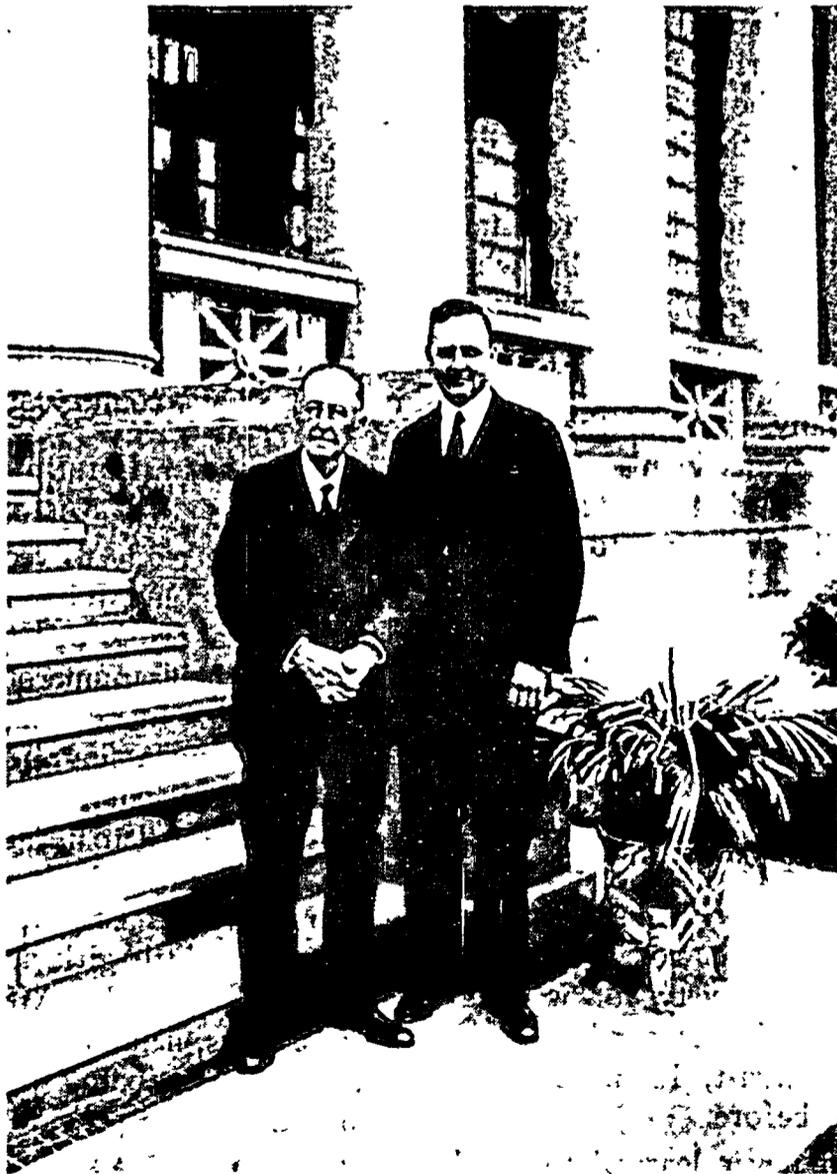
The fiftieth anniversary was celebrated by the carrying out of a week's program, prepared by a committee, consisting of the acting pastor and the deacons of the church. Fifteen speakers were invited, not one of whom refused to accept the invitation or failed to appear at the appointed time. There were ninety-two parts on the program and every one was executed as planned. Great crowds attended the work and on the night of August 24, 1934, there were at least a thousand present. More than forty other Baptist churches were represented, and many other organizations.

Altogether it was a wonderful week. One of the most interesting features was a historical exposition of the church, prepared by a special committee. The exposition attracted a great deal of attention and left a lasting impression on all who visited it.

The Committee on Program felt that it was just carrying out the plans and wishes of Doctor Soren. Even though he died almost a year before the event, already before his death he had made plans for the celebration of the fiftieth anniversary. It was an event of such importance that he felt that it ought to be done in a worthy way. Doctor Soren seemed very near to us during the whole week, and many times we longed for him that he might know how permanent and how abiding was the work that he had done during the thirty-three years that he led the church. How it would have filled and thrilled his great heart to see the results of his labors of love! What the event would have meant to him we cannot even calculate, but we do know that it would have filled his cup to the overflowing.

While the second pastor of the church could not be present we had the privilege of having the first, Dr. W. B. Bagby, the first Baptist missionary to Brazil. On August 24, 1884, W. B. Bagby, Mrs. Anna Bagby, with two other women, organized the First Baptist Church of Rio de Janeiro, the second Baptist Church in all Brazil and even in South America. Fifty years later, two of the founders of that church were present at the celebration of the anniversary, while another still lives and is a member of the Baptist church of Lapa, in Sao Paulo. The church had sent a special invitation to Rio Grande do Sul, asking Doctor and Mrs. Bagby to come and be the guests of the church during the week's work. They accepted the invitation, which included the paying of all the expenses of the trip and the stay in Rio.

And how they rejoiced over the growth of the work! Fifty years ago Baptists were absolutely unknown in all Brazil. There were nine members of the two churches, one in Bahia, the other in Rio. Now the First Baptist Church alone has 647 members, while ten other churches have been organized from its membership. It was so well known that a Papal Committee, which had been ap-



TWO MISSIONARIES LINKING TOGETHER FIFTY YEARS OF GLORIOUS ACHIEVEMENTS

Dr. W. B. Bagby (left), on August 24, 1884, together with Mrs. Bagby and two other women, organized the First Baptist Church, Rio de Janeiro—the second Baptist church in Brazil and even in South America. Dr. L. M. Bratcher is the pastor

pointed by the Pope himself to look into the growth of Protestantism in Latin America, had included it in the report as the most dangerous organization in Latin America. Instead of the little hidden away hall, there was a wonderful temple, built on one of the principal streets of the great city.

Day by day Doctor and Mrs. Bagby rejoiced with the church, but the climax came on the night of the anniversary when a multitude of more than a thousand people filled the main floor and almost all of the gallery. It was one of the most interesting sights of all my life to watch the face of Doctor Bagby as the great building filled for the worship. Then when he arose to bring the principal address it seemed that he considered it the crowning event of his whole life. In spite of his nearly eighty years, and his fifty-two years of service in Brazil, his voice was heard to the uttermost parts of the great auditorium. He spoke as one whose youth had been completely renewed. And we verily believe that it was for that occasion. With what attention the multitude hung on to his words as he told of those beginnings fifty years before! When he finished there was but one expression that could do justice to the occasion—"See what God hath wrought!"

The Baptist denomination in Brazil was not unmindful of the meaning of that celebration. From the North to the South, from the East to the West, came letters and telegrams, showing the interest of the denomination in the historic event. And well might the denomination rejoice. The nine members of 1884 had become at least forty-five thousand. The two churches had grown into 490 churches with 1,214 preaching places. There were 718 Sunday schools, 226 B.Y.P.U.'s., 400 Woman's Societies, 60 Y.W.A.'s., 200 Children's Societies, a number of Men's Societies, 2 Seminaries, 2 Training Schools, 2 Junior Colleges, 4 Academies, 48 Primary schools, a Publishing House, a Foreign Mission Board, a Home Mission Board, a National Convention.

Surely no denomination ever had a greater reason for rejoicing than the Baptists of Brazil. In the fifty years there had been a five thousand per cent increase in its membership. It would seem that our Father has done his best to show his approval of our efforts.

And our denomination at home? Surely the meaning of the celebration struck home to our denominational consciousness! If there had ever been a reason for discouragement as to the final outcome of our Foreign Mission work, the above paragraphs ought to dispel that attitude once and for all. If the Southern Baptist Convention had never done any other work than the founding and development of the First Baptist Church of Rio de Janeiro, its foreign mission program would be justified. If it had never done more than give the gospel in its purity to this great land, then it would not have existed in vain.

But it has done more. It took the initiative in the formation of a youthful denomination that has within it all of the potentiality of a great conquering army. That army has now more than two hundred leaders, spread out in every one of the twenty states of Brazil. It has before it an opportunity like that of our own homeland some hundred years ago. The members that compose the churches have in their hearts a loyalty and devotion that promise great things for the future.

Here is an example. The First Baptist Church is not complete. The Sunday school rooms are not furnished as yet. She is putting forth every effort to do what she can to that end. An anniversary in Brazil is a special occasion for an offering to the church. At that time the people give with special liberality. The First Church decided to improve the opportunity by taking an offering, for we knew that it would be a worthy one. But in spite of her own need, *the church voted unanimously to give the offering of that night to Foreign Missions.* There is a heavy debt on the Foreign Mission Board and the church wanted to help to pay it off on that night. Not grudgingly, but happily, even hilariously, the people entered into this part of the worship. They had come prepared, and they claimed their privilege. The offering was such a success that if the rest of the denomination should contribute in proportion, the debt would be paid and enough over to pay our Foreign Mission Budget for two years. Some day Southern Baptists will catch the spirit of joyous sacrifice that characterizes these Brazilian Christians and only God will be able to measure the extent of their service.

The meaning of the celebration of the Fiftieth Anniversary of the First Baptist Church of Rio de Janeiro cannot be confined to our own people, it goes much farther than that. It is an event of importance to the whole Mission Movement. One may study movements through history, one may value and revalue revolutions and social reforms. One may weigh their values and count their results, but nowhere else except in the Foreign Mission work will their be discovered such results.

Fifty years ago an unknown couple arrived on a little sailing vessel in Brazil. No one knew of their coming; if they had known, they would not have cared. A great autocratic, political-religious power dominated the religious life of the land. No one had ever dared challenge that power except to his own destruction, and many times that destruction was wrought out in blood. The coming of the missionary was of such little importance that no notice was taken. If the Roman Church could have looked into the future, how different would have been that reception!

Fifty years after the arrival of that couple, a great religious denomination exists in Brazil. Its influence touches all of the phases of life in this great land. It has modified even the teaching and the attitude of the Roman Church, for that church is now giving a great deal of emphasis to Christ the King, where before he was never mentioned except in connection with his mother, Mary. That denomination is growing so that only God knows what its future will be. It is impossible to place any adequate evaluation on a great movement like this. The softening, refining, inspiring by-products of the missionary enterprise more than justify its cost.

We must remember that this growth has come about by the efforts and labors of a religious democracy that has never tried to force any organization or any form upon its converts. The Baptist churches in Brazil are independent democracies just as were the New Testament churches. They are just as indigenous as any organization could be. Their work and organizations are carried forward in the same way. As long as missions, based on the New Testament, carried forward by the power of the Holy Spirit can show such fruits, there is no need for its advocates to fear for the future.

HOME AND FOREIGN FIELDS

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EDITORIALS

THE NEW DAY

AS we approach the turn of the year we may be pardoned for a few moments' reflection on the New Day, so-called. It is not difficult to discover back of the powerful propaganda supporting the New Day a deliberate effort to use it as a smoke screen behind which the sanctions of the ages are to be overthrown and the cheap nostrums of superficial egotists are to be established. Instead of profiting by the distressing experiences of these years and turning to God from whom must come our help, we seem to prefer to cling to delusion of the material. Every day, of course, is a new one, and it is well to remember that there are eternal truths and principles which stand unmolested by the changing of the days. Age carries the presumption of merit, while newness at best is a challenge to experimentation. Unwise indeed is the generation that would use the New Day as justification for wrecking itself.

These observations do not destroy the fact that distinct periods have their own peculiarities. Some of the characteristics of the New Day are almost offensively obvious. Every observer easily senses the fact that ours is a day of shallow convictions. It is difficult to discover what even our leaders believe, while the masses are almost convictionless. Political ideas defy classification, men of all parties and of no party receive the support of the dominant party; religious doctrines are all but taboo, large numbers of our most intelligent people stand in amazement before the supposition that they are supposed to believe anything; in the social and moral realms self-preference and self-gratification determine popular approval, society revolts against the

idea that people should order their lives by any norm except the choice of an indulgent generation. Ours is a day of shallow convictions.

Ours is also a day of huge experimentation. Never on such a large scale has our nation been turned into an experiment station while money from the unwilling pockets of the country's masses pays the bill. No one in public life even claims to know what it is all about; if this project is a failure, we will try another, say our leaders, while the citizenship at large stands by in mute wonderment and spineless acquiescence. We are "projectin'" on a large scale.

In America the New Day is a day of lawlessness; in fact we are governed by the lawless. Violations of law are reduced by removing the law which the lawless have refused to obey. Just now we face the sorry spectacle of a sovereign government using its superior resources to enter into competition with law-breakers in order that the latter may be forced to retire from their lawless business. What law does any one obey cheerfully, if his convenience is the better served by ignoring that law? In the collapse of authority, the very foundations of our country crumble.

These characteristics of the New Day compel a fourth: ours is a day of great need. On every hand we are confronted with the distressing plight of millions of our fellow citizens. Never has America known as nearly universal perplexity, uncertainty, distress, and suffering. The needs of our day are appalling.

CHRISTIAN SERVICE CHALLENGED

EVEN the surface reflections of the above statements carry a mighty challenge to Christianity. Perhaps, the most serious element in that challenge is that Christianity is ignored and not opposed. In the intimacy of his betrayal-night fellowship with his disciples, Jesus said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The world doesn't take the trouble to hate modern Christians; it ignores them and all for which they are supposed to stand. What leaders of international congresses take thought of the Christian's God? What framers of programs for human betterment are conscious of Christian influence? What political leader builds his platform or casts his vote in the fear of Christian opinion? The very failure of Christianity to register in the realms that shape human welfare is a challenge to its service.

Again, Christianity is challenged in that the masses no longer turn to it. Jesus looked on the great masses and had compassion on them because they were as sheep without a shepherd. To disturbed John, Jesus sent the cheering word that the poor had the gospel preached unto them; the common people heard Jesus gladly. Some one has said that it is the tragedy of Christianity

that the masses are looking elsewhere for the satisfactions which they must have. Organized groups, the great army of the unemployed, the all but submerged millions apparently have no suspicion that modern Christianity has any message for them; on the contrary they become an easy prey to every scheme, or fancy, or will-o'-the-wisp of designing men. The very fact that America must reckon right now with fascism, communism, socialism, and a score of other isms is proof that somewhere along the way our Christianity has slept. The shepherdlessness of the multitudes is a challenge to Christian service.

Then, the very absence of the service that it should render is a challenge to Christianity. The world is rotting and floundering in darkness for want of the salt and the light that Christianity should give. The sinning, the suffering, the struggling, the sorrowing, the dying are undone indeed but for the refreshing ministry which only Christianity can give. If any Christian has thought that the days of heroism, or even of martyrdom, are over, let him consider the tremendous challenge of our modern world to Christianity.

CHRISTIAN PREPARATION

ASSUMING the preparation necessary to make one a Christian, we make bold to say that the Christian has the very serious responsibility of making the preparation for service that the New Day demands. Intellectual keenness is an indispensable quality for service in this day. Such alertness must be grounded on solid and accurate knowledge. Knowledge has always been power; it is power now. One man who *knows* can put to flight an army of speculative dreamers. This keenness must be tested in the glamour of plausible theories and asserted in straight thinking. The absurd lengths to which zealous dreamers will go in sincere efforts to remedy social ills may be observed in any one of at least half dozen programs before the public right now. Thinking of any kind is a rare commodity and correct thinking is a jewel. Some one, referring to the mental irresponsibility of our age, has paraphrased, "Whoso among you is without insanity, let him think the first think." Stewardship of intelligence contemplates both possession and use.

Social-mindedness is another element that Christians have too long overlooked. This involves sensitiveness to neighborhood conditions, alertness in state and national matters, and sanity in international conceptions. The stability of the social order cannot be left to politicians whose immediate and ultimate concern is the building of political fences at the expense of the public. The Christian's devotion to the doctrines of salvation by grace and of individual responsibility to God must not make him indifferent to the living conditions of humanity. We are our brothers' keepers, and in the New Testament conception of brothers we know no race or color or condition; the material happiness and

the eternal welfare of men everywhere must ever be a primary concern of the Christian.

Most of all, preparation for the needs of the hour requires the rediscovery of Christ in every life. Such rediscovery must be made daily until his presence fills the life. We must find him again not only as Saviour but as Lord; genuine acceptance of Jesus as Saviour automatically enthrones him as Lord of our lives. Our Lord is having a difficult time in his own world because the acknowledgment of his lordship by his followers proves so often to be purely nominal. We think there is justification for the statement that they who reject the lordship of Jesus have reason to examine their acceptance of him as Saviour. We must see him afresh and always as our Companion and Leader; it is always safe to walk with Jesus, it is always wise to follow his leadership. Danger and folly attend individuals and nations who repudiate the leadership of Christ. The implications of such a thought are serious enough to drive Christians to their knees in prayer for themselves and for their country. Then, Jesus must ever be remembered as the great humanitarian and thorough internationalist. No reader of the life of Christ can escape the Master's compassionate concern for the health and welfare of men and women, while the ease with which he crossed hitherto impassable barriers of race and station proclaims him the practical internationalist. We shall solve the perplexing problems of our harassed age only as we attack them in the spirit of our Master's love for all men.

THE MISSIONARY URGE

WHAT has been said means nothing if it does not suggest that the supreme need of the New Day is the gospel of Christ proclaimed and accepted and projected into the conduct of men as individuals and as groups in national capacity. The first urge is to give the gospel to all humanity, the second is to teach the implications of the gospel to all who will accept it, the third is to apply the power of the gospel to the baffling difficulties of the New Day. We can have an improved citizenship and a better world only as we have improved citizens. We can have improved citizens only as men are regenerated by the power of Christ and by that same power are enabled to witness for their Master in every relationship of life. In a railway coach recently we overheard a conversation on current problems in which one gentleman said rather emphatically, "Human nature has always been that way and it does not change." Christians know that human nature does change in response to the touch of the power of the Spirit of God. Men are made new by Christ's redeeming grace. For the New Day we need very much a new people. Delays in giving the gospel to the whole world are serious from the standpoint of the world's need as well as in consideration of the privileges of those who have accepted the gospel. 1935 ought to be made memorable for its widespread missionary advance. So may it be.

BEGINNING OF MISSION WORK IN MEXICO

(Continued from page 1)

a family in a Catholic country where there were no evangelical churches nor associates for her children. She gathered them about her knees and taught them the Bible and prayed with them, praying earnestly for them to become Christians. But she never saw her prayers answered, though her heavenly Father heard and answered them. Her heart was grieved for the three children left behind. There had never been money enough to go to them or to send for them. She was troubled for the ten here in Mexico, for three more little girls had been born here. She was struggling to educate them in the home when God called her from her cares early in the year of 1862.

In that same year, Tom, the eldest of the boys, now a man twenty-five years old, heard of the work of Hickey, in Matamoros, and sent for him to come to Monterey. He came in November of that year, and began to work, teaching Bible classes, holding prayer meetings and preaching in private houses, and selling his Bibles and other books. As usual the Catholics broke up his meetings as soon as they learned where he was holding them.

He obtained a room opening on the principal plaza of the city facing the large cathedral. He used this room for a place for public services where he could invite the people freely. On the first Sunday in March, 1863, he preached there. But because of the persecution he could not hold the place longer, and went back to preaching in private houses as they were opened to him.

But God soon made it possible for him to preach publicly in Mexico by means of the great hero, Juarez. Juarez had made a new constitution in 1857, containing the reform laws that took the civil power from the Catholic church and gave people a right to worship God according to their consciences. He gave the Protestants a right to hold services and promised them protection.

In April, 1857, Hickey established Spanish services in the morning and English services at night for the many foreigners. His difficulties were innumerable, but he continued faithfully to work.

FIRST CHURCH ORGANIZED

On January 30, 1864, Missionary Hickey baptized his first candidates. They were Thomas M. Westrup, José Maria Uranga and his brother Arcadio. Baptisms could not be performed publicly, but the old houses were made with an inside court, and in the center of each there was a tank for water. The tanks were plenty large for a baptism, and it was in one of those water tanks in a house at the foot of a small mountain called the Obispado, because it had the ruins of a very old temple on its summit, that he baptized these first three converts.

On the same day of the baptism, James Hickey organized a church of five members; himself and wife and three new believers. The church called Thomas Westrup for their pastor, and Mr. Hickey ordained him.

As agent of the Bible Society, Mr. Hickey could not be pastor of a church, nor confine his work to one place, nor could he give the name Baptist to the church. Therefore the new church was called Evangelical Church. But Mr. Hickey taught the Baptist doctrines, he was an ordained Baptist minister and he even taught and practiced close communion. After his death the name of the church

was changed to its rightful name of First Baptist Church.

A Mr. Jolly, an American living in Monterey, helped with the work of the church, even preaching at times. He gave Mr. Hickey a horse to use in his work that was called the missionary horse.

Mr. Hickey was the first to visit Montemorelos, and to sell a Bible and other religious books to two brothers of the Barocio family. Those two brothers made strong, active Baptists. From them we have had two of our best Mexican preachers. One is now dead, but the other is general missionary of the New York Board, and is also pastor at present of the Monterey Church.

Mr. Hickey began the work in Cadereita where he baptized five in 1864. Of these, one was the *first woman missionary* to work in Mexico. He made one trip on foot to Cadereita, carrying his load of books the twenty-one miles before the missionary horse was given to him. He never spared himself. He made many trips to a farm forty-five miles from Monterey to teach a poor blind man and to read the Bible to him. He also taught a boy on the farm, so he could read to the blind man.

HICKEY'S DEATH

But James Hickey's work, so faithfully done, was terminated in December, 1866. He made a trip to Matamoros and was taken sick there. When his wife saw he was dying, she told him he was entering the valley of the shadow of death, and he said, "Yes, but there are no shadows," and he began to sing, "There is a Fountain Filled with Blood," and sang two stanzas before he died. He was laid to rest in Brownsville, Texas.

MORE OF THE WESTRUP FAMILY CONVERTED

Tom Westrup had the pleasure of leading all his brothers and sisters to the Lord except Alfred, the one next in age to him. Alfred made his way back to England. John became a colporter, and later was ordained as a preacher and became pastor of the church in Montemorelos. Henry worked as a colporter. Three sisters opened a school in Santa Rosa, and helped with the work in the Baptist church there where José Maria Uranga was pastor.

THE BOARDS BEGIN TO HELP

In 1870 the American Home Mission Board of New York began to help support the Mexicans who were giving their time to the work, but they suspended the work in 1876. In 1880 the Foreign Mission Board of the Southern Baptist Convention, of Richmond, Virginia, began mission work in Mexico and employed John Westrup to work in Coahuila State, where he had already been working and where he had three organized churches. The churches of Texas had been supporting him. He worked only a few months for the Foreign Mission Board before he was killed by a mob of Indians instigated by the Roman Catholics. He was buried in Progreso, Coahuila, and W. M. Flournoy of Laredo, Texas, went to Progreso to take his place.

Dr. W. D. Powell in company with others came in 1882 to visit the mission work and reported such a promising field that he, his wife, and Miss Anna J. Mayberry, were appointed to the work, and came to Saltillo in October, 1882, to begin work. (See picture, page 16.)

In 1883 the Home Board of New York sent W. T. Green and wife to Mexico City to begin work.

A WORD TO TOURISTS

Monterey is only 155 miles from Laredo, Texas. The

THE heart throb of Foreign Missions, the romance of Home Missions, the far-reaching influence of Christian education and the thrill of healing humanity's hurt are all interwoven in the Baptist Hundred Thousand Club. It is not a cold piece of machinery to be looked upon as a collection agency, but a sensible plan that distributes both the privilege and responsibility of saving all that Southern Baptists have invested their time and money in for the past half century.

Some of these debts are, no doubt, the results of mistakes made by our executives and boards; however, it would be a much greater mistake if we should fail to pay them. The thing that is at stake must be taken into consideration. Baptist honor and prestige, all our physical equipment and our future credit and standing with the business world are worth vastly more than the amount of our debts. Bankers and investors believed in us when we borrowed the money. We must convince them of our honesty by paying back every dollar of it.

There are a thousand ways to justify any sacrifice that is necessary to pay these debts, but there is absolutely no way to justify our failure to do so. When we were having great difficulty in paying the salaries of missionaries and the operating expenses of our institutions, we pledged our honor for money with which to keep going. When the huge steal in one of our Mission Boards cast its lengthening shadow across our beloved denomination, bankers came to our rescue with the most sympathetic co-operation possible. For us to fail them now would be not only a repudiation of an obligation honorably made, but also the rankest sort of ingratitude.

January and February have been designated on our denominational calendar as the months for our 1935 mem-

Facing Facts

FRANK TRIPP

*General Leader
Baptist Hundred Thousand Club*

bership drive. The Fort Worth Convention voted unanimously to throw the entire resources of the Convention behind the effort to secure at least one hundred thousand members. This means that every executive and employee of every board, agency and institution of the Convention is to give themselves in complete abandon in an effort to reach the folks. May it also mean that the pastors, Sunday school officers and teachers, B.T.U. officers and leaders, deacons, W.M.U. leaders, and the Baptist Brotherhood will join hands and hearts in one mighty effort to unburden ourselves of these devitalizing debts.

Individual support, even at the price of personal sacrifice, plus group co-operation will assure the success of this membership drive. It would be impossible to work out a plan that would be entirely satisfactory to everybody. Let us lay aside everything akin to selfishness or selfish desires and co-operate to the fullest extent in making this movement a success. Responsibility is still the price of privilege; therefore, our pastors and leaders must win through the power of example. There are thousands upon thousands of Southern Baptists who are waiting for some one to take the lead in their churches. It is not enough for you to join; you must add the length of your influence to the pledge card you sign by going out after others.

I am happy to pledge my very best on the altar of service for this worthy cause. I can find no word that adequately expresses the urge I feel in my very soul for my fellow pastors and preachers to do their part during the two months ahead to lay this matter on the hearts of the people. There is so much at stake. Let us earnestly pray and make one long hard pull together. Then will we come up to Memphis rejoicing.

WHAT PRICE DEBT!

12,000 PEOPLE could each receive ten days' service in the New Orleans Hospital on the money we pay out every year as interest on our debts.

IF the annual interest payment, more than \$300,000, were in \$1.00 bills laid end to end, it would make a ribbon of money reaching from the Southwestern Seminary at Fort Worth to the Relief and Annuity Board office at Dallas.

IF the amount of money we sacrifice on the altar of interest every year were in silver dollars, it would require five two-ton trucks three days to haul it from Richmond to Memphis.

LOOK AT YOUR CLOCK! From your seven o'clock breakfast until your dinner at six, enough money will be spent on interest to support one native missionary for a year.

750 PREACHERS could attend our seminaries eight months out of the year, each receiving \$50.00 a month, on what we spend for interest on debts.

15 MISSION STATIONS could be maintained by the Home Mission Board in centers of population and among foreign-speaking people of the South on what is taken out of the receipts of the Co-operative Program every year to pay interest on our debts.

FROM the time you make your offering one Sunday morning until the next, the Co-operative Program is penalized \$6,000 for interest.

DURING the Hundred Thousand Club membership drive in January-February, the Co-operative Program will be required to provide \$48,000 for interest on debts we are trying to pay.

IF WE SHOULD DO NOTHING about the principal of the debts and allow the interest to pyramid for sixteen and two-third years, we would owe at the end of that time, \$11,000,000.

FACTS AND FIGURES

SOUTHERN BAPTISTS voted with an overwhelming majority, if not unanimously, at the last two Conventions to pay their debts.

THE PLAN that has been adopted by which they hope to accomplish this gigantic task is a distribution of the responsibility among a large number of people. The amount asked for is \$1.00 a month, payable through the church treasurers.

EVERY CENT of money is to be applied on the principal of the debts of all our Southwide agencies, viz: Foreign and Home Mission Boards, all of our seminaries, and the hospital at New Orleans.

THE ONLY EXPENSE connected with the promotion of the Baptist Hundred Thousand Club is that of printing, publicity, postage, traveling expenses of the General Leader, and office help. The Sunday School Board pays all of these, thus guaranteeing that every dollar paid by your membership reduces the debts 100 cents.

THE TOTAL NUMBER of members reported to the General Leader's office up to September 1 was 22,604.

THE TOTAL AMOUNT of cash received from membership payments up to September 1 was \$147,969.89.

THE FOLLOWING AMOUNTS have been paid on the debts of the agencies participating in the income from the Baptist Hundred Thousand Club:

Foreign Mission Board	\$45,067.57
Home Mission Board	29,781.92
Southern Seminary	26,634.58
Southwestern Seminary	21,016.49
Baptist Bible Institute	14,721.80
New Orleans Hospital	2,538.78
American Baptist Seminary and Education Board ..	8,208.75



A Heritage of Glorious Achievements

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

"Be strong and of good courage, fear not nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deut. 31: 6).

THE Home Mission Board, in this spirit, faces today its task. There may be reasons for discouragement, but there are greater reasons for faith and courage. The past years of the Board's history, while full of struggle and hardships, have, nevertheless, been years of glorious achievements and the future is bright with the hope of larger fields of service.

THE Home Mission Board's record of work from the organization of the Southern Baptist Convention in 1845 to now, a period of eighty-nine years, can hardly be surpassed by any missionary organization in the world. During this period the Board has employed in whole or in part 41,000 missionaries for one year, or one missionary for 41,000 years. If distributed equally, these missionaries would give a force of 247 missionaries working every day from the signing of the Declaration of Independence down to this good hour. These missionaries have reported 785,000 baptisms and organized 8,600 churches.

THIS is no little service, but it is by no means all that the Board has done. The Board helped the State organizations by making large appropriations to their work, sent missionaries to the first settlers on the frontiers, helped to support thousands of pastors in mission fields, gave more than a million dollars to build church houses, for years maintained mountain schools out of which went thousands of graduates to fill places of responsibility in the denominational life, sounded the first note of stewardship, and started the movement, through its enlistment department, that later developed into the co-operated effort of Southern Baptists.

THE history of the Home Mission Board during these eighty-nine years is a story of struggle, sacrifice, heroic devotion and service, the full value of which can scarcely be estimated. In addition to its mission work, the record and the full meaning of which only the recording angel in heaven can give, the Board has rendered distinct and invaluable service in the building of Southern Baptist denominational life. Two references will suffice.

IMMEDIATELY after the War Between the States, when religious work in the South was being rehabilitated and the whole country was prostrate from the ravages of war, the Home Mission Board helped to re-

build the churches in our Southern Zion. It raised money in Kentucky, Missouri, Arkansas, and Texas for mission work in Virginia, the Carolinas, Georgia, Alabama, Mississippi, and Tennessee. These worthy states had suffered most from the war.

In the report of the Board made to the Southern Baptist Convention in 1870, we find this significant statement:

It may not be without profit to mention a few facts in this connection: 1,189 missionary commissions have been issued to missionaries and evangelists by the Board. In Maryland, 23; in Virginia, 100; in North Carolina, 64; in South Carolina, 74; in Florida, 48; in Georgia, 169; in Alabama, 201; in Mississippi, 99; in Tennessee, 95; in Kentucky, 24; in Missouri, 75; in Arkansas, 77; in Louisiana, 34; in Texas, 78; in California, 15; in West Virginia, 2; in Kansas Territory, 1; in the District of Columbia, 10.

In addition to these, 74 missionary commissions have been issued by the Board of Indian Missions who have supplied 231 churches, baptized 1,272 persons, constituted 20 churches, built 14 mission houses and traveled 112,275 miles.

IN 1882 the Southern Baptist Convention faced a crisis. The Baptists of Arkansas were in co-operation with the Home Mission Society of New York. No mission work had been attempted in Missouri by Southern Baptists for years and the State seemed lost to the Southern Baptist Convention. Texas was divided into five missionary organizations, four were receiving aid from the Home Mission Society of New York. In the entire territory west of the Mississippi River Baptists were co-operating principally with Northern Baptist agencies.

On the eastern side of the River Georgia was co-operating with the Publication Society of New York in work among the Negroes, while Florida was hesitating between remaining in co-operation with the Home Mission Board of the Southern Baptist Convention or forming an alliance with the Publication Society.

It was, at that time, the general feeling among Southern Baptist leaders that the very existence of the Southern Baptist Convention depended upon the activities of the Home Mission Board. The Board was, therefore, instructed by the Convention to go into the entire territory of the Southern Baptist Convention and vigorously prosecute its work.

The Board took its task seriously and prosecuted its work with such vigor and wisdom that in five years there was not a missionary among the white people of the South who was not employed either by the Home Mission Board or by one of the State Mission Boards, and there was not a State Convention which had not been won over completely to co-operation with the Home Mission Board. The whole territory was completely won to the Southern Baptist Convention.

The work of the Home Mission Board is just as necessary today in the bringing in of the kingdom in the homeland as it has ever been.

News from Home Fields

DR. M. N. McCALL RETURNS

FRRIENDS of Dr. M. N. McCall and the Cuban Mission work were greatly concerned last June when they learned he was seriously ill at the Baptist Hospital in New Orleans.

At the Southern Baptist Convention in Fort Worth he seemed a bit more tired than usual, which was not unexpected when one remembered it had been a year of storm, revolution and heart-breaking reductions in the work. He did not seem ill, however, going to the hospital for what he thought was a precautionary physical checkup and perhaps rest. A serious condition was discovered, and for weeks he was very ill. Again, as many times before, our mission work is greatly in debt to this great hospital, its doctors and nurses, for the fine skill and unremitting care which gave a missionary back to his work.

After weeks of recuperation in Florida, Doctor McCall was able to go back to his work, Mrs. McCall, who was called to his side in June, going with him.

In Cuba all the churches had been praying for him, for M. N. McCall is beloved in his adopted land as few missionaries are privileged to be. The scene of his return is vividly described by Rev. Herbert Caudill, at present the only other American Baptist preacher on our force in Cuba.

Friday, September 26, 1934, was an important day for the Baptists of Western Cuba, for Doctor and Mrs. McCall were returning to their work after an absence of over five months. Interest in their return ran higher than ever because of the fact that Doctor McCall had been very ill and all over the four provinces prayers had gone up daily from hundreds of lips and hearts for the restoration to health of this good man, and his return to the work in which he has been engaged for nearly thirty years.

I went to meet him at the boat, and found about a hundred fellow Baptists from the Havana Church and other churches near by who had come to welcome them. As the *S. S. Cuba* slowly came to rest and the big cables that were to hold her to her place became taut, a hundred voices arose, singing the song of welcome to these faithful workers. Great was the pleasure of all when Doctor McCall began to beat time, for thus they knew that the song of welcome was heard.

That night at eight-thirty a large crowd gathered in the Baptist Temple for a service of welcome and thanksgiving that God had restored Doctor McCall to health. All of the churches of the province were represented at this service and seventeen of the pastors of the Convention stood to speak a word of thanks that Doctor McCall was here again. How we love him! What a tremendous influence this man of God has had these thirty years! May he be spared for many years of usefulness in this land that stands in such great need of the gospel of our Lord.

In the church the following Sunday there was a special service of welcome. A song was written for the occasion, expressing the deep joy of all; a devotional by Doctor Vivanco; a sermon by Dr. R. R. Machado; greetings from all the pastors of the city; and a closing prayer of thanksgiving by the saintly Rene Alfonso who has for years been Doctor McCall's "other self" in the work, now himself seriously ill.

The little church bulletin that day carried a touching tribute of love to "our beloved pastor and his faithful companion," as follows:

We see our beloved pastor and his faithful companion not completely recovered but ready to do the blessed work to which they have consecrated their lives.

We hold close to our hearts our beloved friends again and enlarge our great love for them, and from our innermost heart offer a

prayer to the Lord—a prayer of gratitude for the safe return of these faithful servants.

In the Word of God it is written, "Prove me"—and the Baptists of Havana have put the Heavenly Father to the test. Never before have the Baptists of Havana prayed with such fervor and unanimity.

We pray that God may succor you, and do it now. We pray that he will not forsake you, not for one moment, nor let you be dismayed. We pray he will restore you, and do it now. May he guard you from all harm and give you his presence always.

MEXICAN BAPTIST INSTITUTE REJOICES

OCTOBER 2, 1934, was a happy day at the Mexican Baptist Institute, Bastrop, Texas. The Mission building there is a large well-built but unfinished combined school, church and living quarters for Mr. and Mrs. Medlin and the orphan children. Recently a gift from the Navasota W.M.S. provided money for completing the wiring of all the rooms except the auditorium, the completion of piping, plastering and other necessary details for the first floor, and the living quarters on second and third floors. During the summer other friends gave money for paint, linoleum, gingham, mirrors and other things needed to make the rooms livable. A new washing machine, sorely needed, came from the women of one of the associations in District 16, of Texas W.M.U.

So Brother and Mrs. Bell, Brother and Mrs. Medlin and the boys and girls were busy all through August and September putting in wiring, painting and transforming the dull concrete walls into beauty. On the third floor where the orphan girls live, gay green and white gingham curtains fluttered at the windows, ruffles hid the orange-crete framework of dainty dressing tables, and colorful linoleum made the place lovely. On second floor, besides the auditorium, are two apartments for the workers, a two-room one which Mr. and Mrs. Medlin have made truly a "little corner of heaven" with crisp curtains, softly colored walls and well chosen furniture, mostly wedding gifts, not so long ago! They have created a real home as the heart of the mission work out of two bare, gray rooms. Across from them is the one large room where Brother Pascual Hurtiz lives, their Mexican associate.

The auditorium is still unfinished, but is being used constantly. In the Annie W. Armstrong Offering of W.M.U. for March, 1935, is provision for the completion of this central room for all the work of this mission station. Downstairs Brother Bell, who is a master craftsman in many lines, finished the assembly and classrooms of the school with wiring and plaster, ready for painting. The dining-room was furnished completely. To one who had seen its drab concrete walls and its unfinished woodwork, the transformation is magical. Soft cream, ivory, and green walls and woodwork, touched here and there deftly with buff and bright green, make the room a symphony of color. Little tables for the little people, larger ones for the older orphan children and the students are covered with gaily flowered oilcloth, easy for childish hands to keep clean and pretty. It is one of the loveliest dining-rooms of any small Baptist school in the South.

No wonder Brother Bell and his associates wanted to have a dedication service! When they learned Miss Mal-

Mrs. Almon A. Hicks, (nee Eathyl Burnett) and little son, Charles Burnett. "Missionaries are made by a call from God . . .; so a resignation from a mission board cannot 'unmake' a missionary"



A REGRETTED RESIGNATION

MRS. ALMON A. HICKS has resigned from the missionary force of the Home Mission Board. No, you will not find that name on the list, but you will find Eathyl Burnett Hicks, the well-beloved young woman who with her father pioneered among the Pueblo and Navaho Indians of New Mexico for Southern Baptists.

Eathyl Barnett Hicks was born into a missionary home, and brought up among the Osage Indians where her father, in two terms of service, founded our Baptist work. Educated at Oklahoma Baptist University and Southwestern Baptist Seminary, she could have chosen any attractive vocation. But she elected to walk in the footsteps of her saintly father and mother and be a missionary to the Indians, her own people by adoption. With ability and charm above the average, she gave herself to the task in wise and devoted service. A tireless worker, Eathyl possesses the gift of making contact with Indian hearts that makes her an unusually effective messenger of Jesus. She was appointed missionary of the Home Mission Board in 1929, and assigned to work with her father among the Indians of New Mexico.

lory would be near them early in October, they sent out invitations to the friends who had helped to make all this possible, asking them to come and bring their friends for a thanksgiving and dedication service on October 2, 1934. They came, about eighty friends who wanted to rejoice with these Mexican missionaries. They had a service at eleven o'clock, dinner in the new dining-room, and then went out to the hole in the ground, which is the hope of water for the Institute and held a prayer service, asking God to make it possible for this vital need also to be met. The well was dug as far as was safe until tile could be bought and set. There was no money for the tile. The boys and Brother Bell are digging the well, as they have done all the other work of the institution.

After talking to God about this next step in the development of this work, these friends set about going as far as they could in answering their own prayers. Navasota gave \$30; Austin, \$14; Miss Mallory, a personal gift of \$20; and they pledged to continue to pray and tell about this need until the well was finished. The Mission house is already piped for the water, so finishing the well, installing the windmill and tank and piping the very short distance to the house is all that is needed, an estimated investment of about three hundred dollars.

Digging was resumed the next day. By the time the tile provided by these gifts was set, more money had come in, for Miss Mallory had told of this need as she spoke all the way from Texas back to Birmingham. Water is assured for the Institute before Christmas. And the missionaries feel like having another Praise Service! Truly they are on "higher ground" at Bastrop. God is blessing his work and workers.—U. R. L.

With him she pioneered where no evangelical missionaries had ever gone before, beginning work which through many difficulties has become permanent at Isleta, and entering for the first time with the evangelical faith several other pueblos. She has played the little organ many times on the plazas of Indian pueblos where no gospel song was ever heard before. In and out of their homes, teaching, comforting the sorrowing and troubled, caring for the sick, burying the dead, welcoming the newborn, ministering with equal skill to the aged and the young, Eathyl Burnett became a part of the life of Indian peoples to whom she was sent. They love her. Not only at Isleta, but in the opening of the work among the Navaho people of the Alamo canyon she proved to be a devoted partner with her father. She was ever his "right hand man" in the work of the Indian church at the Government School at Albuquerque. She was his constant companion and helper, as well as an active missionary in her own special field among the women in the homes.

Not only the Indian but the Spanish-American work received her effective attention. She, and later her husband,



Prayer service at the well, Mexican Baptist Institute, Bastrop, Texas. Read why they can truly sing, "Faith is the Victory"

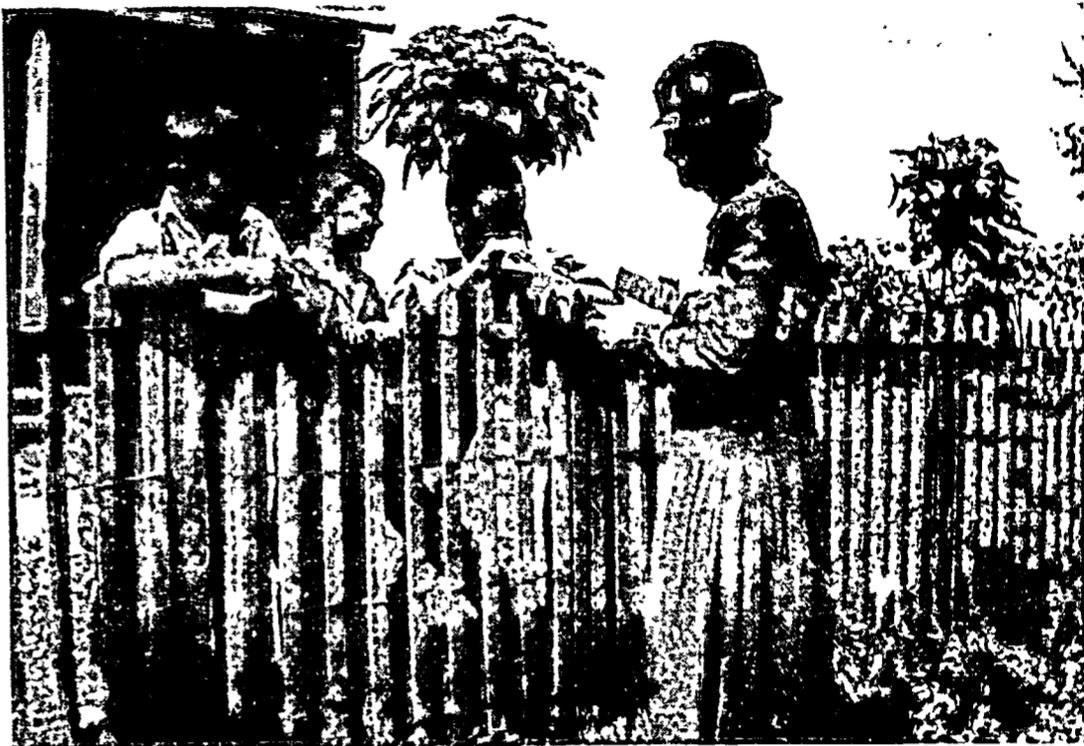
belongs to the Spanish American Church, in Albuquerque, and she gave much time to its development. As often as time and money would permit, she visited other of the Spanish churches, teaching, organizing and holding meetings in the homes. Now and then she went to stay for a week with one Baptist family in some new place where the gospel was not yet known and helped them witness to their neighbors. She is a real missionary.

Her marriage to Almon A. Hicks, the son of a retired pioneer missionary to the Kiowas, did not hinder her work, but instead brought an additional volunteer worker. Mr. Hicks, though a layman, came to be a devoted helper in all the mission work, giving generously of his time and service as he found possible. The death of her father left the work in her hands alone for several months, until the appointment of Dr. and Mrs. C. W. Stumph brought relief. In this said interim she carried on ably. At the Christmas service, 1933, she introduced the new missionary to the Navaho Church at Alamo with crowding memories of that first Christmas, three years before, when she and her father had told the Christmas story to this forgotten people for the first time. Her father and lovely Margaret Wilson, who with her husband, George, were the associates of the Burnetts at that time, had been called to the Heavenly Home. But the work went on.

The coming of little Charles Burnett Hicks in the fall of 1933 brought great happiness to this missionary home. With the co-operation of her mother and her husband she continued to carry on full work as a missionary, giving most of her time now to Isleta and Albuquerque where there was always plenty to do. Little Charles Burnett seemed destined to be brought up in the same missionary environment that had surrounded her own babyhood.

Perhaps this will still be true, for Eathyl Burnett Hicks will be a missionary wherever she goes. For years we have prayed for a missionary for the Southern Navaho desert, located at Gallup. Perhaps through a resignation, God is leading to an answer to that prayer. In the summer of 1934 Mr. Hicks became connected with the Indian Service in the huge building program of the Government on the Navaho Reservation, with Headquarters at Gallup. Finding his absence from Albuquerque was probably permanent, after much prayer, they decided to move out to his work, so Eathyl Burnett Hicks resigned in October, 1934. Today she is living out upon the Navaho desert, touching its life at many points, with Gallup as her occasional home.

Missionaries are made by a call from God, not by the appointment of a Board. So a resignation from a mission board cannot "unmake" a missionary. Perhaps in the providence of God, Eathyl Burnett Hicks is getting ready to do her finest work as his messenger. While we deeply regret losing her from our missionary force, and her name from our list, yet we have no intentions of giving her up as a missionary, or leaving her out of our prayers and affection. She will ever be a missionary, for her winsome life will be used for Christ's glory, wherever she is.—
U. R. L.



John, Tony and Marion, "who, almost since they could walk," climbed upon the front gate to meet the missionary, Miss Mary Kelly, and to get their Sunday school picture cards each week. Now they regularly attend Baptist Good Will Center Industrial School, and Sunday school at First Baptist Church, Christopher, Illinois

FRIENDLINESS ALONG THE WAY

Missionary Mary E. Kelly, Christopher, Illinois

ON one street on the hard road leading to the county seat of Franklin county, there are seven Italian homes, one after the other, all in a row. The people living in them are all from northern Italy. They are good people, own their homes and keep up their property, always have good gardens and beautiful flowers, and are very industrious and thrifty. I visit them often and give to them Italian Gospels and tracts, Sunday school papers and Sunday school picture cards: invite the children to the Industrial School at the Baptist Good Will Center, where I live, and to Sunday school.

Before starting out on visits, I pack my handbag with the literature that will be needed. As there are twenty-eight different nationalities here, it takes a great deal of literature. Next I ask the Lord to prepare my heart for giving, and the hearts of the people for my coming, and to go with me, which he always does, and thus I have good visits everywhere I go.

I taught some of these women to read English; one got her citizenship papers because of the study. All are very appreciative of everything I do for them. If a kindness is done to a foreigner he never forgets it, and there are so many things one can do, and be happy in the doing, if the purpose is to practice the Golden Rule. These people soon learn to know that I am their friend. It is good to see their faces brighten with pleasure when they see me coming, and to feel the clasp of their hands in greeting,—they make me feel that they are my friends. I have no better friends than these people. They are always showing their grateful appreciation by doing something for me.

Often in these homes I meet visiting Italians from other places, sometimes from far away, who have never seen Christian Italian literature. When I give them the Italian Gospels and tracts they seem so glad and grateful. When one is a stranger in a strange land, it is good to get something in his own language. I remember when I was

A New Year's Wish.

*To be of greater service, Lord,
A closer student of thy Word;
To help to bear a brother's load;
And cheer him on the heavenly road,
To tell the lost of Jesus' love,
And how to reach the home above;
To trust in God whate'er befall,
Be ready at the Master's call
For any task that he may give;
And thus through all the year to live
For him who gave himself for me,
And taught me that my life should be
A life unselfish, not self-willed,
But with the Holy Spirit filled.*

—Selected.

at the Training School in Chicago,—it was the only Baptist Training School then—while out visiting one day I saw an old lady approaching who had the saddest, most hopeless look on her face. I thought she must either be a stranger in a strange land, or her people had made her feel that she had outlived her usefulness. On meeting her I asked if she would like to have a paper. Her face brightened as she said, "German?" I answered, "Yes, I have German," and gave her that kind. I never saw such a transformation on any one's face. She looked so happy! I thought, when such a little thing will cause so much happiness, why are we not more thoughtful?

But it is the woman who lives in the first house in the last block that I want to tell you most about. She was young, rather large, and fine looking, but could not speak or understand English, and neither could her husband or two little boys, until John, the oldest, started to school. He had a hard time, but as fast as he learned English, he taught it to his brother, Tony. So Tony knew some English when he started to school, and when their little brother, Marion, was old enough to go to school, the three boys could talk like little Americans.

These two little boys, John and Tony, and a little cousin in the same size, who was always there playing with them, when they saw me coming—from the time they could walk, I think—would all run out and climb up on the front gate and look up at me with smiling, expectant faces, but never a word would they say. I knew what they wanted, and would give them each a Sunday school picture card. Then they would jump down and run away happy.

One day there were only John and Tony on the gate to get their cards. I wondered where their cousin was, but hurried on to make other visits. As I returned an Italian man was standing at the cousin's gate waiting for me. He said in good English, "You have been giving my little boy some Sunday school cards that he likes very much. He is sick in bed, and could not come out for his card this afternoon, but he saw you pass and wanted me to come and ask you for a card. He sets great store by those cards." I gave the father half a dozen cards and three little Sunday school papers. (One primary teacher always gives me the leftover supply from her Sunday school.) I also gave the man a Gospel and a tract for himself. He looked as much pleased as his little boy always did. That family has gone back to Italy now. Before they left I gave them Gospels, tracts, Sunday school papers and cards to take with them, together with a Bible.

These Sunday school cards have always been such a help to me, for the children all love them, as well as big folks, too. My cards are like the "widow's meal," they never give out, although I give away two hundred each month. Before they are quite gone, more come, from all over our State Association and from other states. I feel that the Lord is seeing to it that I have the supply needed.

Somehow, I thought for a long time that this mother was a strong Catholic, though she always seemed delighted with the Italian Gospels and tracts and was very friendly even when she could not speak English. One day she surprised me very much, but at the same time made my heart very glad and thankful, by asking if I would not get her a Bible. She wanted a good one, too. Then I knew she was not a Catholic. At this time the three boys were regular attendants at the Industrial School, and at the Christopher First Baptist Sunday School, and John and Tony were progressing in school. She is one of the best mothers I ever knew—patient and kind, but firm, and with very little scolding she is rearing fine, obedient sons.

One day she asked me if I would not teach her to read English. I think she felt that would be the best way to keep in touch with her boys, and not let them grow away from her. For a textbook we used the Gospel of Matthew, in both English and Italian. She learned rapidly and it was a pleasure to teach her; soon she was talking English. She became very much interested in her lessons and asked many questions. She was learning many things she had never known before. I have felt for some time that she is a Christian—that my Saviour is her Saviour too—and that binds us still closer together. Since she has learned to speak English we have many good talks together.

Just here my writing was interrupted by a knock at the door. There stood Tony with a nice head of cabbage his mother had sent me. Have a foreigner for a friend and you have a friend indeed! Should we not tell them about Jesus, our best Friend? Tony came in and I gave him something to read and we had a nice little visit together. He is eleven years old now, and I feel is very near the Kingdom. I pray that the Lord will make Tony one of his "chosen vessels" to bear his name to the Italian people.

Why carry God's Word to the foreigners in our midst? Read again the following passages of scripture:

"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isaiah 55: 10-13).

"God hath made of one blood all nations of men" (Acts 17: 26); "Go ye therefore" (Matt. 28: 19); and in Acts 1: 8 he has said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," and again in Matthew 25: 40 are the words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Do you take God at his word? Satisfied with what we have done—am I? Are you? Oh, no! but grateful indeed should we be for the happy privilege of "laboring together with him" "who loved us and gave himself for us."

Mrs. Valeria Page Greene

Missionary Arthur R. Gallimore, Waichow, China

AND now her friends and lovers of the cause she espoused can pause for an evaluation of the life and work of Mrs. Valeria Page Greene, for she slipped quietly away from her post in China on the morning of August 20, 1934. The vacation time was nearly over and she was thinking of the opening of Pooi In Woman's Bible Training School, to which she had given the best of her years in South China. In the midst of these plans the Lord called her to himself.

Mrs. Greene survived her husband, Dr. George W. Greene, twenty-two years. Doctor Greene died in 1912. Her life in China from the time she went out in 1891 up till 1909 had to be divided with the children, but all the time Mrs. Greene had cherished a dream in her heart and she longed for the time when she could begin a school for the training of women. There had never been any place given for the training of girls and women in China.

The way began to open when Doctor and Mrs. Willingham visited the missions in China in 1907. The committee to consider suggested requests for future activities had made its report containing twelve items. But there had been no provision for a school for women. Dr. Willingham's attention was called to this and so impressed was he that he said: "Certainly this should be included, and instead of its being made the thirteenth item, it should be made the first."

From that day to the last Sabbath that she spent on earth Mrs. Greene's personality was lost in her beloved school. She thought of it by day and dreamed about it at night, and prayed about it all the time. While she was interested in other work and took a vital part in all, her best thought and time and work were spent with her women.

Mrs. Greene was a pioneer in many ways, especially in the realm of the education of women, one class of women in particular—wives and mothers. She was the inspiring influence in many a young preacher's wife to prepare herself along with her husband who was studying in the seminary equipping himself for future service. The fact that there were children in many cases only added to the opportunity, for a kindergarten and nursery was maintained in connection with the school for women, and there the women received instruction and the practical example of how children should be cared for and how a home should be ordered.

Doctor Willingham, of sainted memory, used to say that if perchance a missionary who was married did not get to do any real mission work, if the wife made a home for her husband and set before the Chinese the vivid example of a Christian home, she had done a good part. Now we are just saying that Mrs. Greene did more. She did not neglect her home. The many who were recipients of her gracious hospitality can bear testimony to this. And who can number the guests that passed her threshold. If no one else could take people it was understood that Mother Greene would. Oftentimes missionaries of other denominations, passing through on the way to India and other fields, would stop in Mrs. Greene's home.

But Mrs. Greene was a woman of great faith. Her forty-three years in China were not easy by any means.

No missionary's path is an easy one. But giving up was just not in Mrs. Greene's vocabulary. No one is perfect, but one would always find Mrs. Greene taking a sensible stand and that on right principles. And once decided, she was not easily moved.

As a young missionary the writer remembers some advice that was given by Mother Greene which has helped over many hard places. It was simple as could be, but it has caused this "Tar Heel" to stick many a time when otherwise he might have given up. "If things are not what they should be, don't get out and give up, stay in and do your best to make them better."

No, Mrs. Greene did not give up. There were many times when she might have done so. Her school is her monument. And as some one remarked when he heard that dear Mother Greene had gone so suddenly, "How fitting that she could go that way!" She had just seen the twenty-fifth anniversary of the Woman's Training School celebrated a few weeks before. She herself was thinking of the time when she would retire soon. She had just written a little history of the school and sent it to friends in America, and so what an appropriate time to go.

Mrs. Greene is greatly missed in South China, but she wrought nobly and well and she has gone to receive her reward from him who called her to his service in China.

* * *

A NEW WAY TO HELP THE SOUTHWESTERN SEMINARY

President L. R. Scarborough

FIVE years ago by the gift of a friend of the Southwestern Seminary, we started a citrus fruit orchard in the Rio Grande Valley in Texas. Two hundred acres of trees are now bearing. They constitute a part of the Seminary endowment and all returns from this fruit go to the operating expenses of the Seminary.

Between December 5 and 20 we will send out on order a bushel-basket of juicy, delicious, mainly Marsh Seedless grapefruit, or oranges, for \$1.50 per basket, plus the express. The friends of the Seminary can help themselves and their families to delicious citrus fruit, and help the Seminary to pay its operating expenses, by ordering one or more of these baskets.

I have fifty letters from leading Baptists who enjoyed a box of this fruit last year, saying they never ate finer or more delicious fruit in their lives.

It is understood that those who order will pay the express, and the baskets will be sent C.O.D. as to the express charges, and if desired as to the cost of \$1.50 per box. The express charge is from 50 cents to \$1.00, owing to distance from Edinburg, Texas. We can fill around 8,000 orders.

Send your order and the number of bushel baskets desired and whether you desire oranges or grapefruit, or a mixed basket, to the Southwestern Baptist Theological Seminary, Seminary Hill, Texas. Send check or money order for \$1.50 per basket. Tell your friends about it and get them to order. Some pastors are already taking it up with their members and getting orders from their church people. This will greatly help the Seminary. Order at once.

PERSONS AND PERSONALITIES

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

A PERSONAL VISIT OR RE-ENFORCEMENT?

ONE member of the Economy Group of Southern Baptist tourist "rocked" from Japan to Virginia for a little deputation work. The advantages of touring the world by the HOME AND FOREIGN FIELDS method are many, and not the least among them is the privilege of carrying on one's regular duties at home between these rocking chair excursions.

While in Lynchburg for a week, this tourist was enjoying the hospitality of that great friend of missions, Miss Elsie Gilliam. Now Miss Gilliam has a friend and helper in her maid Mattie, who is intensely interested in the plans of her employer. The visitor announced to Mattie one day that she and Miss Elsie were planning a trip to China and Japan. Mattie was horrified and immediately advanced many arguments against this, to her, wild idea. The dangers of crossing the ocean, the inconvenience of travel abroad, the separation from loved ones (especially, Mattie) were discussed and disposed of to the satisfaction of the one proposing this trip. Then, in desperation, Mattie wanted to know why on earth we wanted to go. "Why, Miss Elsie and I have dear friends over there," the visitor explained, "and they want to see us." Mattie considered this matter for a moment. Then, "Why don't you write 'em a letter?" she asked. "Because it costs five cents for each postage stamp," was the rather weak reply to this practical question. "What would it cost to travel over there?" Mattie persisted. "Oh, about a thousand dollars for each one of us, if we came back home again," we replied. As quickly as lightning flashes from cloud to cloud, Mattie digested this information and developed this theory. "Now, Miss Blanche, don't you really believe that those friends of yours over there would rather have that money than a visit from you all?"

After deliberate consideration, "Miss Elsie" and I decided that Mattie's theory was, perhaps, the correct one. Our personal visit to the Orient has been postponed until the debt on our Foreign Mission Board has been paid and we can carry with us the glad news of re-enforcement in men and money.

WHAT DOES AFRICA SAY?

Europe, the Orient and South America have had many visitors during these years. Secretaries of the Board have gone, leaders in denominational affairs have gone and are going. But our Nigerian Mission has waited eighty-four years and never a visit has she had from secretary or denominational leader. Our missionaries in Nigeria would not support Mattie's theory. I believe they would rather have some of us in person than to be favored with larger appropriations or more new missionaries. Who will be the first to follow the African trails and discover

the miracles wrought by God in Nigeria during these years? Lest something should happen before another month passes by, the Economy Group decided to put Africa on its itinerary immediately. This letter, therefore, comes to you from that dearly bought territory.

THE LEADING STATE

Georgia's son was the pioneer missionary to Nigeria, and there were seven Georgians who went out during those first ten fatal years of our occupation of that great field. How does the record read today?

Georgia, 2: Misses Susan Anderson and May Perry.

Missouri, 1: Miss Elma Elam.

Alabama, 3: Rev. and Mrs. William H. Carson and Rev. I. N. Patterson.

Louisiana, 1: Mrs. H. P. McCormick.

Mississippi, 1: Rev. H. P. McCormick.

Tennessee, 1: Miss Kathleen Manley.

Oklahoma, 1: Dr. Leonard M. Long.

North Carolina, 2: Rev. and Mrs. J. C. Powell.

South Carolina, 2: Miss Neale C. Young and Mrs. I. N. Patterson.

Texas, 4: Mrs. B. L. Lockett, Miss Lucille Reagan, Miss Elizabeth Routh and Rev. Christopher Pool.

Other Territory, 4: Dr. and Mrs. E. G. MacLean (Canada), Mrs. J. C. Anders (California), Mrs. Leonard Long (Michigan).

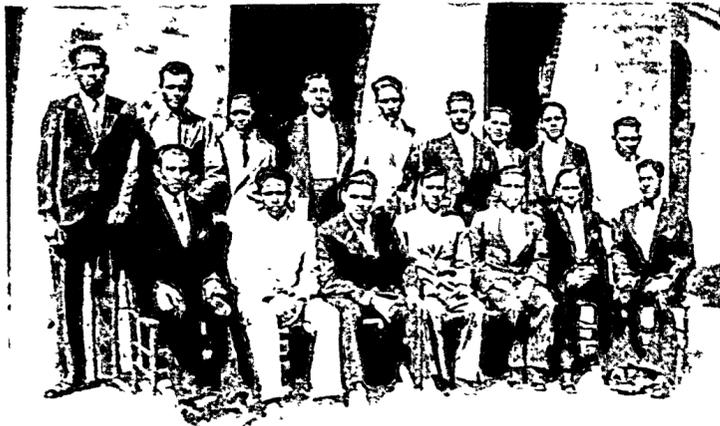
VIRGINIA, 6: Dr. and Mrs. George Green, Miss Ruth Kersey, Dr. J. Clarence Anders, Miss Eva Sanders and Ruth Walden.

Honestly, now, don't you believe that Virginia has earned the right to lead in this African itinerary?

AN INTELLIGENT OBJECTION OVERRULED

As Virginia presented her credentials, claiming six of our present force in Nigeria, some one pointed to the *Missionary Album* and challenged the statement that our senior missionary, Doctor Green, is a Virginian. We granted the fact that Doctor Green was born in England; we admitted the justice of the charge that in the beginning of this tour we had voted to abide by the decision of the Board concerning birth places. Then, what? Be it known to all men that by the laws of our nation, Doctor Green has become a naturalized citizen of our fair state. Far be it from me to challenge an Act of the United States Government! If any other missionary has loved your state enough to prevail upon our National Government to correct the mistake of his or her birthplace, let me know, and the records will be corrected.

If I *dared* put Doctor Green in any but that Virginia column, I should have vigorous opposition from the United States Senator from this district; from Doctor Green, himself, and from about sixty thousand Virginia



Students of the Mexican Baptist Seminary, Saltillo, October 30, 1934



English-Speaking W.M.S., Havana, Cuba



Pupils of Industrial School, Baptist Good Will Center, Christopher, Illinois. (See article, page 12)



ANTONIO MAURICIO
Field Secretary for Portugal



Pastor and deacons of the First Baptist Church, Rio de Janeiro,
on the fiftieth anniversary of the church
(See Article, page 2)



Four Cuban lads whose
grandmother is one of the
most faithful members of
Calvary Baptist Church,
Havana



First Baptist Church
Lisbon, Portugal



Left: Missionary Elsie Clor, of Jerusalem (standing, back row), with her morning Sunday school class. All these children have confessed Christ as their Saviour, and are eagerly studying God's Word.



Right: Regular attendants at Jewish Women's Weekly Meeting, Jerusalem. One, the wife of a rabbi, is much interested in the gospel; her husband is also open to the Truth. Their six children belong to the Baptist Sabbath school.

women who love him and claim him as ours! Objection overruled and we *continue* to claim him.

ONCE UPON A TIME

When *our* Norfolk-born Lydia Williams married Dr. George Green, of England at that time, she became a British citizen. The marriage license worked that miracle and she did not complain. After all, most Virginians were British subjects 327 years ago. After some years, Doctor Green, whose school days had been spent in Virginia, whose church membership had been so long in the old First, of Richmond, was granted his citizenship privileges and became an American (Virginian). Then, Mrs. Green found that she was neither American nor British,—just an in-between-the-two. Her husband was an American, her children were Americans, but she was not yet a full-fledged citizen of her native land. So down to the Federal offices in Richmond she went to correct this state of affairs and place herself on the Virginia list again, only to be told that this could not be done in Richmond. She must apply through the Norfolk office and appear in person before the Norfolk official. So "once upon a time" Lydia Williams Green journeyed to Norfolk and in the city of her birth, of her conversion, of her schooldays, and her marriage, she asked her Government, "Please, let me be a Virginian again." Oh, well, all of us say that it's worth any amount of trouble to be able to say, "I'm a Virginian."

Much of this is written to stir up a friend of mine, Neale Covington Young, of Nigeria and South Carolina. I'm expecting a "suitable" reply from her. When it comes, I'll share it with you.

WHICH STATION FIRST?

In her plans for "seeing Nigeria," Virginia decided to furnish four guides for as many parties, dividing the group, that there might not be so many in one place at one time. If you would like to join the Direct Evangelistic Party, we offer you Doctor Green, the general secretary of our evangelistic work, as guide. Every one is intensely interested in the opening up of the new work by the Carsons, of Alabama, and one thrill of the itinerary centered around the new Launch for these missionaries, made possible by the 1934 Lottie Moon Christmas Offering of the Junior W.M.U. organizations of their native state. I know that the "Alabama" (for, surely, the launch will bear that beautiful Indian name), as it slips up the rivers or ties up at the edges of dense forests, will witness Pentecostal experiences. God grant that these brave missionaries will be kept well and strong as they venture into virgin territory and undertake for Christ one of the most needy and fertile fields in all Nigeria.

Up to Shaki, we climbed to greet the Powells, our evangelists in that great territory. As we jogged along over the good roads, or "took to our two feet" along the bush trails, Carlyle Powell told us of the early days in Nigeria: of the struggles to gain a foothold; of the tribal wars which endangered the lives of our missionaries and increased their problems; of the graves which mark the growth of our Mission. He told us the story passed on by W. J. Bowen. On their way to Iseyin, one day, the party of white missionary explorers met two native women. Like deer, these women fled into the forests, screaming, "Monsters! Monsters!"

What a change since 1850! No screaming now with fear when meeting the white visitors. They welcomed us as friends of their missionaries and, thank God, as friends of their Lord. With a membership of 28,877, our 182 churches (ninety per cent of which are self-supporting) are moving forward in a determined effort to rid their people of the burden of heathenism, to check the inroads of Mohammedan missionary propaganda, to proclaim the reign of Jesus Christ.

It is not always easy to win the Nigerian. Sometimes, after patient preaching and teaching and helping, the evangelist succeeds only in part. First, their friendship is won, then their hearts, then the whole life, and so they are won,—these black friends of ours. A group of Mohammedans heard the gospel with interest and though they turned away unconvinced by that first study of the Word, they said, "You have smitten us with the sword, but we are not offended."

THE SCHOOL PARTY

Another division elected a school sightseeing tour. Virginia presented these to our "baby" missionary, Ruth Walden. It was refreshing to visit the schools with her, for the new missionary sees so many things the older missionary overlooks as ordinary scenes. Of course, Ruth took us first to—No, she didn't; for you think that she turned at once to Ida Aba, our Girls' School in Abeokuta. Nor did she direct us first to the Boys' School in Abeokuta, presided over by the Pattersons; nor to the great day school in Lagos; nor to the college and seminary in Ogbomoso, to which the McCormicks have just welcomed Chris Pool; nor to Iwo, to see our Industrial School. Ruth took us immediately to Shaki, where the new school has just been opened by the Woman's Missionary Union of Nigeria. To our surprise, we found the school forces assembled there to greet the Iyawo School, with Miss Elam as its principal. "What on earth does 'Iyawo' mean?" you are asking. So did we, and found that its translation is "Mother of What?" This is really our "Wife Factory."—that is, a "trained wife factory." Eleven of the thirteen Iyawos enrolled are already married, but just wait until the unmarried "engaged" girls realize what this will mean in fitting them for service as pastors' or teachers' "unpaid assistants" (and that expression is Southern Baptist for the wife of a pastor or denominational professor).

I heard bad news about the MacLeans, Eva Sanders and Lucille Reagan. They have been in the homeland only a few months in search of renewal after years of strenuous labor in difficult fields, and now they are cutting short the furlough period and rushing back to Africa. We lectured them, but nothing could move them from their decision. Their fields were without missionary supervision, so back to Iwo and the Industrial School the MacLeans have gone, and back to Lagos and their great school the girls are going. "*Headstrong*," we fumed. "No, *heartstrong*," the missionaries answered, and we hung our heads in shame. Some one *must* put health in jeopardy, if those fifty-three schools are supervised; if teachers are provided for the little church schools over the field; if pastors are to be trained for the ever-increasing demand, as the direct evangelistic work presses into new territory. If we won't sacrifice, *they* will!

OUR MEDICAL WORK

To the group desiring to see the medical work first, we presented, as guide, Dr. Clarence Anders, chief surgeon in our Hospital in Ogbomoso. The Longs are new arrivals in Nigeria and Virginia rejoiced in her as if she had been born on the banks of the James River. He is a darling, too, but that Marion, North Carolina, church stole him away from us while, in a generous mood, Virginia slept. We hear that Marion would like to support Mrs. Long, too, but we vote "no" most emphatically. One of these days she's going to take out naturalization papers and become a real Virginian. In the meantime, we love her as dearly as though she were.

Into the general hospital buildings; into the dispensary; into the building for motherless babies; out to the Lockett Memorial Leper Colony, we followed our guide, who has borne the brunt of the medical department since Doctor Lockett left for furlough. Doctor Green must be on the field so much of the time and the Longs could not reach Africa until November. I think, in Clarence Anders, we present to you a hero. He has "stuck it out" these three lonely years since his wife was ordered away from that malaria infested African territory.

Ruth Kersey is on furlough and Kathleen Manly is our new nurse in the Hospital. Elizabeth Routh is preparing to lift the clerical work from the shoulders of the hospital and college executives.

OUR WOMAN'S MISSIONARY UNION

It's too bad, we think, to force us to confess that Virginia must borrow a guide for those who wish to see W.M.U. activities. But we're willing to step aside that South Carolina may present Neale Covington Young, secretary of our Nigerian Union. How she wins the cooperation of all forces,—foreign as well as native! 269 Woman's Missionary Union organizations, with 5,487 members! She has a W.M.U. Training School at Ida Aba; another in the Iyawo School at Saki.

We wanted to ask Neale about that broken and mended, then re-mended, ankle; about that arthritis that threatened her activity, when she limped away from America. But *she* tells you what she wants you to know and smiles so sweetly upon you that you are tempted to forget the curtain lectures you've planned to deliver on the subject of health.

Here's a sample of Neale's idea of the proper reply to a question concerning her health:

"This is a very busy time of year in W.M.U., for all the associations are holding W.M.U. Institutes and associational meetings. I cannot attend them all, but I am sending W.M.U. workers to all and I am going to as many as I can. In fact, I believe there is only one I have to miss, and that is because I shall be down on the creeks visiting places where I have never been, and the launch goes only every nine days, which causes me to miss the other meeting.

"Last Sunday I went with four natives out to a village about fifteen miles from Abeokuta. There are about three thousand people in the village, and not a Christian among them. One of our W.M.U. women got interested in the place and people and began holding services out there for them. She got our pastor to go and other women and missionaries at different times. They have

put up a tiny little bamboo shed, covered with grass, and bamboo poles for seats. I was so touched by what I saw. This W.M.U. woman is between fifty and sixty and cannot read or write one word, yet she is one of the most beautifully radiant Christians I have ever seen, and is doing a good work among those benighted looking people. The little children look so neglected, and yet they are within fifteen miles of this city with its numbers of churches, schools, pastors, missionaries and Christian leaders. What *have* we been doing, or perhaps, it is more fitting to ask, 'What have we *not* been doing?' But God is using this lone, illiterate woman to open the eyes of those heathen people.

"I went into the home of the leading man and a chair was placed for me just in front of three idols. I can't get the place and people off of my mind, and I don't want to. I want them to have a school,—that is, I want them to have a fulltime teacher, and there is enough Lottie Moon Christmas Offering money to finance it, but I shall wait a little while to see what may develop. If no one else takes hold of it, I hope we can put a teacher out there in January and, in the meantime, I shall have my eyes open to find the right teacher for the place."

And so it goes in Africa. In May, we called attention to the fact that during the past eight years, our African Mission had lost eight missionaries. Since that time, six new missionaries have gone out, but two have been retired and it is most uncertain that Mrs. Lockett will be able to return. We plead now for at least four more new missionaries to be sent as soon as they can be found and as soon as supporters can be drafted from the Economy Group of tourists who represented Southern Baptists in this trip around the world.

We have not reported our experiences in Europe, Palestine, Syria or Manchuria. We have not touched Mexico. Our hearts have been so touched by this visit to our Nigerian Mission that we cannot tell you now where we shall be next month. Whether we shall continue the tour, or whether we shall concentrate upon meeting some of the needs we have found, or whether we shall be busy reading the letters we hope to receive from our friends across the seas. We make no promises, but we do plead for greater interest in and support for our Nigerian Mission.

* * *

Forget Them Not

Forget them not, O Christ, who stand,
Thy vanguard in the distant land.
In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head.
Exalt them over every fear,
In peril come Thyself more near.
Thine is the work they strive to do;
Be with Thine own, Thy loved, who stand,
Christ's vanguard, in the storm-swept land;
Their foes so many, they so few.

—Selected.

* * *

"God has saved us to be bright lights, not to keep our testimony and experience to ourselves, but to witness to his saving power and love."

Stranger Than Fiction

CHARLES E. MADDY

Executive Secretary, Foreign Mission Board

FOR many months now, Brother J. R. Mashburn has been confined to his bed at Hwanghsien, Shantung, China, with an incurable malady. He has been brave and courageous and several times has sent substantially out of his meager salary to help pay the debt of the Board. Some time ago it was thought by his fellow missionaries that the end was near. We received a delightful letter from him recently from which we quote as follows:

The Lord continues to spare my life and give me strength to write a letter now and then asking somebody to do something for me. This time my request is that the Foreign Mission Board, beginning with January, 1935, increase the monthly deposit in the De Kalb bank from twenty dollars (\$20.00) to thirty dollars (\$30.00).

I am still in a bad condition but I am much better than I was this time last year. Sunday before last Dr. and Mrs. Glass were in Chefoo. The rain was pouring. In addition to an impassable road, the other members of the Hwanghsien Station were separated from me by a distance equal to ten or fifteen city blocks. As I lay here I began comparing my weakened condition with the strength I possessed as I worked my way through Baylor University and Southwestern Seminary, and my years of inactivity with my former dreams of action and accomplishment. As I thought along this line I wrote the following on the back of a card which I use as a marker in my book of *Daily Readings*:

"Yes, I'm down, but not dead;
Defeated, but not discouraged;
Beaten, but not whipped!
And 'the Lord will perfect that which concerneth me'
So, 'blessed be the name of the Lord.'"

We in China are looking forward to your visit to the Far East.

THE annual meeting of the Bessarabian Convention has just been held, and in a letter from Dr. Everett Gill we get the glad tidings that over one thousand converts have been baptized into the fellowship of the Bessarabian Church this year.

REV. ANTONIO SANCHIS, one of our fine young Spanish pastors, is at our Louisville Seminary for two years of study. He is a graduate of the University of Barcelona and is a young man of decided promise. We could not re-open our little Seminary in Barcelona for lack of funds so we brought this young brother to Louisville, hoping that he will go back to be a leader in our Spanish work.

WE began the year 1934 with a deficit of \$15,000 in our current budget. Instead of cruelly cutting the native work further, we requested the Board to allow us to go on with the hope that special gifts sufficient to absorb this would come in during the year. We are happy to announce a special gift in the form of a bequest of \$22,000; surely the Lord provides!

WE had promised our devoted and self-sacrificing brethren in Jugoslavia that we would do our best to send them a missionary couple next year. They need this couple so sorely to teach their preachers and leaders. Now there comes an unsolicited offer from one of our leading Southern churches to pay the salary of one of these missionaries. If it is God's will that we should do this thing, the money necessary will be forthcoming.

A CABLE From Rome brings the good news that the Italian government, after eighteen months of delay, broken promises and red tape, has paid \$43,000 cash on the land taken from us and will pay \$38,000 more next July.

THE close of the World War left the people of Hungary in a tragic and deplorable plight. Never in modern times has a people been more terribly punished for losing a war than Hungary was at the Peace Conference. By this treaty Hungary lost 71 per cent of her territory and 63 per cent of her population. It is going to be hard for a great modern nation like Hungary to live under the conditions imposed by the Peace Treaty. A great French geographer has declared that the territory of Hungary before the war was "the most perfect geographical unit in the world." Hungary before the war possessed everything a modern nation needs to make her great:—mountains, waterpower, coal, iron and other minerals, forests, building stone, navigable rivers, and a vast and fertile plain, which has been called "The granary of Europe."

Today Hungary is left with a small agricultural plain adjacent to the great city of Budapest. She has little future in the economic world, and her situation is tragic in the highest degree. At the beginning of the War, Hungary had 23,000 Baptists organized in an efficient and progressive Union. The division of Hungary left the Union with 7,000 members. They now have 14,000, and the work is growing in a very gratifying way.

EVERY flag in Hungary always flies at half-mast, and the nation is in perpetual mourning for her lost territory. In every street car, on every bulletin board, in all newspapers and in all other public places, one sees the National creed of Hungary. Every school child is taught to repeat it daily, and the nation has solemnly dedicated itself to the realization of this creed. In substance it is:—"I believe in the Fatherhood of God, the Brotherhood of Man and the Resurrection of Hungary." Here you have the seeds of another great war.

THE story of the beginnings of our Baptist work in Jugoslavia sounds like a second story of the Acts of the Apostles being written today. The work had its beginnings in 1922, and already we have 1,729 church members making up the Jugoslavian Union. The population is made up of many language and dialect groups, but they are all cousins and of one Slavic origin. We have a little band of about ten pastors, as noble and sacrificial as any I found in Europe. All the pastors are suffering together, and are doing all they can to give the gospel to their own people.

THE supreme need is for some one to teach and train a native ministry. God has called and raised up a worthy and promising group of young men for the ministry, but they are helpless without some one to teach and

(Turn to page 22)



Left to right: Blonnye Foreman, Corrente, Brazil; Miss Sallie James, Yangchow, China; Shelby W. Vance, M. D., Mrs. Vance Yangchow, China; Wesley Lawton, Jr., Pochow, China

Glimpses of Five New Missionaries

Sallie M. James—"My early childhood days were spent in the country, in Chesterfield county, Virginia, and it was there that I enjoyed the freedom, and frequently the solitude, of life. Little Enon public school and church were almost my sole places of interest for recreational and educational activities. Somehow, I attribute my vision of life's work to the experiences which I enjoyed in the little white church shaded by huge oak trees.

"At the age of fifteen I came to Richmond, lived with relatives, and attended the public schools. Soon after my arrival I found myself happy and active in the Second Baptist Church.

"My educational career was interrupted by teaching and various types of work. My degrees are from the following educational institutions:—1927, Stuart Circle Hospital, R.N.; 1929, W.M.U. Training School, B.M.T.; 1930, William and Mary College, B.S.; 1934, Columbia University, M.A.

"My major fields in Columbia University were in nursing and religious education. My experiences in the nursing field have been in supervision and teaching. Perhaps my three years' stay at Berea College has been one of the most fruitful periods in my preparation for foreign work. My interest in religious education work has been rather extensive, for my experiences have been in the various organizations of the church and church school. My time and talent, however, have been largely concentrated on the young people's groups.

"Just how soon this phrase, 'Go ye into all the world . . . ' began to ring in my childhood ears, I do not remember. However, I know that it was before I became a member of the church, at nine years of age. Well do I recall overhearing a group of men talking on the afternoon that I was baptized. They were discussing the expense of a two weeks' revival and only one convert, that little James child. They all agreed that the meeting was a complete waste of time and money. I thought to myself that they did not know that some day this only convert would be a foreign missionary and go to China.

"There have been times when I have not been sure that I would have the opportunity to go to the foreign fields,

but in my educational preparation and experience I have tried to fulfill the conditions and leave the rest to the Infinite.

"I go to China ready to give the best that I have to succeed—not thrilled or excited, but satisfied because it is what I have always wanted to do."

Frances Hudson Vance (Mrs. S. W. Vance)—daughter of Mr. and Mrs. L. B. Hudson, was born September 22, 1902, at Cartersville, Virginia.

Her preparation for missionary service in China records: Hamilton high school—graduate; State Teachers' College (Virginia), Special work; Smithdeal Business College, Secretarial course; General Assembly Training School, Richmond, Virginia—graduate,—A.B., Religious Education. In addition, the experience as nurse's assistant, office work, teacher, young people's director, and mission school work in the mountains of North Carolina.

Converted in childhood, Mrs. Vance made a public acceptance of Christ as her Saviour when she was fourteen years old. She was baptized August 26, 1916, into the Baptist church of Cartersville, Virginia, where her membership remained until she went to Richmond to live. During these years she was a member of the historic old Second Baptist Church, and here she served as a willing volunteer Christian ever ready to be active for her Master. It is from the Crossnore Baptist Church, North Carolina, that she now goes out to China.

Active in Christian service, leading and teaching, winning souls and giving of herself fully and consecratedly, Mrs. Vance grew in grace and knowledge until in early womanhood, she heard God calling her to foreign missionary service. She answered: "Here am I, Lord."

On October 16, 1934, she was appointed as a missionary to Yangchow, China. She married Dr. Shelby William Vance on October 23, 1934, and together they sailed for their new field of service on November 2, 1934, on the *S. S. President Hoover*.

Dr. Shelby William Vance, son of Mrs. F. W. Vance of Pineola, North Carolina, was born November 14, 1906, at Pineola, North Carolina.

After graduating from Crossnore high school, Doctor Vance graduated from Davidson College with an A.B. degree preparatory to three years of medical work in the Schools of Medicine of the University of North Carolina and Emory University, from which he graduated in medicine in June, 1933. Doctor Vance spent the year 1933-1934 in interne work in the Gorgas Hospital, Ancon Canal Zone.

Very soon after being converted and joining the Crossnore Baptist Church in 1923, Doctor Vance felt God calling him to give his life in foreign missionary service. Active in Christian service, he has given himself unreservedly to church work and personal soul-winning throughout his years of study and preparation for work in China.

Doctor Vance was appointed as a medical missionary to the Baptist Hospital at Yangchow, China, on October 16, 1934, and married Miss Frances Hudson on October 23, 1934. These two young missionaries sailed on November 2, 1934, on the *S. S. President Hoover*, for their field of service.

Wesley Willingham Lawton, Jr., son of Mr. and Mrs. W. W. Lawton, for forty years Southern Baptists' faithful and fine missionaries to China, was born August 7, 1904, in Kuling, China.

Mr. Lawton studied at Shanghai American school from 1921-23, at Furman University from 1923-27; and at the Southern Baptist Theological Seminary from 1928-1930.

Converted and baptized in Chengchow, China, at the early age of eight years, Mr. Lawton says that he has always felt the call "to carry Christ to the people I know and love"—the Chinese.

When Wesley Lawton applied to the Foreign Mission Board in 1930 and each year since, for appointment as a missionary, the Board was facing the most distressing years of its existence, trying to hold the work on the fields together on a budget that had dropped from \$2,272,197.96 in 1926 to \$1,030,329.46 in 1930, and to only \$600,630.94 in 1933. Not only could the Board not send out any new missionaries, but it had to retain at home more than a score of its regular missionaries.

But Mr. Lawton could not resist the call and the need of China for Christ. Independently and without salary, he has been serving under the wise guidance of his father since 1930.

Recently the Woman's Missionary Union of South Carolina asked the Board for the privilege of paying Mr. Lawton's salary. The Board gladly accepted this offering to the Master, and on October 16, 1934, appointed Wesley W. Lawton, Jr., as a regular missionary of the Foreign Mission Board. He will continue his missionary work at Pochow, Anhwei, China.

Blonnye Holmes Foreman, son of Mr. and Mrs. James V. Foreman, was born May 2, 1899, at Rose Bud, Arkansas. His preparation for missionary service in Brazil included a classical course at the University of New Mexico, A.B. degree from Simmons University, and three years of postgraduate work in theology at Southwestern Baptist Theological Seminary.

Converted at fifteen years of age and baptized in August, 1914, into the Baptist Church of Rose Bud, Arkansas, Mr. Foreman immediately became interested in giving himself to the Master's work. In 1921 he felt God calling

him to be a foreign missionary, and he accepted that call.

In 1928 when Mr. Foreman asked the Foreign Mission Board to send him out as a missionary, the Board was facing such drastic decrease in its income from the offerings of Southern Baptists, that it was forced to ask Mr. Foreman to wait. Another year passed and conditions were only more unfavorable. Facing these discouraging realities, this young volunteer ventured to go forth in the name of Christ independently, relying upon his Christian friends for his support. The following letter, dated October 3, 1929, just when he was leaving the States portrays Mr. Foreman's complete loyalty to the Board:

Dear Mr. Ray:

Having decided to go out to Brazil independently of the Foreign Mission Board, I feel that a word of explanation concerning my going is due the Board.

In the first place, I wish to assure you that my trust in the Board, and my earnest belief in this as God's plan for carrying his gospel to the ends of the earth, are as sure as they have ever been. It has been my great desire to go under the appointment of the Board, and even now I sincerely trust that I may sometime have the joy of being an appointee of the Board. But since being told that no new missionaries are to be sent to Brazil this year, and probably not for longer, I have felt the very deepest conviction that I should go out now. Never have I been surer of divine leadership than now.

Let me assure you of this other thing. It shall be my sincere desire to co-operate with the work of the Board in Brazil in every way possible. As I go I shall continue to pray for God's pleasure and guidance to be with you in all of your plans and work.

Yours in Christ's service.

BLONNYE FOREMAN.

Because these friends who have stood by this young missionary during the past five years are now willing to send their gifts to Mr. Foreman through the Board, the Board is able to appoint Blonnye H. Foreman as a regular missionary on October 16, 1934. Mr. Foreman will continue his missionary work in his same field of Rio de Janeiro, Brazil.

* * *

"Joy is like restless day, but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine,
Through peace to light!"

* * *

STRANGER THAN FICTION

(Continued from page 20)

guide them. There is Brother Vincent Vacek, a native who was a highly paid worker in Ford's factory in Detroit. He was gloriously converted, and became the pastor of a little Slavic church in Detroit. He had bought a home in Detroit and paid for it. At the urgent call of the Foreign Mission Board, he took his wife and children and went back to Jugoslavia in 1922, to take charge of our work. We promised him \$1,200 a year. We are not giving \$1,200 a year for the support of seven pastors, including Brother Vacek, and the printing and distribution of a very worthy and influential Baptist paper that has a thousand subscribers.

In these needy European fields we must give ourselves with an unflinching purpose to the two phases of the work that stand out with impelling challenge:—*The training of native leadership and the sympathetic and loving counsel and guidance of our new-born brethren and sisters in Christ.*

iana. He spoke to the nurses of the hospital at 6:45 in the morning at their early worship hour.

Dr. Maddry declares that he never met finer, more cultured, consecrated and highly trained young people. "They are all begging to be sent out. They are willing to go anywhere. And there are hundreds of them—the very finest of the South. Would that we could send all of them, the need is so great! But what encouragement can we give them until the debt on the Board is erased?"

"It is heart-breaking to see the needs as I have seen them this summer. And it is heart-breaking to look into the eager, earnest faces of these students pleading to be sent, and to have to say—'No, not yet!' God has raised up a new generation of trained volunteers for the fields. What shall I say to these as they plead to be sent?"

GRATITUDE UNFEIGNED

"Ingratitude is the greatest of all sins" is an ancient proverb of the Orient. To be grateful and appreciative is a distinctive characteristic of the Latin race, also. The following letter and enclosure from Missionary Annie M. Watson of Rio de Janeiro, reminds one again of the emphasis of the Brazilians upon this chief virtue:

"While Miss Landrum was away on her wonderful trip, I helped out in the W.M.U. office. It has been a rich privilege. We are eagerly awaiting Miss Landrum next week. She is a lovely consecrated young woman whose influence has been a rich blessing in our work. It gives me great pleasure to tell you that from every section of Brazil we enjoy the hearty co-operation of our good women in W.M.U. work.

"This little word of appreciation from the Brazilian ladies, who are members of our Central Committee, was suggested by the president of our Union. It has taken them some time to get the signature of each member, so it is late in reaching the Board. I assure you that it sprang from sincere hearts. They have not mentioned other single missionary ladies who have done much for education, and so forth, because they have not known them personally."

"This word of appreciation from the native ladies" will find a genuine response in the hearts of Southern Baptist friends of these missionaries to South America:

Rio de Janeiro, August 11, 1934

To the most excellent members
of the Foreign Mission Board

Dear Brethren:—

May the Lord continue to shower rich blessings upon the Foreign Mission Board in Richmond, in the person of its dedicated corresponding secretary and helpers, who have done so much in behalf of the extension of the Kingdom of God in Brazil.

The Brazilian women who are connected with our União Geral (Brazilian W.M.U.), contemplating the important service which Miss Ruth Randall, Miss Bernice Neel, Miss Minnie Landrum, and Miss Blanche Simpson have rendered to the Baptist cause in this country, come whole-heartedly to thank you for the coming of these resolute workers. Misses Randall and Neel have spent themselves much in behalf of the education of young women in Brazil, and we can even now count among our leaders young lives trained by these consecrated missionaries. Miss Simpson, our traveling worker, has not spared herself in visiting the many churches, scattered all over the vast Brazilian territory. Miss Landrum, to whose activity we owe the future development of the woman's work, is the very soul of the União Geral. Her missionary spirit has greatly influenced the lives of the Baptist women to greater consecration.

Once more the Baptist women of Brazil declare themselves to be sincerely grateful.

SARAH F. COSTA, *Presidente*

Esther L. Dias, Maria Amelia Daltro Santos, Fely Rocha de Mesquita, Herodias N. Pinto, Ruth Nogueira Paranagua.

ANOTHER NEW BOOK

Southern Baptists in the Great Adventure, by T. B. Ray, price, \$1.25, is the newest book on foreign missions. Years of research, months of careful and prayerful study and work, and days of critical and painstaking revision, combined to produce the final masterpiece of this great friend and servant of foreign missions. Having completed the last page early in January, 1934, Doctor Ray laid down his pen and went home to rest a few days. He never returned. This manuscript was his final service on earth.

Since his death it has been carefully edited by Dr. W. O. Carver of the Southern Baptist Theological Seminary. Doctor Carver has also contributed the fitting preface to this book that not only offers itself for a study course text, but, also, for a permanent reference book without which no student of missions can afford to be.

This book may be secured from the Baptist Book Store serving your State or from the Foreign Mission Board.

HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

Birthdays in March

Date	Name	Address
1.	Miss Bernice Neel	Rua Conde de Bomfim 743, Rio de Janeiro, Brazil.
1.	Mrs. Jas. H. Wiley	Shanghai University, Shanghai, China.
2.	Mrs. H. H. McMillan	Soochow, Central China.
2.	Mrs. N. A. Bryan*	1703 Primrose Avenue, Nashville, Tennessee.
2.	Miss Lucille Reagan*	Big Spring, Texas.
3.	Mrs. A. B. Christie	Campos, South Brazil.
4.	Rev. E. O. Mills	1041 Narutaki Cho, Nagasaki, Japan.
5.	Mrs. E. C. MacLean	Iwo, Nigeria, West Africa, via Lagos.
6.	Mrs. J. R. Allen	Rue Pousa Alegre 602, Bello Horizonte, Brazil.
6.	Miss Anna B. Hartwell	Hwanghsien, Shantung Province, China.
8.	Mrs. Wm. Cary Taylor	Caixa 16, Garanhuns, Brazil.
9.	Miss Elma Elam	Shaki, via Lagos, Nigeria, Africa.
10.	Rev. Charles L. Culpepper	Hwanghsien, Shantung Province, China.
15.	Miss Blanche Bradley	Pingtou, Shantung Province, China.
16.	Rev. J. L. Galloway	Macao, South China.
18.	Rev. Ed. H. Crouch	Piahuy, via Cidade da Barra, Bahia, Corrente, Brazil.
19.	Mrs. W. W. Lawton	Kaifeng, Central China.
20.	Mrs. W. B. Bagby	Caixa 118 E. de R. G. Do Sul, Porto Alegre, Brazil.
20.	Dr. J. McF. Gaston	Laichow-Fu, Shantung Province, China.
20.	Mrs. E. G. Wilcox	Caixa 178, Pernambuco, North Brazil.
20.	Rev. Robert M. Logan	Bolanos 262, Buenos Aires, Argentina.
21.	Rev. C. W. Branch	Coahuila, Saltillo, Mexico.
21.	Miss Ruth M. Kersey*	2321 Floyd Avenue, Richmond, Virginia.
22.	Rev. R. L. Bausum	Kweilin, South China.
23.	Rev. J. E. Davis	Mexican Baptist Publishing House, El Paso, Texas.
23.	Dr. Mary L. King	Pochow, Interior China.
24.	Dr. Ethel M. Pierce	Yangchow, Central China.
25.	Mrs. Everette M. Gill	Str. Berzei 29, Bucharest, Rumania.
25.	Rev. Victor Koon	Chengchow, Honan Province, Interior China.
26.	Mrs. Harold Hall	Yangchow, Central China.
26.	Mrs. Wm. H. Tipton	Shanghai, China.
28.	Miss Waller Ray Buster	Rua Plombazina 192, Bello Horizonte, South Brazil.
28.	Miss Margie Shumate	Shiu Hing, South China.
30.	Miss Elizabeth Neal Hale	Shanghai, Central China.

* At present in this country.

Note:—Mail all letters and packages at least one month in advance of the birthday and mark: *Do not open until (date of birthday)*.

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

JANUARY JOURNAL

JOURNAL is a synonym for diary, each meaning an account of daily transactions and events. Entrance into the New Year emphasizes the well-nigh universal custom of reflection at such a time, high hopes being anticipated concerning the days and months ahead. Fortunately and most unselfishly many of these anticipations are not personal but pertain to the work and ideals of organizations. Into such W.M.U. journals for the calendar year of 1935 some of the following entries may well be made.

Be A-1—Workable ways of thus achieving are set forth on pages 68, 69 of the *1935 W.M.U. Year Book*. Strive steadily also that every W.M.U. organization in your church may be A-1. One of the year's slogans is: "Keep alive in '35": surely this fostering will strive to produce results which are altogether A-1.

Every Resident Woman Member of the Church Giving to Missions—This is well explained on page 47 of the *1935 W.M.U. Year Book*. It is difficult to conceive of any church which cannot reach this goal, since all tasks are relative. For instance, if the church is very large it should have a very large corps of enlisted women to visit the many non-contributing members, thus assigning only a few women to be visited by a given woman even as would be the case in a very small church. In any church, only three features seem essential: (1) determine to work the plan; (2) project plans to carry it forward; (3) steadily work the plans.

Membership in 100,000 Club—Try to have all payments brought up-to-date. Endeavor to get pledges renewed. Strive to enrol many new members. Membership cards and all necessary literature for such renewals and enrolments may be secured from your pastor or from Dr. Frank Tripp, care Baptist Hundred Thousand Club, St. Joseph, Missouri. January ushers in the period of renewed emphasis upon this over-and-above effort.

Gleanings for Lottie Moon Christmas Offering—There are instances of devoted contributors to the Lottie Moon Christmas Offering who find it difficult if not impossible to complete their gift in December. Some are waiting on salary checks, some on interest payments, some on regular savings from household or individual economies. Tactfully remind them that all such gifts will be joyfully forwarded for the Lottie Moon Christmas Offering. Inquire also, lest any ingathered gifts from the society of W.M.U. young people's organizations have failed to be sent forward for the offering. Be very careful to see that all such gifts when forwarded are most carefully designated for the Lottie Moon Christmas Offering.

Preparatory Study on Home Missions—January and February are the New Year's provision in the way of a study-period before the March Week of Prayer for Home Missions. Write to your State W.M.U. headquarters to find out what home missions book or books to use in this preparatory study. Please also pray daily that the March week's goal of \$103,500 may be reached for the Annie W. Armstrong Offering.

Year Book—If your society has not received its free copy of the *1935 W.M.U. Year Book*, please write for it to your State W.M.U. headquarters. Each circle chairman is also entitled to a free copy, as is also each counselor of a W.M.U. young people's organization. Over thirty Southern Baptist women and two men wrote the book's informing articles, not to mention its much data as to W.M.U. Plan of Work, monthly topics, etc. Each society will be well repaid if it conducts a careful study of this *1935 W.M.U. Year Book*.

"GOOD NEWS" FROM JERUSALEM

The last months have been busy ones. Our regular weekly schedule leaves little time for mischief; classes for young people in English and Bible, Mondays and Wednesdays; Girls' Club and Mothers' Meeting, Tuesdays; prayer meeting, Thursday; home duties, odds and ends, Fridays; Sabbath school, Young Men's Bible Class, Visitors' and Sports' Day, Saturdays; Sunday school, Junior Bible Class Hour, and church service on Sundays. And always the playground draws happy visitors, young and old, to demand more or less supervision. Some of you know about our beautiful new tennis court provided by the 1934 Lottie Moon Christmas Offering. This was opened to our young people in June and has been a source of great pleasure to many. The young people, as well as ourselves, wish you to know how grateful we are for it. (*See page 16.*)

And how it does rejoice our hearts to see the children come. And come they do, in spite of dire warnings and threats on the part of some of their Jewish elders, picketing of spies, and even beatings and blows. Little Hannah, eight years old, was roughly seized recently as she left our grounds after Sunday school. Her captor threw stones at her companion to keep her from following, then led her some distance away from her home and left her thoroughly frightened and bewildered, but unhurt. His purpose was no doubt to frighten her and other children away from our grounds. Her mother is a loyal friend of ours and always sends her to us. Another girl, Esther, aged thirteen, was rudely slapped in the face and threatened when found on her way to our Daily Vacation Bible School. It did not affect her attendance. She even came that very day.

We held the Daily Vacation School as usual this year, with an average daily attendance of 130, about 98 per cent of whom were Jewish children. We had the help of six volunteer teachers and helpers outside our own ranks who worked valiantly to make the school a success. We are grateful to God for his grace and strength in carrying through the seven weeks' session under most difficult circumstances. We were short of room and had to have the Junior boys and one Primary class out of doors. Many of our helpers were young and untrained and needed much supervision. The attitude of some of our unfriendly Jewish neighbors kept us on the alert constantly with some of us patrolling streets near by to see that the children were not driven away and harmed.

Some months ago our hearts were gladdened by some of our Arab young people definitely confessing faith in

Christ as their Saviour. Pray for them that they may grow in grace. They are all minors so are not yet free to take the step of baptism. A number of our Jewish young men are deeply convicted of the truth of Messiah's claims, but the break is difficult. Pray, too, for them.

We would ask your especial prayers for Yudida, a Jewish girl convert. She has been subjected to much persecution by her family. She is trying to become independent of them but that is difficult in this country. She is now in Beirut in the nurses' Training School. She very emphatically said she did not want personal help from us, because the Jews would say that her open confession of faith was made because she sought help, *this* she did not want. Hence, she worked hard to enter the American Beirut Hospital. We covet your prayers that God will make her a great blessing while there.—*Elsie Clor, Jerusalem.*

ANOTHER PRODIGAL COMES HOME

Alice Huey, Laichowfu, China

Back some twenty years ago Miss Cynthia Miller did much visiting in Laichow City. She became greatly interested in a family named Wen. The father became a nominal Christian. The mother became a sincere one as subsequent events have shown. There were three little girls in the family.

True to her usual self Miss Miller succeeded in getting the two younger girls in school. Of these, only the younger was a promising student. Bright, winsome, she was a general favorite. She developed into a successful teacher and gave evidence of being a genuine Christian.

While teaching here with Miss Miller she became engaged to a young man who came to us from the public school. When the wave of nationalism swept over China these young lovers were caught up in the movement. Communism permeated the whole movement. By some strange logic these young folks were persuaded that they could not remain in the church or be connected with a Christian school and serve their country.

So He Yong, our heroine, along with others wrote her letter severing all connection with her church, left school in the middle of the term, broke the heart of the faithful missionary who had done so much for her and went out to "serve her country." She joined "The Party" and went everywhere to preach anti-footbinding and other reforms.

The free and easy life of these young crusaders was greatly deplored by He Yong's mother-in-law who demanded that her son bring her home. They were married in patriotic style and went to Peiping to study political science and sociology. The Lord followed He Yong.

After a few years we find her back in the little country home mothering her babies and being bossed by her non-Christian mother-in-law. She began to realize that the Lord was disciplining her. By and by she began attending the church she had repudiated. One day she timidly lifted her hand confessing Jesus as her Lord.

Several times she came to see her missionary friend. It seemed hard to get a chance to speak to her alone. We kept on praying for her. One day recently she came in a hurry: her baby was asleep; leaving the older one with the grandmother, she started across the fields.

She said: "I had to come; the Lord made me come." Pouring out confession and love, she begged for forgive-

ness. A few days later she made her confession in church.

One by one they are coming home. An older teacher who had influenced He Yong to join the communistic movement came back more than a year ago. Sobbing bitterly she said, "The prodigal wants to come home."

PROGRAM FOR JANUARY

TOPIC—THE BANNER OF THE CROSS IN THE LAND OF OUR LORD

Purpose of the Program—To Show: the awakening in Palestine; the fulfilment of prophecy; Southern Baptist work in Palestine; work of Protestant denominations in the Holy Land

Hymn—"Jesus Call Us"

Prayer of thanksgiving that with God "a thousand years are but as yesterday" and that all Christians may have the assurance that "hitherto hath the Lord helped us"

Scripture Lesson—New Year Resolves as to: *Confession*, Psalm 38: 18; *Prayer*, Psalm 5: 3; 59: 16; 34: 1; *Enlistment*, Joshua 24: 15b; *Study*, Psalm 77: 12; *Personal Service*, Psalm 51: 13; *Tithes and Offerings*, Gen. 28: 22b; 2 Sam. 24: 24; *Young People*, 1 Sam. 1: 11; Gen. 43: 9; *Witnessing*, Psalm 91: 2-4; 20:5

Season of prayer that every W.M.S. member may be a Spirit-empowered witness, that each may sincerely try to live up to the Scripture resolves as quoted above

Hymn for New Year—"Fling Out the Banner! Let It Float" (See 1935 W.M.U. Year Book.)

Watchword for New Year (in unison)—In the name of our God we will set up our banners—*Psalm 20: 5*

Explanation of Year's Topics (See pages 10-12 of 1935 W.M.U. Year Book.)

Prayer that each month's program may be so definitely missionary that its prayers and gifts of self and substance may really set up the banner of the Cross in many hearts in the community, the homeland, in the world

Hymn—"Jesus, Keep Me Near the Cross"

Talk—The Land of Calvary's Cross (Help for this talk will be found in Bible commentaries and in books on Biblical geography.)

Talk—Palestine Today (Help for this talk will be found in geographies and in current literature.)

Hymn—"There Is a Green Hill Far Away"

Talk—S.B.C. Work in Palestine (Help for this talk will be found on page 25.)

Season of prayer for S.B.C. missionaries and other evangelical workers in Palestine, also for all native Christians there, for all who suffer persecution

Hymn—"Must Jesus Bear the Cross Alone?"

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

Discussion of Article—January Journal (See article on page 25.)

Business Session—Reports and Resolves as to: (1) Prayer; (2) Enlistment; (3) Study; (4) Personal Service; (5) Tithes and Offerings; (6) Missionary Education of Young People—Marking of Standard of Excellence—Offering—Minutes

Rendering of Leaflet—As We Turn Over a New Leaf (Order leaflet for 2 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Prayer by President

MAKING MISSIONS REAL

Conducted by UNA ROBERTS LAWRENCE, 4111 Kenwood Blvd., Kansas City, Missouri

(All books may be ordered from the Baptist Book Store serving your state)

JANUARY PLANS

CHRISTMAS is over and a new year has begun. This is a good time to make some new plans.

Did you have a Church School of Missions in the fall? If so, do you not want to plan one also for the spring season? Nothing gives quite so much life to all other plans as a deep stirring of the missionary zeal of the church, and we have no other means of stirring quite like a well planned and thoroughly executed Church School of Missions. A little leaflet and catalog of mission study books will give you all the information you need for one. Order from either The Foreign Mission Board, Richmond, Virginia, or The Home Mission Board, 315 Red Rock Bldg., Atlanta, Georgia. If you are planning for your first school and want some especial help, a letter to either of these Boards will bring that help promptly.

PLANS FOR HOME MISSION STUDY

Because of the W.M.U. Week of Prayer and Offering for Home Missions in March, the spring months have come to be the time of emphasis on that phase of our missionary enterprise in study classes. The Home Mission Board offers a wide variety of textbooks at low cost for men, women, and young people, with both general survey books of all the work and books on our mission field from which to choose.

The new textbook on Home Missions is *The Winning of the Border*, the story of Mexican missions in the Southwest, our first book on this field. Watch your State paper for a review of it.

FOR CLASSES OF MEN, WOMEN AND YOUNG PEOPLE

The Winning of the Border, by Una R. Lawrence. (H.M.B., 25 cents.)

The new book and the first one on our Baptist work among the Mexicans of the United States.

Missions in the Bible, by J. B. Lawrence. (H.M.B., 50 and 25 cents.)

A book of fundamental principles of missions as found in the Scriptures. It should be taught every year in every church.

The Keys of the Kingdom, by Una R. Lawrence. (H.M.B., 25 cents.)

A study of Home Missions from the standpoint of individual responsibility. Filled with stories from the fields.

The People of the Jesus Way, by J. W. Beagle. (H.M.B., 25 cents.)

Southern Baptist work among the Indians. Excellent for Intermediates as well as Adults.

The Word of Their Testimony, by Una R. Lawrence. (H.M.B., 25 cents.)

The amazing story of the transforming power of the printed and preached Word of God. Filled with stories of the results of the work of our home missionaries. Has been successfully used for Intermediates.

A Tale of Two Peoples—Gentile and Jew, by Seay. (S.S.B., 75 and 50 cents.)

The only study we have of the relations between Gentiles and Jews and the age-old causes of their misunderstandings.

FOR INTERMEDIATES

See books noted above as suitable. Also:

Gold Mountain, by Payne. (M.E.M., \$1.00 and 60 cents.)

A fascinating storybook for Intermediates and high-school-age young people, telling of the winning of the Oriental in the United States to the Christian religion.

FOR JUNIORS

Around the World in the Southland, by Coleman. (H.M.B., 25 cents.)

A study course book with stories and programs on our Southern Baptist Home Mission work.

Japanese Here and There, by Forsyth-Moran. (M.E.M., \$1.00 and 75 cents.)

Stories and program plans on the Japanese both in Japan and the United States.

Rainbow Bridge, by Means. (M.E.M., \$1.50 and 75 cents.)

A most interesting storybook for boys and girls, telling of the adventures of a Japanese boy and girl in America and how they found the missionary.

FOR PRIMARIES

Oriental Friends in the United States, by Adams. (M.E.M., \$1.00 and 75 cents.)

Stories, programs, and activity plans about the oriental children who live in America.

The special mission study subject for 1935 for Home Missions is the Mexican in the United States, and for Foreign Missions, Latin America. We will give in the February issue a study outline for the new home mission book, *The Winning of the Border*, and a complete list of reference and reading books on the subject. In a later spring issue we will have on this page a similar complete list of reference and reading books on Latin America. Watch for these especially helpful lists of books. Clip them for your mission study scrapbook.

A NEW KIND OF POSTER

In teaching *The Word of Their Testimony* last June in the society in Yazoo City, Mississippi, the keen-witted teacher, Miss Grace Brame, worked out a new idea in posters.

"If radio and screen stars have their autographs sought and seemingly highly prized, why should not we, the missionaries' fans who enjoy and appreciate their work and give them a place in our affections, seek the handwriting of these dear friends?"

So, cutting and mounting the pictures of certain missionaries found on the Home Mission Board Poster, she sent them to these missionaries, asking for the autograph on the picture. The result was so interesting that each member of the class made a poster of her own, choosing her missionary and clipping other pictures found in HOME AND FOREIGN FIELDS and WORLD COMRADES that show the field in which her missionary works. The teacher made the poster of general workers of the Board and had the thrill of getting Dr. Lawrence to autograph his own picture just after he had spoken at a W.M.U. district meeting in her church.

Fearing the idea might spread so that the missionaries might be overwhelmed with such requests, she promised not to broadcast the idea. But it is too good to keep. Autograph collectors are numerous, as any one will find who goes to Ridgecrest or frequently attends any meeting of our Southern Baptist young people. We believe the missionaries will be happy to find that their autographs, as well as those of movie stars are desired by our young people. So if the clipped picture is sent to the missionary I am sure none will mind the small task of signing a name to it.

Such posters would bring a new and intimate touch to the teaching of any book, and enlist many young people in a most interesting activity. Let me suggest, however, that the securing of autographs of foreign missionaries perhaps should be confined to those who are now at home on furlough, since postage in many countries is so high that if many wrote for them the burden might be a considerable one for some missionaries abroad. There are, however, missionaries from every land at home on furlough who will be glad to sign any pictures clipped from the *Foreign Mission Album*, or posters of the Foreign Board, and home missionaries.

THE MISSIONARY BOOKSHELF

Looking at Our World

It is a New Year, a time in which to look both backward and forward.

The Bookshelf is of a mind to do this, for it is crowded with books that invite such a procedure.

First for the backward look. A fascinating volume, beautiful in make-up and beautifully illustrated, invites our attention to the Land of our Lord. *Biblical Backgrounds* (S.S.B., \$3.75), by J. McKee Adams, professor of Biblical Introduction in Southern Baptist Theological Seminary, is that almost impossible combination, a volume of scholarly research that makes fascinating reading for every one. From the background of ten years of careful, reflective research and study in Palestine and in the great libraries of the world Doctor Adams gives us not only the last word on knowledge of Bible times and life, but he gives it to us in most readable form. The story is illustrated with pictures made by himself and maps made by his associate, Doctor Walker, from field notes. Everything about the book—its richly informative contents, its style, its illustrations, and its make-up—is fresh and attractive.

No brief review, as this must be, can attempt to survey such a book. The author very accurately states in the Preface, ". . . the Bible will never be known in the most appreciative way until it is approached in the light of its geography, its languages, its history and its archeology." He goes on to say that this volume is "an attempt to contribute to the first of these requirements of balanced study, its province being the Biblical countries and special areas that entered so largely into the progressive unfolding of the Bible story."

Without making it a book of travel or personal reflections, Doctor Adams succeeds in making the reader a participant in Bible scenes and history. Every Sunday school teacher will find it an invaluable aid whether teaching primaries or adults. Every lover of the Bible will find in it additional profit and pleasure for private reading and

study of its pages. The "armchair traveler" will find it as good as any Richard Halliburton tale, for Palestine has been for ages the land of romance above all other lands on earth. While every hilltop in Palestine is a new adventure in ancient history to the archeologist, yet life today in Modern Palestine is full of tense and exciting possibilities. Doctor Adams has not neglected this. Throughout the book we are conscious that we are studying the background of a living land of which we get now and then vivid and intriguing glimpses. Especially is this true in the pictures.

Another book, just from the press, gives us a backward look at our world. It is *Southern Baptists in the Great Adventure* (S.S.B., \$1.25), written by Dr. T. B. Ray, educational secretary and later executive secretary of the Foreign Mission Board of the Southern Baptist Convention through twenty-seven years of devoted service. His sudden death some months ago left the manuscript not quite complete. To Dr. W. O. Carver was committed the task of editing and preparing it for publication. This task he has done with discrimination and intelligent skill.

We have long needed such a missionary history as this, written in popular style, which brings the whole story of the missionary enterprise to our mission study classes and many organizations needing source material for missionary programs. In the concise, readable style that marked all his writing, Doctor Ray presents in the first chapter a survey of the first era of Christian expansion. In the second chapter he summarizes without too much condensation the whole period from Paul to Carey, making the marvelous conquest of the gospel in those long centuries a living reality. In the third chapter he tells in fascinating detail of the beginning of the modern phase of missions under Carey, and then in chapter four picks up the thread of American missionary adventuring with the emphasis from here on through the remaining three chapters upon the history of Southern Baptists on foreign fields, a story which heretofore we have had only in fragments.

The last three chapters whet the appetite for a second volume which we wish we might have had if God had willed it so, in which this author who knew Southern Baptist foreign missions as no other man, might have told in greater detail the story of our present work in every land. This is better than we have ever had before, but it is of necessity condensed, and much is left untold that would be inspiring and revealing of the blessings of God upon our work and workers.

The pioneer periods are given somewhat in detail. With accuracy that will prove most helpful in all future missionary writing, Doctor Ray records the dates and stations of our long roll of missionaries, and summarizes the notable achievements of many. He tells many a fascinating story of "how it came about"—the appointment of our first missionary to Mexico, the going of Doctor Powell to that land, the part Gen. A. T. Hawthorne had in opening Brazil, the tenacity and sacrifice of the early missionaries to Liberia and Nigeria, the difficulties in laying foundations in China, Don Pablo in Argentina, and W. T. D. McDonald in Chile, messengers of a special providence—every page tells a story of rare interest. This is not only a book truly named "The Great Adventure," but teaching it will also be a rare adventure. It should be taught in every church.

Now let us look at the present for a moment.

Out of a multitude of books we select those having greatest human interest. A rare record of human interest is *Along This Way*, by James Weldon Johnson (Viking Press, \$3.50).

Once in a while one comes across a book that holds within its covers so much of life that one is at a loss for words to describe it. This is one of those rare books. It is the autobiography of a great Negro poet, musician, diplomat and educator. But it is much more. It is a record of the intellectual and heart life of a man caught by the circumstances of birth in the bewildering and cruel bondage of racial barriers, who by sheer nobility of life and greatness of character broke them down for himself and freed his spirit from racial prejudice. Here is a man who has so lived that racial barriers became a ladder to lift him to heights of intellectual and spiritual achievement.

It is a book to be read slowly, that it might be savored to the full. While dealing plainly with the problems of race and racial attitudes, it is not a controversial book, for it keeps simply and clearly to its field, the self-revelation of one man's heart and life, and with that one can have no controversy. This is life as one Negro man has seen it. He has the right to tell us what he saw, what he felt, how he came through this crisis and that one, and came out beyond them with this, or that conclusion and reaction. He does not argue that these conclusions should be yours. They are his. He has a right to them. In this bare simplicity lies the tremendous power of all he says.

Then into the story is woven the amazing record of the contributions this man and his brother have made to

American music, literature and education. We look into a world of Negro life most of us never dream of, never know. The historical record that runs as a binding thread through the book is not an insignificant one, telling of the services of the author as writer, poet, musician, diplomat and teacher.

Even the reader wholly uninterested in any of the racial or historical significance of the book will thoroughly enjoy it for the sheer beauty of its limpid, rhythmical English, for it is exquisitely and powerfully written.

In connection with this book it might be well to mention another recent publication dealing with the race question, though almost the very opposite type of book. It is *Negro-White Adjustment*, by Paul E. Baker (Association Press, \$3.00). This is a study of the history, fields of activity, and methods of work of the ten inter-racial agencies now at work in the United States. It is the only book of its kind we know about, and will prove very valuable for reference to any student of racial or social problems of our country. The author is a Southern man whose grandfathers were Confederate soldiers, one of them being a slave-owner before the War. He knows the attitudes and problems from the Southern viewpoints, but his work has been largely with the Negro both in the North and in the South, and he achieves an unusual impartiality and firmness in his presentation of the tangled questions here involved. We commend the book to all serious students of present day movements toward the solution of our troubled racial problems.

BAPTIST BROTHERHOOD

J. T. HENDERSON

MOST EFFECTIVE SOLUTION

SO long as sixty-eight per cent of Southern Baptists give nothing for missionary and other benevolent enterprises, not only does the Kingdom suffer from lack of support, but these members lose greatly in the matter of spiritual enrichment; their indifference likewise discourages and depresses the interested minority. The enlistment of the sixty-eight per cent is recognized as one of the most vital of our problems.

When we consider the following statement of Paul regarding Christians: "For we are his workmanship, created in Christ Jesus unto good works"; also the standard announced by Jesus: "By their fruits ye shall know them," we are led to believe that there are many in our churches who have not been born again. With these, enlistment is impossible; evangelism is fundamental and antedates enlistment. It is also true, no doubt, that there are many regenerated people among the sixty-eight per cent, who are inactive because they are not informed regarding the duties of church membership. They have the impulse but not the information to stimulate and direct it.

The utmost care in the reception of members should help to relieve the situation with both classes.

If a wise and deeply spiritual committee will have a heart-to-heart talk with applicants in a private conference, while they cannot read the "secret intents of the heart,"

they will be able to form a pretty safe judgment as to whether they have been regenerated. Those who give little or no evidence of a change of heart, should be advised in a most friendly spirit to wait awhile. In the meantime, let them be encouraged in a most sympathetic way to trust the Saviour and thereby experience that peace that attends salvation and brings assurance.

In the case of those who give evidence of having been born again, let a wise committee have a sympathetic conference with them as to the duties of church membership. The committee should speak freely regarding the duty of church attendance, support of the Kingdom as they are able, and the kind of service the applicants are prepared to render. The church covenant should also be read and commented on in this meeting. The action of the church should be based on the recommendation of this committee.

To be admitted to membership in a church, in which the members are supposed to have the spirit of Christ, should be considered a real achievement, a distinct honor. It is much easier to secure membership in many Baptist churches than it is to become a Mason or a Rotarian.

By observing the high standard announced by Paul and the Saviour, and by using the utmost caution in the reception of members, the problem of enlistment would be greatly simplified. We would not see so many evidences of indifference, worldliness, and backsliding among church members.

NEWS NOTES

Hopkinsville, Kentucky

Sunday, October 21, was spent in the Christian County Association of Kentucky, chiefly with the three churches of Hopkinsville. The program arranged by the Brotherhood Committee, which extended the invitation, provided for four addresses and one conference. I reached Hopkinsville at 9:40 Sunday morning and the first service was a talk on "Prayer" to a joint meeting of the adult classes of the Sunday school of the First Baptist Church, numbering about two hundred fifty.

I then drove in company with a zealous layman to Olivet Church, some fourteen miles in the country. This church has a fine pastor in Rev. E. L. Pendley and gives him adequate support for fulltime service. It compares favorably with a city church in the personnel of its membership. The Secretary has never had a more responsive hearing in the discussion of "World-wide Missions."

In the afternoon an Associational Brotherhood meeting was held at the Second Baptist Church, of Hopkinsville. The count indicated that there were 151 men present, representing 17 churches out of the 27 in the Association. Among these were nine pastors and twenty-nine deacons.

Only two blocks away was a city-wide revival in session at the same time, sponsored by all the churches of the city. The Brotherhood undertook to get an adjustment that would prevent this conflict, but was unsuccessful. Under the circumstances, the leaders of the Brotherhood were very much gratified with the attendance. Twenty-four men came from the Olivet church of 214 members. At the close of the address, these men voted unanimously to organize an Associational Brotherhood and authorized the Associational Committee to draft a Constitution and By-Laws, nominate officers, and call a meeting at an early date to effect the organization.

The Secretary spoke at night in the Walnut Street Church, of which the Rev. E. O. Cottrell is pastor. While the membership numbers only eighty-five, it is supporting a full-time pastor; Brother Cottrell says their success is to be attributed to the fact that most of the members tithe their income and bring the tithe into the storehouse every Sunday.

The Associational Brotherhood has as its objective the enlistment of every church as a regular supporter of the denominational program.

St. Louis

The Secretary hurried away from Hopkinsville Sunday evening to attend the sessions of the Missouri Baptist General Association. An interesting conference of laymen, with a few pastors, was held in the Third Baptist Church of St. Louis on Monday, the day before the opening of the Association proper. In connection with some conference work, the Secretary spoke on "A Challenge to Men."

Each of the three mornings of the Association a conference of one hour was conducted under the auspices of the State Brotherhood in the Municipal Auditorium, where the General Association held its sessions. The Secretary was invited to speak at each of these conferences. The new Brotherhood Secretary, R. S. Douglass, formerly with the State School at Cape Girardeau, was present each morning and participated in these conferences. He is a man of marked ability and fine spirit; we shall be greatly surprised if Missouri does not make large advancement next year in the enlistment of its men.

The General Association in its session this year was celebrating the one hundredth anniversary of its organization. The meeting was great in its attendance, sermons, addresses, spirit, and fellowship. Among the most prominent speakers were Dr. Elmer Ridgeway, of Oklahoma City; Dr. Geo. W. Truett, who spoke each day at noon and then made the closing address the last evening on Chas. Haddon Spurgeon; Dr. Louie D. Newton, of Atlanta; Dr. J. Clyde Turner, Greensboro, N. C.; Dr. J. B. Lawrence, of the Home Mission Board; Dr. F. F. Brown, of Knoxville; and Dr. Chas. E. Maddry, of the Foreign Mission Board. Of course, there are a number of eminent speakers in Missouri; as you observe, those just named are all from the outside. It was one of the greatest meetings that we have ever had the privilege of attending.

Elizabeth City, North Carolina

Beginning with October 31, the Secretary spent five days with the First Baptist Church of Elizabeth City, of which the Rev. E. H.

Potts, Th.D., is the capable pastor. This was the week devoted to the annual School of Missions. Separate classes were provided for the women, young people, and the men. The first period each evening was given to class work and following this, all classes came together in the auditorium for an address of an inspirational nature. The Secretary noted with satisfaction that the following three leaders were present at all of the eight meetings in which the Secretary spoke: chairman of the Board of Deacons, superintendent of the Sunday school, and a physician, who is one of the most faithful deacons.

In a brief sketch of the church, we find the following statement: "Our present pastor, Dr. E. H. Potts, came to us in December, 1933. Under his leadership our work is making much progress and things are looking toward a very bright future."

At the suggestion of the pastor, the church has adopted a definite program of activity for every month of the year; this gives promise of growth and enlarging usefulness. The pastor is already planning the organization of a Brotherhood.

It is interesting to note that this is the church in which the late Dr. J. F. Love was reared; he has a brother and other relatives who are still members.

Accomac Association, Virginia

After speaking to a joint meeting of the adult classes of the Sunday school and to a fine congregation at the regular morning worship of the First Baptist Church of Elizabeth City, the Secretary hastened away to reach the Eastern shore of Virginia for the evening worship.

The Accomac Association covers all that territory of Virginia lying between the Chesapeake Bay and the Atlantic Ocean, and includes the Accomac and Northampton counties. The soil is unusually fertile and this was once called the "land of plenty"; the market for farm products is now so dull that the people are in the depths of a great depression.

The visit to this section was made in response to an invitation of the Associational Brotherhood, extended through its Secretary, R. Norman Mason, Esq. The program committee of the Brotherhood had arranged for the Secretary to speak to group

meetings in three different churches of the Association—the Onancock, Red Bank, and Parksley. In two of these we had both a conference period and a formal address.

On the third day of the visit, the pastors of the Association met in an all-day session with the Zion Church, and the visitor was requested to speak on "The Pastor and His Laymen."

The closing meeting on Wednesday, November 7, was the last quarterly meeting of the Associational Brotherhood for 1934. It was reported that there were 100 men at this meeting and we have never seen indications of a greater interest. The pastors are in thorough accord with the work of this Brotherhood, attend its meetings, and give the laymen their hearty encouragement and support. These meetings were held during the week of the election, but it did not seem to have detracted in any measure from the attendance and interest of the men.

In all our experience, we have not found two men more thoroughly committed to Kingdom work than President Marshall and Secretary Mason, the two leading officers of this Brotherhood. We had extended conferences with them, and they have great plans for the enlistment of the laymen.

Alabama State Convention

We were glad of the opportunity to spend two days in the meeting of this Convention. We were invited by telegram to speak at a banquet of men, sponsored largely by Judge H. L. Anderton, chairman of the State Brotherhood Committee. Although a busy lawyer, he had devoted much time and effort to creating sentiment for a large attendance at this meeting. Plates were laid for 500 and most of them were taken. While no accurate count was made, Chairman Anderton thinks there were 350 laymen present, in addition to some seventy-five pastors and perhaps a score of women. Following a delightful meal, the chairman read his annual report and spoke to it briefly; he stressed two features of his report; namely, first, loyalty to the pastor; second, the claim that laymen should give the work of the Kingdom the first place in their life program. For twenty minutes Mr. D. H. Marbury conducted a most interesting conference based upon a questionnaire, dealing

with practical and vital matters.

Following a discussion of the Brotherhood work in the Convention proper, Secretary Barton introduced a motion that the Baptist men of Alabama should promote a Convention of Men at some date in the early spring of 1935. This meeting is intended for both pastors and laymen and the vote in its favor was unanimous.

Lack of space will allow us to make only a brief statement regarding the Convention. It was largely attended, the reports of all the enterprises indicated progress, the annual address by President Dillard, the sermon by Dr. Pearson, and the addresses in general were of a high order. Harmony and enthusiasm characterized the sessions and Alabama Baptists face the future with new hope and courage.

Miscellaneous

Notable Meetings—

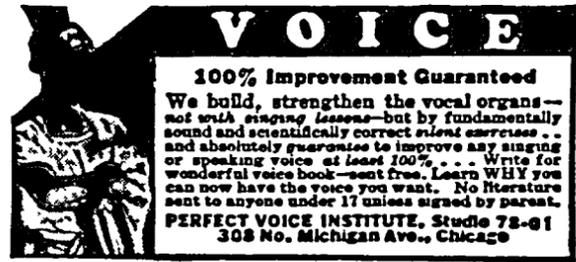
The work of the Baptist Student Union is so thoroughly in harmony with the policies of the Brotherhood that we feel justified in calling attention to a series of meetings conducted by Secretary Frank H. Leavell in the First Baptist Church of Knoxville, through a period of eight days. Each evening conferences were conducted around a supper table with some one hundred fifty young people; questions of vital import to young men and women were considered in a most practical and searching way. Following these conferences, very interesting addresses were made by Mr. Leavell to large audiences in the auditorium. Seldom, if ever, has any visitor made a larger contribution to our church and community.

Echoes

From a Church—

This is a supplemental report to one that was published in the December issue and comes from the Ridgedale Baptist Church of Chattanooga, Tennessee, with which the Secretary had a very delightful visit. The latest report reads as follows:

"We are receiving by far the largest offerings in the history of the church. If they continue through the year as they have



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begun, we will not only be able to meet all of our obligations, but will be able to make much larger gifts to the Co-operative Program than we had hoped. Up to date we have had 784 pledges signed in a membership of 953. The men are making definite plans this week to go over the territory again in an effort to make it one hundred per cent."

This is a striking illustration of the value of thorough work.

From an Association—

Mr. A. J. Peddy, president of the South Florida Associational Brotherhood, sends the following report of their last quarterly meeting:

"We undoubtedly had the greatest meeting since our organization and the men seemed to be more interested than ever before. Pastors who have no church Brotherhoods say they wish to organize. The work is going fine. There was an estimated attendance of 287."

From a State—

The mission secretary of New Mexico writes, "The Brotherhood has certainly made some splendid progress in New Mexico this year; in fact, the number of Brotherhoods has been more than doubled."

The Brotherhood Secretary in a recent message says, "We had 106 men, representing forty New Mexico churches for the day sessions of our State Brotherhood Convention. Many others drove in for the banquet at night. We had 280 at the banquet table and turned away fifty that we could not seat."

It needs to be borne in mind that New Mexico has only 156 churches and 13,795 members.

Books on Home Missions

We have a communication from Mrs. Una Roberts Lawrence, Mission Study Editor of the Home Mission

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Board, in which she recommends that the following books, inasmuch as they are fresh and up-to-date, should be used by the men in their study classes on Home Missions: *Missions in the Bible*, by Dr. J. B. Lawrence; *The Word of Their Testimony*, and *The Keys of the Kingdom*, by Mrs. Una Roberts Lawrence.

New Brotherhood Quarterlies and Annuals

By December 20 the Brotherhood Office, 912 Hamilton Bank Building, Knoxville, Tennessee, will be prepared to furnish Quarterlies to Brotherhoods that meet weekly, also an Annual of twelve programs for those that meet monthly, at ten cents a copy in each case.

OUR EXCHANGES

WILL the religion of Jesus mean less to our children than it does to us? If so, how about our grandchildren? What can we do about it? People today need religion more than ever before. The saving power of Jesus is more essential now than ever. Where is the hope? The home may again become a school of religion. The church may take on new life because we take on new life. Churches may find ways of pooling their resources in providing better schools of religion, and in training leaders, and in guiding the leisure hours of people. We, ourselves, may rediscover Jesus Christ. It is true that every generation must experience a freshening of an old and continuing revelation, to keep itself established in the living God. For us that revelation is found in Jesus Christ. What happens to us the next few years will determine in a large measure what will happen to our children. The future will be what our children make it.—*International Journal of Religious Education*.

CAREY is a witness to the place of education in the cause of missions. To speak of him as a cobbler is an interesting piece of biography, but it has no other significance. There is no reason why a cobbler should not be an educated man, and it does not become the followers of one who spent years as a carpenter to apologise for the trade of a cobbler. Carey, even before he went to India, had learned several languages. He studied the world of his day, and had mastered all that could be learned of the tribes of mankind. The New Testament set him in the eternal world; the journals of Captain Cook and many other books showed him the world in which he had to live out his faith. He offered unto his Lord a

mind brilliant in its gifts and splendidly disciplined.—*The Missionary Herald*.

THE story is told that the late Tsar of Russia, passing through his gardens one day, found a sentry guarding a rose bush. He asked the man why he stood there, but the man could not tell him. Nor could any of his officers. They said there had always been a guard there. Finally it transpired that in the reign of a predecessor the spot had been famous for a peculiar lovely flower, and a sentry had been placed over it lest it be stolen. The sentry was still there, but the flower had long since perished. The fragrance of the rose could not be guarded by a bayonet. It needed cultivation in the soil. The fine fragrance of Christian liberty cannot be maintained by walls of steel and gold. It must be cultivated in the heart of the people, and all too few, even among those who profess and call themselves Christians, are ready to understand the mystery of the liberty wherewith Christ has made us free.—*The Presbyterian Messenger*.

IN negotiations which are now in progress between Japan, England, and America regarding the impending naval treaty, the delicate balances of international good will must be closely watched. The peace of the world in the years immediately ahead will probably depend on whether agreement can be reached between these three powers now holding preliminary conversations in London. From recent revelations concerning the armaments industry, we may be sure that if the merchants of death can block such an agreement they will do so. If a war scare will serve their purpose, a war scare will be forthcoming.

During the months ahead we should, therefore, be very skeptical concerning the tall talk we may hear, or the propaganda we may read or see. It is altogether likely that our press will be flooded with articles by leading navalists, our movie programs with war pictures, our radio hours by sword-rattling speeches. We may confidently expect that the rotogravure sections of our papers will be more militaristic than usual, and that the "patriotic" organizations will redouble their activity in behalf of preparedness. The army and navy will no doubt pull off more than the regular quota of attention-getting stunts. Men and women of intelligence and love will be wise to be on their guard.—*World Call*.

THE only Woman President of the Northern Baptist Convention.—For more than twenty-five years the name of Helen Barrett Montgomery, who died October 18, 1934, had been a household word in American homes and on mission fields abroad. She belonged not only to Northern Baptists, who honored her with the presidency of the Northern Baptist Convention in 1921-1922, but to the entire Christian world, who claimed her as its own. Multitudes of women and children in Asia and Africa and in the lands of Europe knew her as a friend deeply interested in their material well-being and profoundly concerned over their spiritual welfare. Radiating a contagious enthusiasm, she infused her dynamic spirit into all the enterprises with which she was related. Her last great literary service was her monumental translation of the New Testament, the only translation ever made by a woman. As president for ten years of our Woman's Foreign Mission Society and as president of the interdenominational Federation of Women's Foreign Boards, she rendered distinguished service. Her abounding faith in Christian missions, her awareness of the presence of God, her devotion to the cause of Christ, and her inspiring leadership left an impact on the denomination that will abide long after her generation has departed. The lives of hosts of women across the land and in countries beyond the seas have been permanently changed because they came in contact with the buoyant personality of Helen Barrett Montgomery.—*Missions*.

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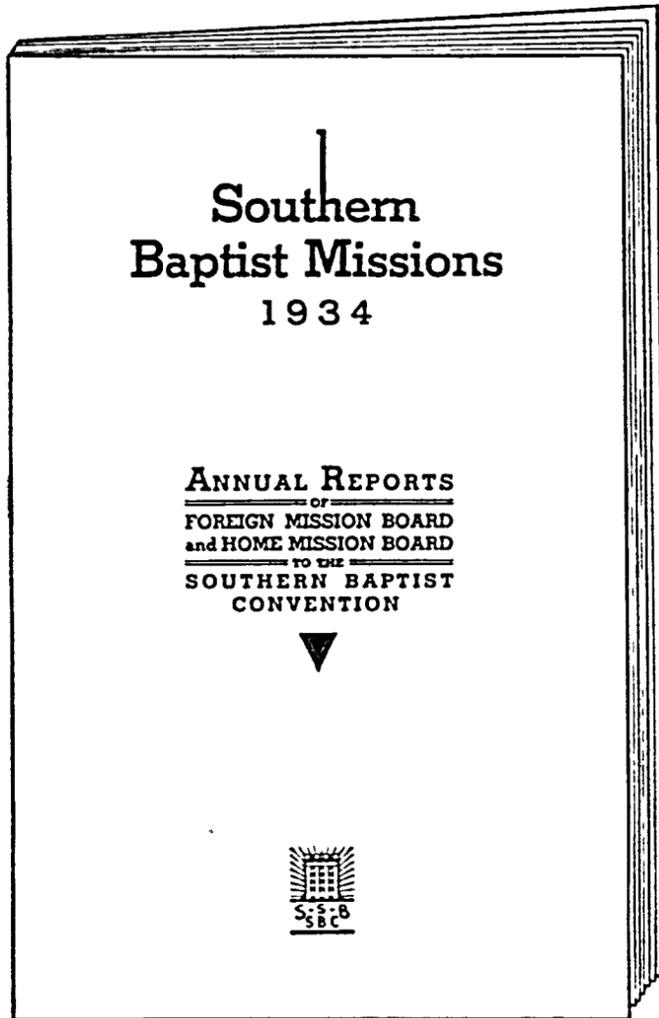
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