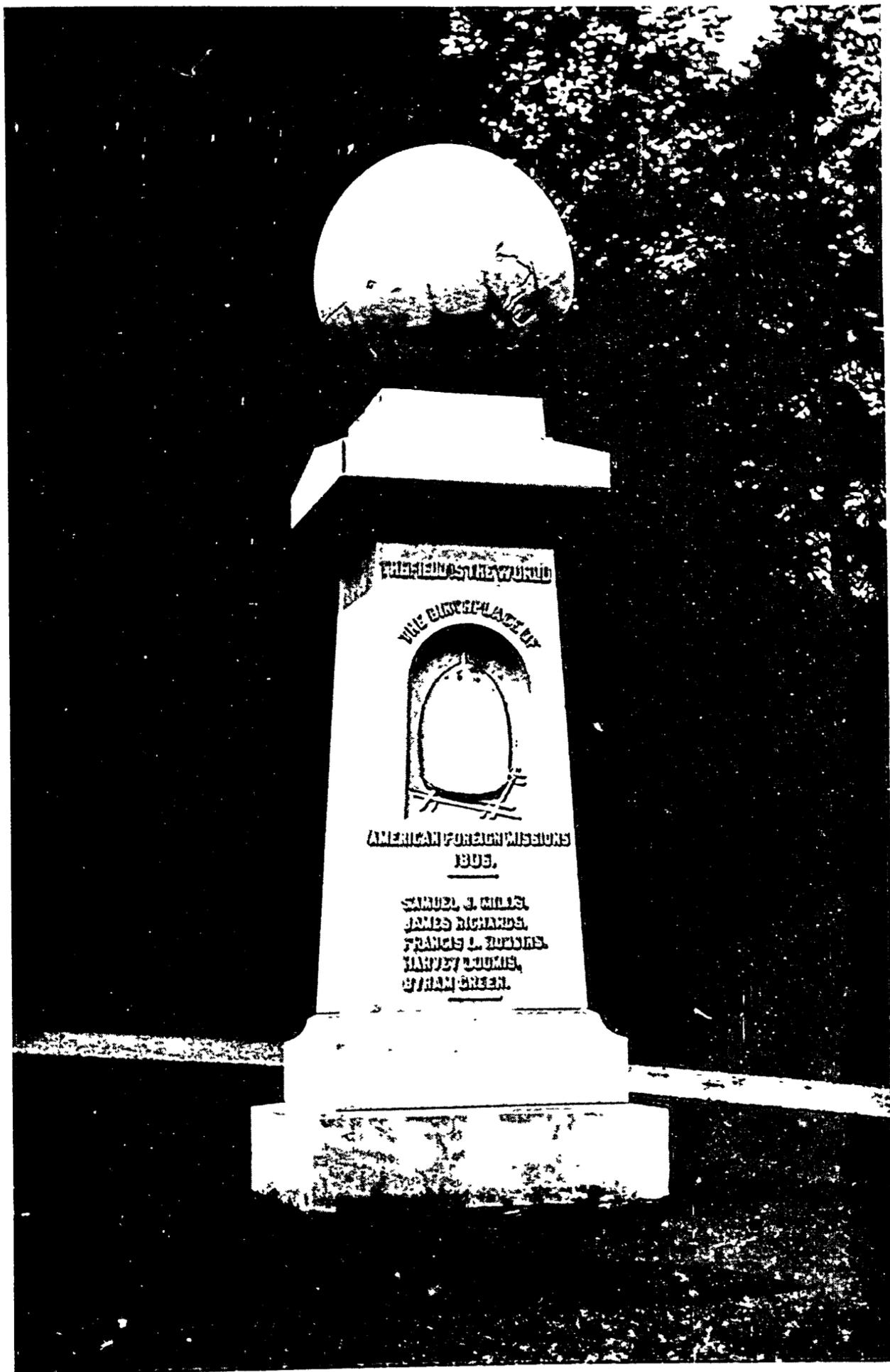


February

1935

# HOME AND FOREIGN FIELDS



THE HAYSTACK MONUMENT AT WILLIAMSTOWN, MASSACHUSETTS

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# HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, *Editor*

Nashville, Tenn.

FEBRUARY, 1935

Volume 19 - No. 2

1861

In Memory

of

Rev. J. Holmes

Who in the 11th year, 9th month and 4th day of the reign of the Emperor Hsin Fung sacrificed his life for the inhabitants of Chu Ki in the attempt to prevent the Teiping rebels from devastating the village and killing the inhabitants. The Liki says:—"He who is willing to suffer misfortune for others deserves to be worshipped." "He who is faithful unto death is a hero who should be revered." Though Rev. Holmes sacrificed his life in vain we wish to com-

memorate his deed of courage, love and sacrifice in our behalf. Erected by the people of Chu Ki the 11th year of Rebellion

1922

## HEATHEN GRATITUDE

In a personal letter from Dr. M. E. Dodd, written on his returning steamer, we have the facts of this article. Doctor Dodd says, "Of all the thrilling experiences which we have had none gave me any greater emotional reaction than my visit to a simple stone slab monument just outside the city of Chefoo, China." Knowing that our readers will be interested, we want to share this letter with them. The caption and a concluding word or two are ours; otherwise, we have followed the body of the letter.—Editor.

At a called meeting of the people, the chief of the heathen village spoke as follows: "We have had drouths, and famines and epidemics, many and disastrous. I believe it is because the god is angry with us for neglecting to show our gratitude for the sacrifice made for us by the missionary. I propose that we erect a memorial to his memory and pray to his God to save us from further disaster."

The people responded heartily to the call of their chief and out of their poverty raised in pennies a fund sufficient to erect the modest slab, shown above, on which appears the inscription in both English and Chinese.

Comment is unnecessary. We wonder, however, if there is not in this sincere groping in heathen darkness a heart call to Southern Baptists. We wonder. Think it over.



## Changing Conditions in Fields of Unchanging Need

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

OUR blessed Master, in the long ago, when he sought to fire the hearts of his disciples and cause their souls to blaze with passion for the lost in their and his homeland, pointed to the multitude and said: "Lift up your eyes, and look on the fields; for they are white already to harvest." It was the appeal of spiritual need closest in.

That appeal is ours today. The fields in the homeland are white unto harvest. The spiritual need is great. Teeming millions are without Christ. The forces arrayed against the progress of the gospel are mighty and sinister. Communism, atheism, sabbath desecration, lawlessness, the liquor traffic, race prejudice, worldliness, the passion for possession, the revolt against tradition, the throwing off of the restraint of authority, crass materialism, the modern world spirit, and the castes between labor and capital are tugging at the foundations of our religious and social order.

Our homeland is seriously menaced, and, when we think in terms of the whole program of Jesus and justly appraise the impact of the mission program of Southern Baptists upon the world-task assigned by Christ, we must realize that the evangelization and Christianization of the homeland is one of the most important and imperative tasks now before us.

We must not allow the thought of the millions alone to determine our kingdom perspective. There are teeming millions out of Christ now everywhere. There is a point in spiritual need where numbers cease to have meaning. That point has been reached in our mission work. The problem of sin in the homeland is a cross section of the world. So is the problem of races. The spiritual need has so increased everywhere that it vastly surpasses the present mission program at every point. Under such conditions, when we are not meeting the full need of the whole world nor the whole need in any section of the world, it is obligatory upon us as witnesses of Christ to maintain a unit mission program with the purpose of advancing the kingdom interests of Christ all along the whole front in a systematic world-wide movement.

We dare not, as did the priest and Levite, of old, on the Jericho road, pass by on the other side and leave the millions without help who lie morally and spiritually despoiled and wounded unto death by the side of the roads that run by all of our churches here in the homeland. Our nearness to these spiritually stranded ones has something to do with our responsibility to them as Christ's witnesses.

Let us, therefore, lift up our eyes and look upon the fields. We will find that while the old frontiers of Home Missions are passing and new frontiers taking their place, there is yet a frontier section in our Southern Zion of vast proportions and tremendous importance.

All of New Mexico and Arizona is missionary frontier.

New Mexico is the third largest state in the Union and Arizona is the fourth. Irrigation is rapidly transforming these states into great, beautiful, and fertile farming areas. Both states are very rich in mineral resources, producing gold, silver, zinc, lead, copper, and coal in large quantities.

The combined population of these two states is today about one million. There are over three hundred thousand Spanish-speaking people and over fifty thousand Indians. Most of the people are Roman Catholics. The Indians hold to their traditional customs and religion. The oldest habitations in the United States are found in these two states. Oriabi, an Indian village north of Winslow, was in existence in 1350, and is the oldest continuously inhabited community in the United States. In New Mexico the Penitentes practice religious rites that combine the old pagan worship of the Indians with the crucifixion story of Christianity and carry on unthought of and undreamed of cruelties.

There are hundreds of thousands of people in New Mexico and Arizona that have never heard the true gospel of Christ, and they never will hear it unless missionaries of the Cross are sent to them. There are thousands of Indians in these two states who have never heard the story of Christ the Saviour. These states, on account of the wonderful climate, the great fertility of the irrigated lands, the rich resources in minerals and the exceedingly beautiful scenery, in the near future will be a populous, prosperous section of our Southern Zion. Many millions of tourists will visit these states which are coming to be the resort of the tourist. Shall we leave this section untouched and untilled with the gospel?

Apart from these frontiers the fields for Home Mission work have shifted. The geographical frontiers have given place to the social, racial and economic frontiers. The wide expanse of the prairies of the West have been replaced by industrial centers and rapidly growing cities. The "man who does not have a chance" in the homeland today is not on the far-flung horizon line, but in the congested sections of our cities and industrial centers; and these cities and centers are more and more becoming pagan in their thoughts and life.

The Home Mission Board would, on account of these changing conditions in a field of unchanging need, invite Southern Baptists to make a new appraisal of the Home Mission task and to evaluate anew the importance of that task in the light of present-day world movements.

As we see it, the challenge of Home Missions is a call to new frontiers of work; it is a call to love for the lost because they are lost, of every tribe and nation, right here in our midst; it is a call of the neighbor to the help of the spiritually helpless who lie wounded and stripped on the side of the road that runs by the door of his church;

*(Continued on page 10)*

# The Cuban Revolution and Baptist Missions

*Missionary M. N. McCall, Havana, Cuba*

IT has been fifteen months since the downfall of the Machado government and the beginning of what has been called the New Revolution. There can be no doubt that the last two years of the old regime were marked by great cruelty and oppression. Seldom have the people of any republic been so victimized by their rulers. To put an end to the then existing order was an achievement well worth while, however much we may lament the excesses that accompanied the change.

Since August, 1933, we have had three provisional governments and three transitional presidents—six presidents in fifteen months. The longest occupancy of the presidential chair has been that of the present incumbent, Colonel Mendieta, who is generally recognized as a man of upright character and unquestioned patriotism. He seemed to be the choice of the Cuban people, or a majority of them, but many are saying that the provisional government is already too long extended, and are clamoring for a change. What the next step will be, it is difficult to predict.

It is too early to estimate the value of the revolution. The little republic is still filled with unrest and dissatisfaction. A large number of groups aspire to leadership in the political field. No one of these is strong enough alone to gain the ascendancy, and thus far they have been unable to unite on a program. The excesses of the first weeks passed away, but unrest and local disturbances have continued. Bombs and shooting affrays are still almost daily occurrences. Strikes and labor disturbances are frequent. A lack of respect for constituted authority and a dearth of social discipline are making all phases of life difficult.

"What are the benefits obtained from the revolution thus far?" I have asked that question of many thoughtful Cubans during the last few weeks. Their replies have been varied and interesting. Some have said bluntly, "There are none." Some have said the real revolution has not yet begun. Others say the only results so far are chaos and a loss of respect for authority. Some say, "We have been set free and are on the way to better things. Our revolution is still in progress." We share the opinion of these last. We have gone through a destructive period and are now groping our way toward reconstruction. In the meantime we are suffering the consequences of transition. A better Cuba will emerge from the present confusion. There was a short period about a year ago when tendencies were so strongly leftist that we were afraid there might arise hostility toward all religious activities, similar to the present Mexican attitude. But we no longer have that fear.

Save a few local interruptions during the first weeks of the revolutionary period, we have had perfect freedom to work. It is remarkable how little adverse influence has arisen from existing conditions. Native brethren have had no nationalistic prejudice against the American missionary. The tides of political unrest have not entered our congregations to any great extent. Very few of our people have any part in political disturbances. In general, trouble-makers have been few in comparison with the

population, and they have not involved our people. Cuban Christians have not entered the ranks of communism. They have accepted "the powers that be" and gone on with their work.

One benefit, perhaps a reflex of the general uprising, has been shared by our young people. There has been no time in the brief history of the republic when young people were so eager for an education. Government schools of all kinds are filled to overflowing. More than five thousand first year students matriculated at the Havana High School, or Institute. To help the poor student, the National University, with its seven thousand students already enrolled, offered a thousand scholarships or free matriculations. In a few days there were eight thousand applicants. Baptist boys and girls, who have grown up in our Sunday schools and congregations, are found among those knocking at the doors of educational institutions of all grades. The individualism of our religion inspires our young people to make the most of themselves. A Christian lawyer, doctor or teacher, is no longer a novelty among us, and there will be many more in a few years. While the financial average of our congregations is exceedingly low, the intellectual average is steadily rising.

The year, 1934, has been marked by great activity on the part of our congregations and native pastors. The masses of the people have seemed peculiarly open to hear and receive the gospel. Preaching places have been crowded. Some fields have been in constant revival. The West Cuban Baptist Convention, which held its annual meeting in Havana in April, had the largest attendance of its history, and its spirit was all that could be desired.

Santa Clara province, which has sixteen churches, has held several regional meetings during the year. These have been largely attended and filled with evangelistic fervor. The last of these, held in Placetas in November, fell in the middle of a rainy season, but the storms did not dampen their enthusiasm, nor interfere greatly with the attendance.

Most of the native pastors have been training groups of lay preachers, and by their help have extended their work into the outlying villages and country districts. Pastor Gonzales of Santa Clara, the capital of the province, has four young men who study under his direction. Each of them has a preaching place where weekly services and Sunday schools are held. Pastor Negrin, of Cruces, has three young men who are developing into fine preachers. Each of these has his mission and they unite in frequent evangelistic campaigns of local character. His congregation is like the one in Jerusalem which "went everywhere preaching the word."

Two weeks ago a group of seven converts was baptized at a country settlement six miles away. They were the result of the work of a pedler who is a member of the Cruces church. Luis Abrahantes, the pedler, is a man of humble station but he is filled with a burning zeal for Christ. Along with the notions that formed his pack, he carries tracts and Gospels for distribution in the country. It was a great surprise to his pastor, Brother Negrin, when he was invited by Luis to preach (*Continued on page 6*)

## HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

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## EDITORIALS

## MISSIONARY LEADERSHIP

**T**HERE are certain brethren and sisters entrusted by the Convention and by the W.M.U. with Southwide and worldwide missionary leadership. These leaders give themselves without reservation to their high calling. In Baptist polity, however, it is apparent that the most capable and consecrated leadership in positions of high responsibility will fail if the leadership of the local churches is not alert and capable. There are, of course, in every church, members whose official positions imply leadership in missionary interest and activity, and every effort should be made to encourage such officials to use to the utmost their opportunities for leadership. We are convinced, however, that the failure of a chosen leader to function does not excuse any individual member for failure to exercise the privileges that belong to him in a Baptist church. For instance, if the regular leaders become "anxious for many things" and allow such preoccupations to interfere with their leadership in missions, it is the duty of every individual member who accepts the Great Commission as the marching orders of the church to stand for a full program of missionary education, enlistment, and participation. One member in a church can keep the mission fires burning, and thus assume voluntary leadership in missionary endeavor. After all, the leader is one who leads, whether he does it by appointment or through necessity.

## ZEAL WITH KNOWLEDGE

**W**ITHIN the next two months many of our honored missionaries will be returning to their fields of service. They have been on brief furloughs and in some cases are cutting short their stay in the homeland

because their chosen fields need them so badly. Without exception, they turn their faces toward Africa or China or some other mission field with hearts literally aglow with the joy of anticipating the renewal of fellowship with native Christians in the common task of winning the world to Christ. These return voyages are vastly different from the maiden voyages of the missionary: the new missionary has a zeal founded on conviction and faith and assurance; the experienced missionary has supplemented these great characteristics with knowledge. He knows from experience the hardships, the difficulties, the handicaps, the appalling need, and yet he zealously returns to his task. The spiritual life of our people is greatly enriched by the presence of these radiant Christians among us. Constantly, we are made ashamed of our unworthiness and of our unwillingness to launch out in the deep of joyous service, trusting God for results. We are grateful for contact with these soldiers of the Cross; their happy consecration inspires us. Some day our knowledge of God and his goodness may give us a zeal for his cause comparable to theirs.

## GLORIOUS YOUTH

**B**ORN into a period with the conditions of which they had nothing to do and bequeathed a heritage in the building of which they have had no part, the young people of today face challenges and responsibilities much more serious than those that have confronted any preceding generation. Religious, social, moral, economic, and political norms are wobbling, if not in many instances tottering; restraints and safeguards which were accepted as matters of course twenty-five years ago are being denied modern youth by the adults of today. Safe trails are being abandoned, sure guide posts are being toppled over, customary avenues of service are being closed,—not by young people, but by their elders who are putting the finishing touches on an all but wrecked civilization. Certainly, criticism of youth is about the least becoming thing that grown-ups can engage in. Sympathy, understanding, confidence, helpfulness, faith are the need of the hour, and our young people will respond to such qualities in a glorious way.

By way of illustration, we have the privilege of sharing with our readers a message brought in the First Baptist Church, Nashville, on Student Night, December 30, 1934, by Charles M. Hudson, Jr. This young man (now twenty-two years old) has grown up in our church. He graduated at the head of his class in Hume-Fogg High School, continued his brilliant record in Vanderbilt University where he won all scholastic honors, including that of Valedictorian of his class, as a result of having received A in every subject, every quarter (except one, when he received B), for the four years of university life. Having been awarded a scholarship in Vanderbilt, he took his Master's degree, and then received a fellowship in Yale University where he is now working for his doctorate in English.

Through all of his busy activities as a student, he remained loyal to his church and Sunday school. His subject on Student Night was "Dedication of Life and Substance." He spoke as follows:

1929-1935. They've been mad years, haven't they? The leap from the halcyon days of the late twenties to the dismal abysses of the early thirties was an event which will long be recorded in world history. Institutions, governments, long-standing traditions and customs—many were swept away and many arose to take their places. Chaos superseded order, and confidence yielded to widespread fear and insecurity. The yardstick of wealth changed from how many automobiles you owned to how many meals you could scrape up in a day. They have been the lean years following the years of plenty. They have been the years of the Dillingers and Baby-Face Nelsons, of radical economic innovations, of strikes, of royal assassinations, of kidnapers, of socialistic trends, of war clouds in the East, of alphabetical government, of bankruptcies, and of suicides.

All the confusion and instability had a definite reaction on the spiritual life of a people, and especially upon the sensitive strata of student spiritual life. The first and immediate reaction was one of disillusionment, giving birth to cynicism and to the agnostic, or even atheistic attitude.

But there was a second reaction, following close on the heels of the first and partly produced by the insufficiency of the first, which is making itself felt more strongly in the student life of our generation. Seeing the collapse of a material prosperity has brought to the thinking student a realization of the flimsiness of material values. Initial skepticism, found unsatisfying, is being replaced by a desire in the student to incorporate into his life and thought some eternal verities that he can hold on to and that will not change with every flux in the social order. These values he sees must be definitely religious. It is no longer smart to dismiss religion with a clever Voltaireism or to scoff at the articles of Christian faith with the incredulity of a Mencken. Today's student would substitute for his cold ethics of the mind a warm religion of the heart. He knows that science is no power, only an instrument. Instead of vapid philosophies, he seeks vital faith. And ranking inspiration equally with intellect, he not only wants to possess a faith, but he wants a faith that will possess him.

The only adequate and enduring solution to the student's religious perplexity is a consecration of life, and all that life has to offer, to the principles of Jesus—an unreserved dedication of life and substance. Life and substance are really inseparable. Life once truly dedicated, substance naturally follows: the all includes its particulars, and where the heart is, there will its treasures be also. Dedication of substance without consecration of life is no real dedication at all, but only an anaemic sort of cold-blooded giving, usually the promptings of an uneasy conscience or of a soul upon which the full light has not yet fallen.

The student who dedicates life and substance to Jesus is fully equipped to meet his doubts at all points. His is no dry code of ethics or sterile moral philosophy but a flaming, living faith, reason grown adventurous, and morality made vital by the presence of the divine and incomparable Personality. A life so dedicated possesses

the four eternal verities which stand against all the batterings of time: the fact of God, the truth of his revelation in his Book, the power of prayer, and the saving grace of Jesus Christ. A life so dedicated does not walk alone, but it walks hand in hand with the Creator and the Saviour of the world.

It is the call to the dedication which the student life of today needs more than ever before, and for which, after years of fruitless substitution, it is ready. To all young men and women, such dedication offers the only refuge from a chaotic world, and, since it is a positive stand, not only a refuge, but a firm basis and directional force for the life purposeful and victorious.

In a great art gallery in Europe hangs a famous picture. It represents a young man, with his soul at stake, playing at chess with the devil. The position of the pieces on the board would indicate that the young man is about to be defeated—he is going to be checkmated in a few moves. His disconsolate face contrasts sharply with the triumphant leer on the countenance of his opponent. Thousands of people have come year after year to marvel at the artistry of the painting and to sympathize with the fate of the young man. Among them have been chess experts, all of whom have tried in vain to figure out some way, some move, whereby the young man might avert disaster.

Far across the waters, Paul Morphy, retired chess champion of the world, now an old man, expressed a desire to see in his last days the picture about which he had often heard. Aged as he was, he made the trip and was soon standing before the painted scene. He stood five minutes, ten minutes, an hour. He was no longer an infirm old man, but the great chess expert who had once met and defeated all comers. Suddenly a bright light crept into Morphy's eyes. He pointed a trembling finger at the board and cried out in a hoarse voice: "Make that move, young man! Make that move!" The old chess master had discovered a way by which the young man could escape defeat and save his soul. One could almost see the young man's face brighten with new courage, and the devil's smirk yield to a look of baffled disappointment.

On the chessboard of nights and days, the game of life often finds the harassed student in similar straits. He is about to be checkmated. Nothing seems to offer release. There is apparently no way out, no move he can make. His soul is at stake. But he does have one move—the only move, the Master's move. It will give him new courage, new life, victory. It is to dedicate his all to the Saviour, who knows every move and wins every game. Make that move, young man, young woman, Make that move!

We submit that such a speech not only renews our faith in youth; it gives us courage as we contemplate the future. Under such leadership the future is safe. In a journeying conversation not so long ago with a valued friend, he asked this question, "Do you think there will be among modern young people a sufficient number qualified to take the places of our present church leaders?" Straightway we answered, "There certainly will, and they will give a better accounting of themselves than the present leaders are giving." We salute our army of glorious young people. God's richest blessings upon them as they give themselves to preparation for the responsibilities of tomorrow.

## THE CUBAN REVOLUTION

(Continued from page 3)

at the village and examine some candidates for baptism. All seven were accepted and baptized, and now the pastor plans to make monthly visits to preach in the village community. Other candidates will be baptized soon.

Pastor Filomeno Hernandez, in Esperanza, has always been active in calling young men into service. His group of four young men carries the word into the surrounding country, and the field has rendered fine fruits this year. Pastor Norberto Rodriguez has his group in Placetas, among them a musician who has consecrated his violin as well as his voice to the cause of Christ, with no expectation of material reward.

We could mention other pastors who are doing similar work. Bequer, in Cienfuegos, has long been an expert in enlisting the co-operation of his young laymen, and has a group of candidates for the ministry, among them his own son who graduates from the Institute this month. The Havana church also has its group of preaching laymen, among whom there are several candidates for the ministry. The married women's class of our Sunday school has been in a campaign of cottage meetings for the past three weeks, and has depended on the laymen of the congregation to do the preaching.

In view of the loss by death of several of our stronger native men during the last two years, and the large number of young men who feel called to the ministry, we have felt that something must be done to renew the opportunity for ministerial preparation. We have had no resident students for the ministry for several years, because there was no money with which to meet their expenses. At our last convention steps were taken to organize a course of home study under the direction of a faculty chosen from the missionaries and native pastors. Plans are almost completed and this work will begin soon. Nearly fifty young people have enrolled, among them several young women. Some of these young people are studying in the Institutes and the University, and among them are promising prospects. We believe this work has great possibilities, and will prepare the way for more effective seminary work later on.

In addition to home study we plan to get the young people together for two or three weeks in the summer, devoting the period to intensive study, examinations and fellowship. This will require expenditure, but we hope the funds will be forthcoming.

Two weeks ago we met in Havana for the provincial convention, or associational meeting of this province. This was the first time we have met since 1931 on account of disturbed conditions. Fourteen churches were represented by large delegations. Meetings were largely attended and enthusiasm high. Reports from the churches were encouraging. Inasmuch as it is easy and inexpensive for the churches of the province to get together, it was agreed to have four meetings during the year, emphasizing each time a different phase of the general work. In February the meeting will be for women's societies; May, for the Sunday schools; August, for the young people; and November, for a general association of the churches of the province.

The winter season is our best time for special efforts of all kinds. The weather is dry and pleasant and it is easier

for people to come together. A number of splendid meetings have already been held. In Ranchuelo, Lajas and Pinar del Rio, our meeting places were entirely too small to accommodate the crowds. At the present time meetings are being conducted in Regla, San José, Cruces and Placetas. It is our purpose to have a series of special meetings in each of the forty-two churches during the winter, and in some of the larger stations.

All this work is being done by an interchange of pastors. The native brethren give themselves gladly to the extra task without extra remuneration. The sufferings of their fellow countrymen during the last three years, and their own sufferings, have given them an apostolic earnestness and zeal. One pastor said a few days ago, "I do not know why it is, but when I received twice as much, and life was so much easier, I did about half as much work as at present." The spirit of New Testament discipleship is reasserting itself, for which we rejoice.

It seems to us that this is the day of all days for aggressive work. In promise and opportunity there has not been a brighter day.

## SILVER CITY AND THE OLD WEST

*Missionary J. B. Parker, Albuquerque, New Mexico*

DOWN in the southwest corner of New Mexico, where the border is not so far away, and where about sixty per cent of the people speak Spanish, old settlers still remember the raid of Villa into Columbus and the guerrilla warfare of Geronimo. There are several attractive towns: Lordsburg, Deming and Silver City. Here the Old West takes a real last stand. What a pity it does not take a stronger stand against sin, and for the religion of the Lord Jesus Christ.

Silver City, a town with about six thousand souls, is where the State Teachers' College is located. It is the trade center for one of the largest, richest mining and grazing sections of the Southwest. Yet with all of its advantages, and in a section where the majority of the people speak Spanish, there are only two Spanish-speaking Baptists in the city. And by the way, the Spanish-speaking people in the northern part of New Mexico are called Spanish Americans, while the ones in the Southern part are called Mexicans. These at Silver City are called Mexicans.

These two Mexican Baptists, Francisco Peña and his widowed sister, Margarita Marquez, were baptized last year into the Anglo Baptist Church at that place. The writer had a very pleasant visit with them recently. Their little rock house set into the side of the mountain, and finished up with boards from goods boxes and old sacks, all indicated that they were having a very hard time financially. They had not had regular work for months. But through it all they are optimistic and faithful to the Lord. We offered to give them a little material help, but they refused to accept it, saying that they would not accept donations from a missionary, but that they preferred to contribute to missions when possible. Then Margarita said,

"I dreamed last night that you came here and preached to us." Anxious souls in their night visions and day dreams are still praying for workers to "come over into Macedonia and help us."

## The Glowing Torch

*Esther J. Crooks, Goucher College, Baltimore, Maryland*

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*Southern Baptists maintain work in Brazil; Brazilian Baptists maintain work in Portugal. We are happy to share with our readers the glow of Christian fellowship in Portugal as caught by a summer traveler, Miss Esther Crooks, who is associate professor of Spanish in Goucher College, member of Seventh Baptist Church, Baltimore, and an intelligent observer and faithful supporter of our mission work.—Editor.*

TWO days after I arrived in Lisbon I went to the First Baptist Church, of which Rev. Paolo Torres has been pastor for twelve years. In the Sunday school class of the pastor's wife I learned that on the following day Miss Minnie Landrum, of Mississippi, missionary of the Southern Baptist Convention to Rio de Janeiro, Brazil, would arrive on a boat from London. The women of the class invited me to come to hear her speak.

Very gladly I accepted this invitation because it was Miss Landrum who had heightened my desire to go last summer to Portugal by two talks which she gave at the World Baptist Alliance Congress in Berlin. In these addresses in Berlin Miss Landrum in very interesting manner had spoken not only of the Baptist churches in Brazil but also of the mission work which the Brazilian Baptists are doing in the mother country, Portugal.

The members of the two Baptist churches of Lisbon, as well as Protestants of other denominations, heartily joined in Miss Landrum's reception to the Portuguese capital. In the morning after her arrival Pastor Torres, of the First Church, took Miss Landrum and me on a sightseeing trip in this beautiful city. We visited the second Baptist church, called the Lapa Church, where the evangelist, Jose Duarte Vicente, was waiting to receive us. In a very pretty tea-room we were joined at luncheon by Joaquim Jacinto Gaspar, Baptist pastor of the Tabernaculo Baptista, Oporto.

At the service in honor of Miss Landrum the First Baptist Church was filled with the members of the two churches and their friends. The auditorium was decorated with large flags of Portugal, Brazil, and the United States, and a large vase of asters in front of the pulpit.

Manifold expressions of welcome were given Miss Landrum. The president of the Woman's Society of the First Church, Mrs. Torres, greeted her, and the members sang a hymn. The women of the Lapa Church presented her with a huge bouquet of beautiful white asters and carnations and then sang a song for her. A representative of the young people gave her greetings, and the children expressed their pleasure at her visit by a song accompanied by the twelve-year-old daughter of Pastor Torres. Two missionaries to Portuguese East Africa under the Church of the Nazarene, Rev. and Mrs. Charles Jenkins, of Massachusetts, who are stopping in Lisbon to continue their study of the Portuguese language after a furlough in the United States, sang a duet in Portuguese.

Miss Landrum, by her pleasing personality and her address, made a very favorable impression upon the audience. She looked very pretty in a white hat and green flowered dress that well suited her auburn hair. Her

genuine Christian character and her sincerity of purpose were very evident in her manner of meeting the people and in her voice as she made her address. The audience listened with great attention as she spoke of the meeting of the World Baptist Alliance in Berlin, her recent trip through Palestine, her work in Brazil and the interest of the Brazilian churches in their mission work in Portugal.

The next place where I was with Miss Landrum was in the Baptist Church of Leiria, a town about six hours' journey from Lisbon. The night before her arrival I went to this church to deliver a letter and found about seventy-five people gathered there for the rehearsal for Miss Landrum's meeting. The group immediately turned their rehearsal into a service of welcome for me. The next morning the pastor, Rev. Antonio Mauricio, and two young women of the congregation took me to Batalha to see the cathedral, which is an unusually fine example of Gothic architecture and which is now a national monument and the resting place of the Unknown Soldier. At noon I was entertained in the home of Sr. Manoel Antunes Parreira and his wife, who were converted in a Baptist church in Brazil and upon coming to Leiria to live erected at their expense a very pretty Baptist church, Sunday school rooms, and pastor's home. Mr. and Mrs. Parreira spoke with great affection of Dr. and Mrs. William Hatcher, of the United States, who have been missionaries to Portugal and who returned home in July because of the poor health of Dr. Hatcher.

In the afternoon a large crowd gathered to welcome Miss Landrum to Leiria and to say farewell to me. The church presented me with a plaque of the old castle of Leiria. This plaque will keep before me very happy memories of the excellent work that is being done in that town by Field Secretary Mauricio and his assistant, Manoel Cerqueira, a brilliant young man who has just graduated from the celebrated old university of Coimbra.

From Leiria Miss Landrum was to visit the important Baptist work in Oporto. In this city Secretary Mauricio and an excellent corps of workers have developed the largest Baptist church in Portugal, a theological seminary, and an orphanage.

The Portuguese are struggling to do their share in the support of the churches. In the last report the amount contributed by them exceeded the amount sent from Brazil by about thirteen thousand dollars, counting the special contributions, and by about two thousand dollars, not including these special gifts. This is remarkable giving in view of the present economic situation in Portugal and the very small means of almost all the Baptist members.

After the service for Miss Landrum in the First Church of Lisbon, Pastor Torres and a group of young people took Miss Landrum and me up in the tower to see one of the Sunday school rooms and the Boy Scouts room, where the walls had been decorated and where two Scouts had made a cupboard for the storing of their properties.

As we climbed still higher to the top of the tower and looked down upon the city and up to the stars in the heaven I thought of how far-reaching are the accomplishments of Southern Baptists. We may feel grateful that our missions in Brazil have in their turn helped the people of Portugal to climb to greater heights in their knowledge that *Deus e Spiritu* and *Deus e Verdade* (God is a Spirit and God is Truth).

## Pastor Tsang Wai San

*Missionary Mary C. Alexander, Canton, China*

**E**IGHTY years old and fifty years as a preacher of the gospel in China, is the unusual record of the beloved Chinese pastor Tsang Wai San. In honor of his eightieth birthday and his fifty years of preaching, a banquet was given in Pastor Tsang's honor by the delegates of the forty-eighth annual session of the Two-Kwongs General Baptist Convention. Pastor Tsang was born in 1853 in Kao Ming, Shiu Hing, Kwongtung, South China. When he was ten years old his aunt, who had been in the Wesleyan Mission School in Canton, became a Christian, the first in his entire family.

About that time Wai San was sent with his aunt for five years to the Wesleyan Mission School. He was sent back to the country for a time, however, to study the Chinese Classics in the approved old Chinese way. After another two years, he went to Faat Shaan to learn the trade of wood-carving. When he was nineteen he became a Christian and it was then he changed his name to Wai San, meaning "to become new" or "to renew." When he was nearly thirty years of age, Pastor Tsang went to America. While living in Portland, Oregon, he became convinced that immersion was the biblical form of baptism and he was baptized into the fellowship of the Baptist church there. For several years, on his second trip to America, he worked in the Chinese Church in Portland. After his return to China, he was associated with Dr. E. Z. Simmons and Dr. R. E. Chambers in their early missionary careers.

Pastor Tsang at the request of the Shiu Hing Baptist Church was ordained as pastor in 1895. For thirteen years thereafter, he served the Shiu Hing church as its pastor with the salary of \$10 per month. During the dangerous

year of the Boxer Rebellion, he stayed faithfully at his post in Shiu Hing. From 1908 to 1914, Pastor Tsang was employed as traveling evangelist in Kwongsi Province. Every year he traveled three times over the Province in visiting all the churches and each time it meant traversing from eight hundred to one thousand miles and that was done principally afoot.

He has been pastor of a number of the larger Canton Baptist churches, and was for four years traveling evangelist for the Kwon-Shiu Baptist Association, one of the District Associations of the South China Baptist field. At present he is evangelist at large for the Two-Kwongs General Baptist Convention, going among the churches as the need arises, and as the Holy Spirit points the way. Pastor Tsang's large family of sons and daughters are all Christians and honor their father for his fruitful decades of service for his Master.

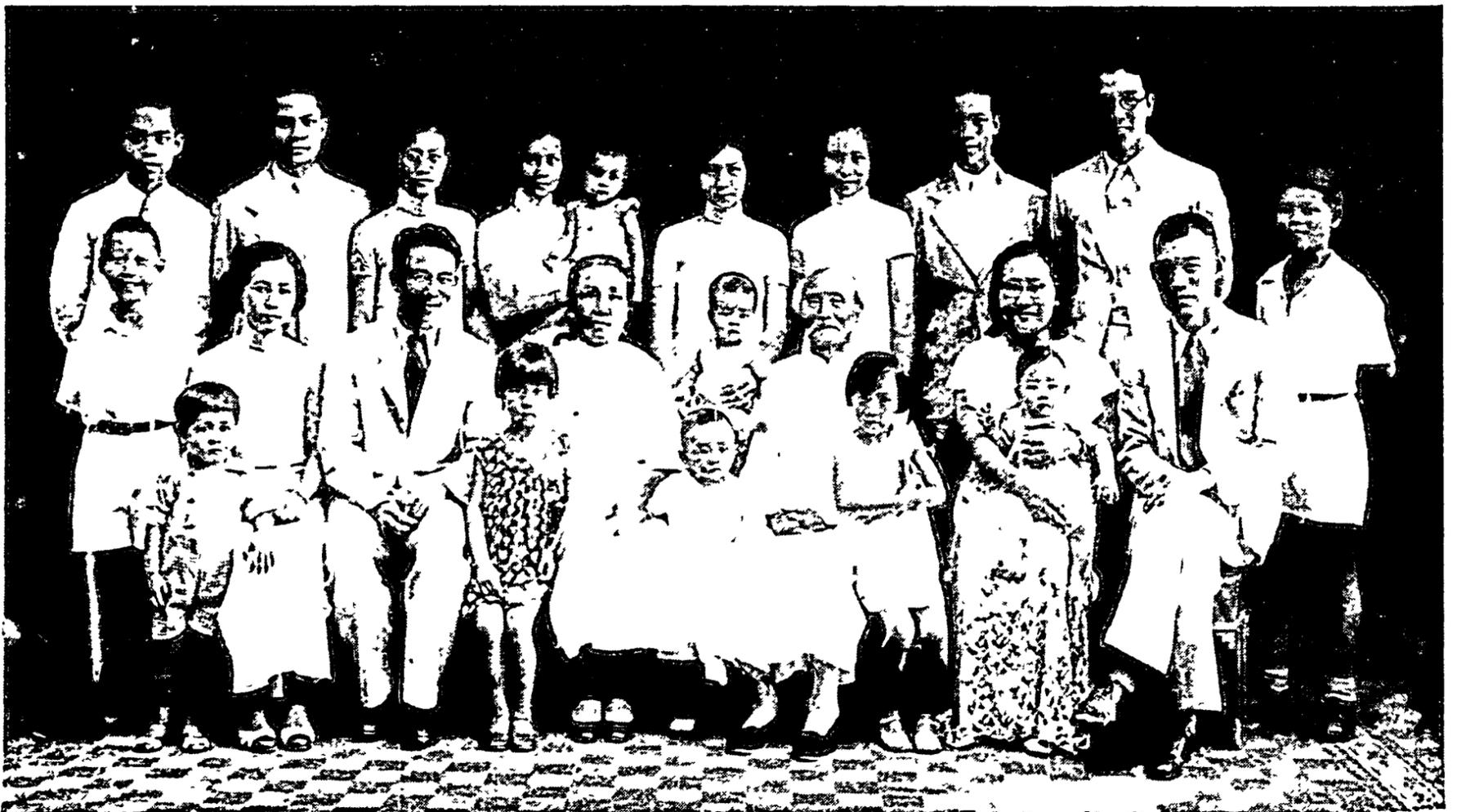
"But thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place" (2 Cor. 2: 14).

### Light

Ephesians 5: 8; Matthew 5: 14

**W**ITHIN the shadow of the earth, the moon  
Is void of power to bestow the boon  
On that same earth of any ray of light;  
Earth and the moon together move through night.  
Freed from the earth-cast shade, the moon receives  
The sun's full glow and, spreading it, relieves  
Earth's night. So does the Light of life empower  
Men, darkness once, to light the world's dark hour.

—*Minnette MacKay, in The Sunday School Times.*



*Pastor Tsang Wai San and his Christian family*

# Let Me Introduce the New Home Missionaries

*Una Roberts Lawrence, Kansas City, Missouri*



REV. AND MRS. C. F. LANDON  
Seminary Hill, Texas



REV. AND MRS. M. KENNETH COBBLE  
Andersonville, Tennessee

## MISSIONARIES TO THE DEAF

Rev. and Mrs. C. F. Landon, Seminary Hill, Texas

Clarence Finley Landon was born August 2, 1908, in Fort Smith, Arkansas, of deaf parents. He attended Fort Smith public schools, finished high school, and later took a business course and other professional training in Little Rock.

His mother and father were members of First Baptist Church, Fort Smith, having been converted in services held there by Rev. J. W. Michaels, missionary to the deaf, who made that one of his regular mission stations. He has a remembrance of seeing his mother baptized. His parents had attended school at the Arkansas School for the Deaf when Brother Michaels was the head of that institution, and they had great love for him. The little boy remembered from his earliest childhood the visits of this missionary in his home.

He was reared in a Christian atmosphere, being taught to pray, and loving the stories his mother told of Bible heroes. He learned the sign language before he knew how to talk with his voice, being taught this last method of language by his grandmother who had normal hearing. He attended both the regular Sunday school on Sunday mornings at First Baptist Church and the Sunday school for the Deaf held in that same church in the afternoon. For a long time he knew no difference between talking with his voice and with his hands. Both were natural to him.

At First Church he was a member of a Sunbeam Band, his first remembrance of missions being a Home Mission program in March when the leader, Miss Evelyn McLaughlin, told a story about the Indians and he led the Band in prayer, using his hands to pray the Lord's Prayer.

Then came a few years when he was out of touch with the church and away from home. In 1930 the family moved to Commerce, Oklahoma. There he came in contact with a Baptist church again, was converted and joined the church. He felt immediately a call to preach the gospel and began to take on tasks at the church. He was made R. A. Counselor and again came into touch with missions. He began to preach at school houses and pastorless church-

es in that region and soon his time was filled with work. Late in 1932 while attending an associational rally, a banner on which were the words, "Go ye into all the world and preach the gospel," greatly impressed him. He felt that he was not yet doing what God wanted him to do.

Going home and talking it over with his mother he came up against the fact that he was unusually well prepared to preach to the deaf. With his normal senses he could do much for them, and with his natural endowment of knowledge of the sign language he was equipped to preach to them in their own language. He began to visit the deaf families near his home. Calls came for him to come to other places. He had some rich experiences in finding heart-hungry people whose eagerness to hear the teachings of the Bible was pathetic. He had no money for this new work and it took so much time that he had little left in which to earn money. He often hitch-hiked to an appointment, or walked. But he was happier than he had ever been. He was ordained April 23, 1933.

He wrote to Brother Michaels about his new work and asked if there was any chance of his being appointed missionary of the Home Mission Board. The reply was that there was no chance, there was no money. So he went on with the work that was growing under his care, depending on the Lord to provide the means. Then came the Annie W. Armstrong Offering of March, 1934, with the extra money it provided for some new missionaries under the Home Mission Board. Young Landon and his wife were appointed to work at Fort Worth where there is a church for the deaf and a parsonage.

The salary is very small. He must work to supplement it, and he must go to school. He hopes to enter the Seminary and there prepare for the work in his chosen field of missions. He has unusual gifts for this field and the hand of the Lord has been laid upon him in an unusual way.

"This is my life work," he writes, "to these handicapped and neediest people of our land. I have seen my mother sit in church with tears streaming down her face, because she could not hear the beautiful music, or the words of the preacher. I would give all I may ever possess just to

hear my mother call me 'son.' How can these to whom the word of sound is forever closed hear the Word, except some one who speaks the only language they know goes to them? God has called me and I have dedicated my life to these, my own people."

## MISSIONARIES IN THE MOUNTAINS

Rev. and Mrs. M. Kenneth Cobble,  
Andersonville, Tennessee

In September, 1934, Rev. and Mrs. M. K. Cobble were appointed missionaries of the Home Mission Board in the mountain area around Norris Dam, with their headquarters at Andersonville, Tennessee. The following accounts of their lives have come from the two young people. They are two of the sixteen new missionaries provided by the Beyond-the-Goal Offering of W.M.U. in March, 1934.

Brother Cobble writes:

I was born in a rural Christian home in Greene County, Tennessee, August 3, 1907. At a very early age the Spirit began speaking to me and I realized I was lost and needed a Saviour. At the age of twelve I accepted Jesus Christ as my Saviour and united with the First Baptist Church, of Greenville. I have tried to serve my Master ever since I accepted him. I am glad that the B.Y.P.U. gave me an early opportunity for training in service.

The W.M.U. of my church came to my assistance during my last two years of high school and made it financially possible for me to serve as assistant to the pastor and complete high school as an honor graduate. I was happy that the way was so soon opening for service in the field into which I had felt for some time the Lord was calling me.

I taught school one year in the Holston Methodist Orphanage, at Greenville, under the county school board, saving money that I might go on and prepare myself for Christian service. During the summer of 1928 I was in the evangelistic work with Rev. H. M. Lintz in eastern Tennessee.

Realizing more and more my need to heed the exhortation of 2 Timothy 2: 15, I entered the Moody Bible Institute, of Chicago, taking the Pastor's Course of three years length.

Soon after entering Moody, I received a telegram that my mother had passed away. I went home to see the home broken up and scattered. I returned to school with that old anchorage destroyed and the best friend, humanly speaking, that a boy ever had gone. Some time before this, during a serious accident I had when the doctors had pronounced the case hopeless, mother dedicated me in her heart to God's service. The last church service she ever attended was when her dedicatory prayer was being answered by my being licensed by the church to preach the unsearchable riches of his gospel.

During the last two years at the Moody Bible Institute I had a half-time pastorate in a Baptist church near Logansport, Indiana, besides traveling in the promotional work of the Institute throughout the states north of Tennessee and east of the Mississippi River.

After graduating from the Institute in August, 1931, I came back to Greene County in Eastern Tennessee where I have been in a rural pastorate until being called here to Norris.

I have fifty-two hours of college credit at Carson-Newman College, and hope to be able later to complete my college work.

In August, 1934, I received a letter from one of our state Sunday school workers, who at that time was doing some work in a great section of the Norris Dam area, to come down and look over the great field to be broken and sowed and reaped for Christ. The Tennessee State Mission Board already had one mission pastor there, but they realized a great need of more workers. They were unable to finance such a worker. But Doctor Freeman in conference with Doctor Lawrence secured the needed support from your Home Mission Board because the W.M.U. had gone "over and above." The need was so urgent I immediately resigned my six rural churches and came to the Norris area September 10, 1934.

Soon after this, another part of the chapter in the work here in the Norris area began. For before my coming under the Mission Board, the date of my wedding had been already announced for September 28. I took the Executive Committee, under whose supervision the work here had been placed, into counsel and they advised there was no need to postpone the marriage but that another worker would be of great assistance, and of course I readily complied with their advice. So now there are two workers on the field, where it had first been planned to have only one.

The need here in this area is tremendous, the call urgent, the opportunity unlimited. We might divide the needs into three fields:

*First, the native.* By census it has been found that the preference is by great majority Baptist, but so many are unenlisted—many who do not know Christ. Being largely rural and unaccustomed to dealing with the unusual situations, they have been dazzled and swamped by the new influx of people who come into the new industrial center. They hardly know how to manage the church work to care for the need. We are seeking to strengthen our local churches and properly organize them so as to take care of this new situation.

*Second, the C.C.C. Camps.* About twenty of these camps, with approximately two hundred fifty young men in each camp, have been established. This presents an open door of service with unlimited opportunity. We have been going in and conducting services wherever possible. Just at present we are in touch with chaplains trying to open wider the doors and enlarge the service. The outlook is very favorable.

*Third, the city of Norris.* About two hundred fifty homes have been built and the families have moved in, besides several hundred men living in the barracks. Their Religious Fellowship, which was formally organized last Sunday, holds service in the community building Tuesday morning and Thursday evening; and on Sunday, Sunday school, morning service, young people's program, and evening service. Just what the future development will be in this line we do not know, but we are earnestly trying to show a willingness to do all we can in a Christian service for the people there. I have had the privilege of speaking in their service. Dr. J. D. Freeman, our state executive secretary, has also spoken.

Since being on the field we have assisted in two revivals in local churches and have had the joy of witnessing twenty-five professions of faith in Christ.

Mrs. Cobble writes:

First, may I say that I consider it a great privilege to serve God in the capacity in which you have placed us. Home Mission work has always been dear to me.

I was born September 28, 1905, near Decatur, Indiana, in a rural Christian home. How I praise God for Christian parents!

When thirteen years old I accepted Christ as my Saviour. About two years later I consecrated my life to him for service. After graduating from high school I entered Ball State Teachers' College, Muncie, Indiana, to prepare to teach. During my college days, the first great sorrow of my life came with the passing of my father. How precious my Saviour became during the days of bereavement.

I taught for five years in the public schools and enjoyed the work thoroughly. During those years I had ample opportunity to work in the church, too. All the time I felt the Lord would have me enter a school for Christian training. In his own way he led me to enter the Moody Bible Institute, of Chicago. The practical work in the various assignments gave me a broader vision of the great harvest field. I graduated from the Christian Education and General Bible Courses in 1931.

As I returned home I was a bit disappointed that I was not to enter full-time Christian service at once. Again I taught in public school. I'm confident this was the Lord's plan, for it gave me opportunity to be at home with my mother who was very ill. Now she is well again and we do praise him!

Finally the happy day of our wedding arrived. It was with mingled feelings that I left my native state and came to your sunny South. But I have already learned to love your mountains, valleys, and the beautiful trees, and most of all the people whom we serve. My daily prayer is that we may moment by moment be found doing the Lord's will.

\* \* \*

## CHANGING CONDITIONS

(Continued from page 2)

it is a call for the adjustment of racial relations here at home that test the Christ-spirit of our people and prove or disprove the reality of our mission passion and love for the peoples of lands afar to which we are sending missionaries; it is a call to denominational strategy in the winning of the foreigner in our land that we may have his help in winning the foreigner in his land; it is a call to emulate the spirit of Christ who died for the whole human race and who has commissioned us to preach the gospel both at home and abroad; it is a call to establish through the gospel wrought into the actuality of conduct and character a Christ-like social order here in the homeland as a demonstration of what Christ can do for a nation that accepts him.



Miss Kathryn Sewell, Caibarien, Cuba

### “Fit for the Master’s Use”

ON the list of designations for the Annie W. Armstrong Offering for Home Missions for March, 1935, there is the name of a new missionary—who is an old missionary. My heart leaped for joy when I saw the notation that if the total goal of \$103,000 is reached, Miss Kathryn Sewell will be re-appointed as missionary to Cuba.

Appointed first in 1918, she rendered conspicuously successful service in Cuba, notably as principal of the Day School at Santa Clara for several years. Then the illness of her mother brought her home. Tenderly she cared for this beloved mother until she went to the Heavenly Home and then expected to return to Cuba as a missionary of the Home Mission Board. But in the meantime the terrible reductions in missionary appropriations had come. There was no money for her salary, without cutting off other missionaries. This of course she could not permit.

So she went back as a self-supporting missionary, depending upon teaching English and art for her living. At first, living with Miss Christine Garnett, at Guanajay, the task was comparatively easy. But as the ranks of workers began to grow thinner, she and Miss Garnett felt that there should not be two American workers on one field. So she went to Dr. McCall and told him to send her where a worker was needed most.

She went to Caibarien, far away from Havana, on the north Atlantic coast where no American missionary had ever lived and worked. She lives alone except for a Cuban helper who shares her home in the church for the sake of company and the small protection of her presence. For the past year Miss Sewell has kept with her the lovely daughter of Brother Calliero, pastor at Sagua la Grande, that she might go to school in the Presbyterian Mission school there. But when fall of 1934 came pupils had grown so few, she feared she would not be able to take

care of even the small expense of one more person at her frugal table. Teaching, visiting, building up work that had long needed the trained hand of a missionary, she has again rendered notable missionary service.

Now on the list of missionaries supported by Woman’s Missionary Union appears the name of this rare missionary. If the goal be reached, she will be secure in the small salary paid by the Home Mission Board to its single women missionaries. It will be riches to this brave woman who has truly tried the promises of God to provide for her daily needs, *daily*.

Will the goal be reached? Of course. We must not fail Kathryn Sewell, waiting in lonely Caibarien for the relief that is not coming one day too soon!

At the urgent request of the Mission Study Editor of the Home Mission Board she sent in a brief sketch of her life for the files of the Board. It is so beautiful in its revelation of the heart of a consecrated woman that I am venturing her displeasure by sharing it with you, just as she wrote it. Here is her own story of how God has led all the Way.—U. R. L.

In the late 80’s little yellow-haired, barefooted Nancy Kathryn Sewell, too young to go to school with her six older brothers and sisters, listened daily to her mother read to her from Lippincott’s *Fourth Reader*. At each reading hour the patient, busy little mother, sitting in the accustomed place by a window that opened toward the big garden, would ask,

“What shall we read today, Baby?” and as often came the reply, “Old Mother Crispy.”

The old school reader is still in the library in the childhood home at Riverside farm, near Cedar Bluff, Alabama.

The mother’s voice was stilled three years ago while “baby” sat holding her hand in the same room where the oft-repeated story had brought God’s call, in babyhood, to a life of service for others in his name.

A New Testament was my first book, given to me before I could read. There was regular attendance on all church services. There was gospel music at home. There was strict keeping of the sabbath, but nothing influenced my early years and my whole later life as did my mother’s quiet abiding faith, her solemn, earnest voice in reading, and above all the contents of the school book story. My mother sang treble, and at home, at church, or “abroad,” others as they sang tried at the same time not to miss a note of her rare voice in its enchanting turns and trills.

There being no high school near, I was sent to boarding school before the age of twelve and until graduation from college at the age of twenty-one, except for one year, as public school teacher, I was away from home during school months.

During a church service I was converted in my fifteenth year at my home church, and baptized in a river with other converts at the close of the revival meeting.

Teaching, travel, and the operation of a millinery store filled the years between college and training school days.

While in business in my home town I taught a class of men in the Sunday school, and one summer attended a State Baptist Assembly where, under Doctor Burroughs, I had my first help in a church study book, *The Normal Manual*. I organized and taught a class in this book in my home church that year.

After a committee meeting with members of my Berean Class, in my home in 1916, a member who was Presbyterian, director of the public school, teasingly handed me a hand-made toy planned to surprise and frighten me. But for me it did more. It caused my surrender to the Master Workman. For long, long years I had doubted that God himself could take from me the fear of the sound of my own voice and the “tremble” from my knees and “choke” from my throat at the very thought of public witnessing and teaching in his service. Since early years my constant longing was, “Use me, God, in thy great harvest field. Oh, find a place for me. A place where best the strength I have will tell. It may be one the other toilers shun. Be it a wide or narrow place, ’tis well, so that the work it holds be only done.”

With that crude toy in my hand, instantly I knew that God could take even the poor, weak, rusty, bent, and broken instrument that I am and do with me a work that could be worth while.

Again I attended our Summer Assembly and there I was encouraged and strengthened by study and worship and contact with lives given in Royal Service.

My sister, business partner, and I sold our store and stock and I

left at once at my own expense for the two years at W.M.U. Training School in Louisville, 1916-1918.

Before leaving the Training School I was appointed by our Home Mission Board for service in Cuba, where I arrived August 18, 1918.

Before I was twelve years old, studying Latin, voice, and expression while waiting to go away to school, I wondered why that time could not be spent playing and reading along with the customary work at home.

It was a long, long way from those days to these sixteen years in a Latin-American country, but memory brought to use the knowledge of verbs and other helps from Latin study begun in those early years and it has helped with the Spanish language study. Also useful to me have been the cooking and sewing and laundering, gardening, poultry, stockraising, and "dirt farming" that were mine to study and practice during whatever time spent at home in the years before 1918. My only time for play and recreation was "on my way to work."

As a tiny child under Mother's teaching I had drawing lessons and throughout high school and college years I studied painting. In the "lean years" since 1927, painting and English classes have been my main support.

So I see God's guidance across the years before I reached Cuba

where all the little I had learned of many things has been greatly useful in his service. Lack of any knowledge of music is a daily hindrance to me.

I have not been a docile instrument, always, in the Master's hands. Our Superintendent of Missions looked with me out over a quarter of a block of head high weeds and rubbish one August day in 1932, and said:

"Miss Sewell, on this plot you can make half your living."

I had just come to Caibarien. Political and economic conditions were bad and private pupils able to pay would be hard to secure.

"On this plot you can make half your living!" In self-pity I choked back the tears as I thought, "It is so hot. I am old now, I have no garden tools, I have never cultivated Cuban soil. Can I do it?"

With borrowed pick and hoe and shovel and the human instrument dedicated anew to the Master Workman, the vision became a reality, the garden the marvel of the town.

More marvelous have been the results of the gospel sown in the soil of human souls. These sixteen years have let me witness the new birth, the flowering and rich fruitage in many lives.

KATHRYN SEWELL,  
Maceo y Padre Varela,  
Caibarien, Cuba.

## Glimpses of Home Missions

### DR. J. B. LAWRENCE VISITS NORTH BOULEVARD BAPTIST CHURCH

*Missionary J. F. Plainfield, West Tampa, Florida*

I HAD always wanted a visit from Dr. J. B. Lawrence to the Italian field in Tampa, Florida. Of course we had had visits at various times from Dr. J. W. Beagle, field secretary, and Mrs. Una Roberts Lawrence, publicity director of the Home Mission Board, and they had left precious memories of their personal sympathy and message. But now I felt that the presence of Doctor Lawrence would greatly bless the church and encourage the missionaries in the Italian field here. So I made bold to pen the request which was immediately accepted by our good executive secretary-treasurer of the Home Mission Board.

September 19, 1934, was a red letter day for the North Boulevard Baptist Church (Italian, of West Tampa). The beautiful newly painted church was filled to capacity by young and old. What a picture to delight the eyes and heart of our leader. What a combination of Old Italy and New America in that crowd of eager faces,—expectancy, loyalty, steadfastness and faith revealed in every attitude of their mobile features and intense personalities.

That morning Doctor Lawrence spoke from Romans 12: 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." No man ever rose higher by the power of word picturization in presenting the claims of God, Missions, Christ, Christian Life, Service. No man ever brought missions so near and so real to the hearts of all present; no man ever stirred us so potently to fervent love of Christ. He brought Christ to us as the real Saviour, rich in humility, patience, love. He caused us to know him better, to understand him more: he led us step by step into the radiant presence of Jesus, and we felt the sense of his great power and of his wonderful influence upon us. And then as the climax of all he had said so beautifully, he laid upon our hearts the problems of Christianity, of Missions and of the Church, made us feel keenly the duty of surren-

dering ourselves to the transforming power of Christ so as to fit for the service of the Master in whatever capacity we may choose to serve.

That morning we all felt that religion was real in every sense of the word, that it was part of our life, in fact it *was* life, that it could lift us above the senses and relate us to the Infinite, Eternal of which we are a part. We felt that it was worthwhile to forsake all else in order to possess the truth, the Word, Christ, the Holy Spirit, the ordinances and the church,—in one word, to be part of the whole plan of God, the Father, which is the true dignity and crown of life.

We shall never forget his visit to our field nor the precious word spoken from the pulpit, and as we sat at table to partake of the material grace of God. As he went back to Atlanta, not a little tired because of the trip and the message, he took our hearts along and left us with a deep conviction that Christ had been and still was at our side, for "did not our hearts burn within us while he talked with us by the way and while he opened to us the Scriptures?"

God bless our good leader and give him his labor's reward!

### FIELD NEWS NOTES

*Noble Y. Bcall, Missionary to the Negroes, Montgomery, Alabama*

DURING August I was in a revival at Deatsville, Alabama, with Pastor E. C. Perdue. I had some contacts with Negroes, but most of my time was taken up in the revival. On Friday night a certain young man came forward on the invitation, and made a confession of faith in Christ. This young man had recently been drunk, and had had a fight in which he was badly cut. The blame for the cutting was laid upon a young Negro boy who was arrested, jailed, and advised to plead guilty on a proposal that he would be given five years in the Kilby Prison. The Negro maintained that he was innocent and was given time to make up his mind. When the white boy was converted, he stated that he was sure that the Negro boy did not do the cutting, and asked that he be set free. The

authorities had not had time to act when I left, but I am sure that they will turn the Negro out of jail and set him free.

A few weeks ago I received a letter from a young lady, who is a college graduate, and a graduate of the Woman's Missionary Training School, Louisville, asking me if it would be possible for us to give her work with the Negroes of Alabama. She said that she is a volunteer for work in Africa, but since she has not been permitted to go to her chosen field, she is now ready to give her life to the Negroes of Alabama, or the South. This young lady was used by our W.M.U. Department of Alabama in some special field work last summer. She taught in the City-Wide B.Y.P.U. Training School which was held in Montgomery in September for the Negroes.

The greatest living testimony for Christ that I know anything about is Doctor Pollard, dean of the Theological Department, Selma University, Selma, Alabama. He was converted when a lad, went to a school in Mississippi until he was ready for high school. He came to Selma fifty-seven years ago, graduated from the College Department fifty years ago, and has given his life to the Institution as student, teacher, professor, dean, president, and now head of the Theological Department. He is a scholar, a great teacher, and one of the most trusted leaders among the Negroes of America. But above all that he is a humble, consecrated, loyal Christian gentleman.

## SANTA FE—THE CITY OF SACRED FAITH!

*Missionary J. B. Parker, Albuquerque, New Mexico*

WHEN we begin to think about the meaning of the words of the title, we are made to wonder if they are really true. If by sacred faith is meant the Catholic Church, we would answer, "Yes." It truly is a Catholic city. But if by sacred faith is meant faith in Jesus Christ, we would have to answer, "No." Oh, to be sure, there are some true followers of the Lord Jesus Christ in the city, but to speak of it as a whole, it is a sad mixture of popery and paganism.

Last September on one of the Catholic feast days they made a life-size image of the devil, carried it through the streets, and out to a vacant lot where it was hanged and then burned. This was done in order that they might enter into all forms of sin during the festival without being hindered by Satan. In one of their churches last year while getting ready for their annual "fiesta," they fired heavy anvils for two days and nights to make loud noises. When asked the reason for all of this shooting anvils, they explained that it was to scare all the evil spirits away until after the festival was over. What a pity that they do not know that the devil is not that easily frightened away.

These festivals are called carnivals, which really mean "pleasing the flesh." They have the mass early Sunday morning. All of the rest of the Lord's Day is given over to worldly amusements, or to some other material interests. They are taught from early childhood that it is a sin for a Catholic to have a Bible in his or her possession. And that it is a sin for them to attend services where Bibles are used.

At the time of this writing, September 18, 1934, we

are told that the business men of Santa Fe are planning a formal reception and banquet in honor of the Archbishop who is returning from an extended trip in Europe. They are congratulating themselves on having "such a wise spiritual leader." Of course, no follower of Christ believes that last statement.

A person can go into one of the Catholic churches there most any time and see one or more of these poor deluded souls bowing down before dumb idols, seeking forgiveness for their sins in a hopeless way. It reminds us of the teaching in Psalms 115: 4-8: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them: so is every one that trusteth in them."

## THE HUNDRED THOUSAND CLUB IN PANAMA

FROM Panama comes one of the most interesting of the many interesting incidents that have grown out of the Hundred Thousand Club Movement. One of the Home Mission Board churches among the West Indian people is at Red Tank, a small town on the Canal where almost all the inhabitants are Jamaican colored people. It is a small group of very poor people. There is a Sunday school and a woman's society meeting every Monday night but doing little more than local work. (See picture, page 17.)

One day last May on invitation from these Negro Baptist women, Mrs. John Zirkle and Mrs. C. J. Atkinson, members of the Woman's Missionary Society of Balboa Heights Baptist Church, our self-supporting church for white people on the Canal Zone, went to this little West Indian church to talk to their society. Mrs. Atkinson talked on "The Meaning of a W.M.S.," and gave a short resumé of mission fields and work of Southern Baptists. Then Mrs. Zirkle told these women about the Baptist Hundred Thousand Club, and the debts that are crushing the life out of Southern Baptist mission work.

The little West Indian churches know very little about Southern Baptists. Many of them cannot read, and they have very little literature. Their pastors are Jamaican Baptist preachers trained in the seminary in Jamaica and have much closer contact with English Baptists than with Southern Baptists in the United States. But they do know they are a part of Southern Baptist Home Missions. They appreciate the very small appropriation that makes possible their having a pastor. And the need of the Board for the payment of its debt as presented by Mrs. Zirkle that day moved them to tears. They rejoiced when she told them a way in which they could have a part in this world-wide task of Southern Baptists.

"We are so glad you came and told us about this. We did not know that the Baptists in the United States were having so much trouble and were so poor. We want to help," they said to the white women as they bade them goodbye.

Mrs. Zirkle tells what happened next:

I wish you could have seen the look of almost sacred joy on the face of the man who came a few days later with five hard-gotten silver dollars carefully wrapped in his handkerchief. His

wife, the president of the Red Tank W.M.S., was ill and he had brought it so it could go on its way of blessing quickly. They were dating their pledge from May, 1934, and here were five months paid up. The Red Tank church had helped the W.M.S. pay this.

That was in May, 1934. Mrs. Zirkle came to the States for the summer and returned to the Canal Zone in October. About a week after she had returned, one day there came a knock at her door and there was Mrs. Cummings, the president of the Red Tank W.M.S. She brought four dollars, two from the society and two from the church to pay for the debts of the missionary causes of Southern Baptists! She wanted also to ask Mrs. Zirkle to come out soon and teach them how to have the Week of Prayer Program for Foreign Missions. They wanted to have this for the first time, and to have a part in that offering, also.

Timidly this little Negro woman thanked Mrs. Zirkle for giving them "the opportunity to be counted among those who are working in the vineyard of the Lord."—*U. R. L.*

### "MY WORD SHALL NOT RETURN TO ME VOID"

*Ismael Negrin, Cruces, Cuba*

ABOUT two years ago Luis Abrahantes, a consecrated member of Cruces Baptist Church, invited Mrs. Negrin, two or three of the members of the church here, his wife and me to go to St. Catalina, a sugar mill section, which is about six miles out from Cruces. Luis' idea was to hold a preaching service, thus giving his brother, his family and neighbors an opportunity to hear of the Way of Life.

We rented a truck to take us out there, and by eight o'clock we were all packed in the truck on our way to St. Catalina, full of joy because once more we were taking the Light of the gospel to those who had always lived in sin and darkness. On arriving at St. Catalina we were received as if we were not welcome. It seemed that the whole family feared us. Nevertheless Brother Luis was determined to let each member of the family meet us and hear the gospel.

His brother was called in from the plow. Even though it was Sunday he was in the field behind the plow shares. He came when sent for, shook hands with us and retired again, and so on, all of the family did the same thing. Brother Luis did not know what to do, he had invited us for dinner and it was after ten o'clock already and no signs of dinner.

We stayed around awhile and in a few minutes Mrs. Abrahantes, who had noticed the disrespect, was determined to do something. She says she has never failed in any of her determinations to preach the gospel to her own people. She went to the lady of the house and begged her to prepare dinner for us. This woman, her own sister-in-law, excused herself by saying, "The stovewood gave out and we do not have anything to cook with." Then Mrs. Abrahantes with more determination than ever went out to a cane field near by and brought in an armful of dry cane and said, "Use this instead of wood," and so they did decide to give us dinner. After dinner we held a service, but it seemed to be an entire failure.

That afternoon when we returned to Cruces I told Brother Luis we had made a failure. He also said that

he was sorry—sorry because his own kinsfolk did not have any interest in the gospel. We began to pray, and prayed often—special prayers for these people.

One day last month Brother Luis said to me, "Brother Negrin, I am happy to tell you that the folks from St. Catalina are coming Sunday, and they are coming to be baptized." "How is that?" I asked. He replied, "I have continued visting them and praying for them and reading Scripture to them, and here I am with my fruit." He was so full of joy that tears came to his eyes. Then it was that we realized the great work that he had quietly and humbly done among his own people.

Sunday came and along with it a great crowd from St. Catalina, walking the whole six miles, full of joy, on their way to Cruces Baptist Church. Some were carrying bundles containing their clothes in which to be baptized. At the close of the service a dozen were baptized. To this same service some of them had brought their tithes. A happy group, and Brother Luis happy, too, because he had not worked in vain.

Now every Sunday two of our young men—Antonio Ramos and Anibal Espinosa—walk the distance of six miles to preach the Old Story which is ever new, in the Baptist mission in St. Catalina. They are welcomed by the same people who once tried to make them leave their homes because they did not want to know of Jesus. These young leaders also take tracts, Gospels and other literature and teach those who are anxious now to hear the Good Tidings. Pray for this work!

### A NOBLE INDIAN CHARACTER

*Missionary C. W. Stumph, Albuquerque, New Mexico*

ONE of the best examples of real heart interest on the part of an Indian toward our work is the case of Brother Seferina Jojola, at Isleta. He has become a Baptist under great opposition, even real persecution. He is steadfast and brave. When the Baptists were denied the privilege of holding their services in the Government school building, where the Catholics held their services, I went with Missionary C. W. Burnett and we pled personally with Mr. Rhodes, then commissioner, that we be permitted to hold our services in the school building. Mr. Rhodes refused to give any favorable consideration to our request. When it seemed that the door was closed to us at Isleta, it was then that Mr. Jojola offered a choice building that he owned for Baptist worship. (*See page 16 for pictures.*)

It is a coincidence that this building is the former council room for the Isleta Indians, and the Indians did not want it used by us. All the efforts that could be put forth did not discourage our friend. The use of the building was accepted and used by Brother Burnett, and has been used regularly for our work from that day.

This good Indian was baptized in April, 1933. This was a crowning event in the life of missionary Burnett before he passed away the following July. That same building is being used now. We have never paid any rent on it. Brother Jojola told me that it is ours for missionary work just as long as my patience holds out.

Such a sacrifice on the part of an Indian convert is enough to put some of us to shame. Brother Jojola does not have money to give to the mission cause, but he is giving himself and his property. We hope that he may live

long enough to be made happy by seeing scores led to Christ in this building which he has so graciously furnished to us rent-free during these years. His gift has made the work at Isleta possible.

## IMPRESSIONS OF ONE MEXICAN MISSION FIELD

*Mrs. Ben S. Thompson, President Georgia W.M.U., Madison, Georgia*

*(Following the S.B.C. in Fort Worth in May, 1934, Mrs. Ben S. Thompson and eleven other W.M.U. women of the South visited the Home Mission Board work on the Border in a tour arranged by Mrs. Lawrence of the Home Mission Board. This is a glimpse of one mission field they visited.—U. R. L.)*

IN sun-drenched El Paso the Mexican Baptist Church stands near the very center of that great city. Multitudes of people pass that church each day carrying burdens almost too grievous to be borne. If they only had eyes to see and ears to hear they would know that this church extends friendly beckoning hands and that it tries in every way to interpret the Christ who says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Augustin Velez is pastor of this church. He is more than pastor—he is preacher, teacher, friend—a man of outstanding ability and deep consecration who might have reached the heights of success in the business world had he turned his well-trained mind in that direction. But this missionary-minded, evangelistic-hearted man chose the better and greater career, that of leading his fellow countrymen to know Jesus Christ, the Risen, Living Saviour.

Mr. Velez is a cultured, scholarly gentleman. He was born and educated in Old Mexico. A product of Foreign Missions, he is one of the outstanding Home missionaries. He is primarily a teacher. In addition to a good day school in which he is ably assisted by two splendid young American women, he has a training class for Christian workers which is the joy of his life. He introduced with just pride some of these fine young men whom he had trained and who are now giving themselves to rightly interpreting the Scriptures to those who are bound down in ignorance.

In addition to the day school, the training class and the multitude of complex problems connected with the church, Mr. Velez has the care of five mission stations.

As we were leaving El Paso he carried us by Valverde, a suburb of the city. Here we met Mr. Ramirez, a carpenter from Old Mexico, who has built with his own money and with his own hands, a home of worship. In his own country Mr. Ramirez was accustomed to have a church in his home. When he came to Texas he started to build a home with a large room for Christian worship. He and his sons worked on the house as they had time and funds for material, but as they looked around them and saw the spiritual destitution of their fellow countrymen who had come to Texas, they decided that it was more important to have a church than to have a home. So the Ramirez family still live in the little adobe hut, while on the corner of his lot stands the House of the Lord. Though Mr. Ramirez is entirely uneducated, his son, a product of Mr. Velez' training school, ministers to the little congregation. *(See picture of chapel, page 16.)*

I kept wondering, "Is this Home or Foreign Missions?"



*In this Chinese Mission, Jessie Wun is the only little girl*



*Miss Marion Anding and her class, Chinese Baptist Mission, Cleveland, Mississippi. Miss Anding is a student in Delta State Teachers' College*

## WINNING CHINESE IN AMERICA

*I. D. Eavenson, Cleveland, Mississippi*

CHRISTIAN work among the Chinese in Cleveland is yielding most encouraging results. They appreciate the interest being taken in their spiritual welfare and thirty-five are attending regularly the services, conducted on Sunday afternoon at two o'clock.

But let no one think that this is the work of a day. It has required time and patience to win the confidence and to enlist the leaders among them. Yet what we have done, can be done in most any community. We have faced the same barriers that any one else attempting such work must face.

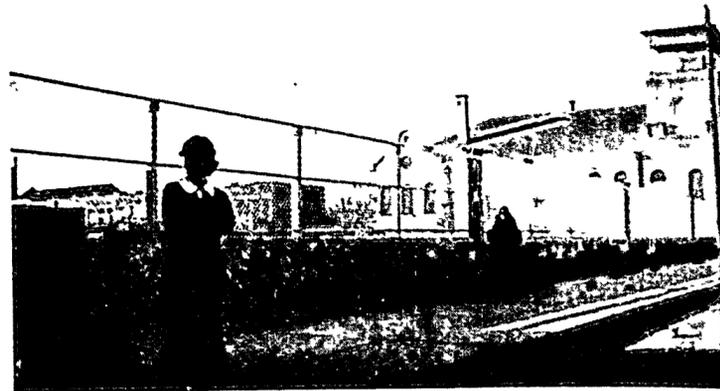
Even though Mrs. Eavenson and I served as missionaries in China for one period of service, we cannot speak their language, for these are Cantonese and we speak the Mandarin. So English of necessity is our medium of communication.

Cleveland is a typical community, having but scant appreciation for foreign peoples. In Mississippi, we have a law by which Chinese children are classed "colored" children and in communities where objection is raised to their attendance upon white schools, they may be excluded. Naturally the Chinese resent this, and they consistently refuse to patronize the Negro schools.

Some years ago, the Chinese desired to buy some lots and erect for themselves respectable dwellings, but some of the people in that part of the city objected and threatened to burn any houses that were erected. The mayor of the city advised the owner of the property to return to the Chinese the forfeit money which they had put up. Most of the Chinese in our city live either in the rear of their stores or in small cabins just to the rear—in a Negro alley, called "Virgin's Lane." It is reported that there are Negro



Mexican Baptist Chapel, Valverde, a suburb of El Paso, Texas. Augustin Velez, left. Read the story, page 15



The new fence for Mexican Mission, El Paso, gift of Texas W.M.U. which makes possible a playground for 150 Day School pupils, 100 of whom live in Juarez, Mexico. These cross daily the International Bridge to attend a Baptist school



Young laymen of Cruces, Cuba, who preach regularly, and long for an opportunity for better preparation



Luis Abrahantes, of Cantabria, Cuba, is a pedler who is more interested in distributing tracts and Gospels than in selling his goods. Recently he took his pastor into the country to baptize seven whom he had led to Christ (See article, page 14)

Joe Shattuck, the oldest boy in the Jojola Indian Mission Sunday school, Isleta, New Mexico. The sign is put up only when services are held. It would be lost if left there!



Country group near Ranchelo, Cuba, gathered to baptize eleven candidates in a tropical stream. The pastor is Rev. Silomeno Hernandez

Red Tank W.M.S., Panama, Canal Zone. "They rejoiced when told about the Hundred Thousand Club—a way in which they could have a part in the world-wide tasks of Southern Baptists." (See article, page 13)

Below—Interior of Jojola's Baptist Chapel which is furnished rent-free. "This Indian convert is giving himself and his property for the Lord's cause"



Chinese Baptist Mission group, Cleveland, Mississippi



dives back there, frequented by low-class white men. This is what the Chinese see of our so-called Christian civilization. Yet most of them are sensible and understand that this racial prejudice is not fostered by our Christian churches, nor do these renegades represent American manhood.

For some time, we have distributed literature—some in English and some in Chinese, among these Chinese friends. Leaders among them were sought out and approached about beginning Christian work among them. At first we tried to get them to attend our regular services, but this brought but meager results. Then we decided that we would undertake a separate service in the afternoon, when there would be no conflict with services for the general membership and when all might feel free. Our beginning was small—only three came the first day. One of these was asked to serve as superintendent and another as secretary. On the next Sunday we had five, and then with each succeeding Sunday, the number has grown.

These Chinese friends are interested in all of our work. They are buying with their own contribution their Sunday school literature. They brought groceries to the amount of eighty dollars when we packed our donations at Thanksgiving for the Baptist orphans. They have recently contributed liberally to our Mississippi Debt-Paying Campaign. And that which delighted my heart most was the sending of a cash Christmas Gift to Mr. Fan Meng Chou, the Chinese pastor of the church in Kai-feng, Honan, with whom I had the privilege of serving for six years. Pray for us here. What we have undertaken can be done in any community, if one person will set his heart to the task. The Chinese appreciate the friendly approach of Christian men and women.

## AND THEY CALL IT CHRISTIANITY!

*Mrs. Herbert Caudill, Missionary, Regla, Havana, Cuba*

**O** CHRISTIANITY, what crimes are committed in thy name! I had heard many things about religious processions and the celebration of saints' days in Cuba and other Catholic countries, but never did I realize just how barbaric they were until I saw and heard it myself.

The sixteenth of September is the special day of the Virgin of Regla. This patron saint of Regla is said to have come up out of the sea and appeared to some fishermen. Her emblem is a half-moon and a key, signifying that to her belongs the keys of the sea. She is a Negress, and all pictures and images of her show her a colored woman dressed in an old-fashioned dress with a billowing skirt.

On the morning of September 16, all the devotees who had private images of this saint and certain other saints brought them out of their houses and carried them through the streets of Regla in a long procession. Those who were not carrying images went before the others, dancing the rumba dance in the streets, shouting, shaking themselves about and often throwing themselves down on the pavement. The local priests walked in the procession, and whenever they passed by a house where there was an altar, they would stop and make a sign and pronounce a special blessing on that home. There were policemen in that procession, too, and I was told it was to keep order.

This year the mayor of Regla issued a decree forbidding gambling, but the "religious" leaders went over his

head and appealed to the national government for permission to operate certain gambling houses on that day. They got it! The chief seat of the gambling was in a vacant store just two blocks from the Baptist church. Some of the grocery stores also got permission to keep open all day Sunday in order to sell beer and other liquor.

In the afternoon the big image of the virgin was brought out from the church, and another procession formed. First came a young man carrying a cross, with two young men on either side carrying huge candles on silver poles. There were others carrying elaborate silk banners, and next came the group of worshipers, a great throng of pushing, laughing, chattering people of all classes and descriptions. Next came a group of policemen, and next a band playing a queer sort of music, a mixture of African music and jazz. The Regla firemen marched next, in a body, all dressed in their uniforms and firemen's hats, and then came the big float! The float on which the large, dark image rested was carried by a number of Negro men, and was followed by the priests, one of whom was dressed in a very elaborate silk robe. Then came another group of policemen, and another throng of surging, excited people. And this is called Christianity!

After our own modest little service that night, a member of our church asked me if I would not like to go with her around the town and see some of the altars in the different homes. I was eager to go, and since she knows the town so well and has so many acquaintances, she could easily take me to the homes of the people who had altars.

The first place where we went we saw two large altars, with the virgin of Regla on one, surrounded by other smaller images, and several other saints on the other. Both altars were elaborately lighted, decorated with fresh and paper flowers and other ornaments. This family practices witchcraft, I was told. At twelve o'clock on the eve of the saint's day they begin to play a drum and dance before the saint, and then they say the saint takes possession of them. They talk with tongues, throw themselves on the floor and beat their bodies and make their petitions to the saint. If some person has an enemy upon whom he wishes to get revenge he goes to this house and prays for a curse to be pronounced; for example, that the enemy might go crazy or become addicted to drink. They believe they will be punished with sickness or death if they leave off the worship of the saints.

But surely this is not sanctioned by the Catholic church, you may say, a church which calls itself Christian. Indeed it is. This same family, which lives just around the corner from us, is especially commended by the priests because they have two large, elaborate altars. They are colored people. To be sure, these heathenish practices were brought from Africa, but they have been assimilated into the Catholic church and made a part of their formal worship. And they call it Christianity.

In another house they were having a dance in honor of the virgin of Regla. Their altar was lighted and the couples were dancing before it. In another, we heard a serenade to the virgin, played and sung by three Negro boys with mandolins and sticks. The song sounded like a modern Cuban love song. In this same house I was shown a picture on the wall, a photograph of a Negro man, with a special light over it. This, they said, was the

*(Turn to page 26)*

# PERSONS AND PERSONALITIES

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

## COMING HOME

ONE by one our missionary tourists are returning from far-away lands. We await their messages with eager hearts. Their impressions will be, for the most part, a reflection of their mental and spiritual preparation for this visit. It may be that some had idealized the missionary life as one of stark want, of dreary surroundings, of squalor and shabbiness. To them it may be a disappointment to find some degree of comfort and decency in the missionary's life. It may be that the appeal to some had been the cry that all the heathen were hungry and miserable and dissatisfied. To them there was a rude awakening in the seemingly satisfied peoples of other lands. It requires the sensitive eye of the spirit to see the restlessness and spiritual hunger and dissatisfaction in those who have "missed The Way."

The Economy Group gathers for one last talk—just before we separate. There are no disappointed members of our party. We found far more of heroism than we had dreamed we should find. We found, on the whole, better equipment than we thought we had provided. You'll never hear that group complaining again about the 75 Million Campaign. The miracle-worker of this generation, however, seemed to be the Judson Centennial Fund. "Oh, I'm so glad to see the comfortable residences!" one of us would exclaim. "Judson Centennial Fund," another would explain. And so it would go, as we talked of many school buildings and churches, of hospital equipment and printing presses.

Much satisfaction was expressed in the normal life led by our missionaries. *Busy?* Mercy, yes! Most of them seem to be Edisons in their capacity for sustained activity. *Devoted?* Surely, no group could be more devoted to their tasks than they. *Compassionate?* Like Jesus, they are "moved with compassion because of the multitudes," but, like him, they calmly go on with their work, wasting no time in fretting over unfinished tasks. *Normal?* Hospitable, kind, sacrificial, zealous, friendly, able to laugh at themselves and laugh with others, with simple faith in their Father and profound understanding of his Word and will,—if these are elements in normal Christian lives, then there are no more normal Christians than these, our friends, the missionaries.

## CAN'T WE DO SOMETHING?

Every conversational road led us finally into this broad highway. There were so many needs; so much that tore at one's heart, commanded one's sympathies, and tormented one's complacency that the "doing something" was the natural outlet for our emotions. Why not call the roll of states, some one suggested, check the greatest needs and see whether or not we can meet them as we appeal to our constituency at home for help. In brief compass, we give you the results of this roll call.

## IF WE HAD FIVE THOUSAND DOLLARS

"We would reopen the Chengchow Hospital," *Alabama* said. Five thousand dollars is needed to make those buildings fit for medical work. Somewhere we heard that if the hospital in Chengchow is opened, the son of our pioneer medical missionary is ready to tackle the hard job of making that work effective. And Alabama claims Emmett Ayers, M.D., as her own. Not less for the Kathleen Mallory Hospital at Laichow, Alabama. Just double your White Cross work for awhile.

"More native helpers," *Arizona* decided. No one knows better than Arizona how hard it is to live in the midst of white harvest fields when the reapers are so few. Only \$5,000 would provide the salaries of fifty helpers in China or Africa or Japan. Ten spiritually-minded men might be provided for South America or Europe.

"As we walked along African trails," *Arkansas* answered, "it seemed that our great pioneer missionary, C. E. Smith, walked with us. More evangelists needed, yes; a wider distribution of our medical work, yes; more missionaries, yes; but the greatest need, he seemed to tell us, was for publication work. We need our own printing press, our own program for the distribution of this literature. The Nigerian people are becoming a reading people, as Britain encourages the educational work of Christian Missions. We are not preparing to seize the opportunity God is opening before us; \$5,000 would launch this new enterprise."

"A larger grant to the China Baptist Publication Society," the *District of Columbia* replied. "Of all things now, China needs the Word of God. Communism and Nationalism are being preached through the written word. Let Christ speak to them." The voice of her adopted son, the late R. E. Chambers, seemed to speak through the District's representatives. Five thousand dollars invested now in the printing and distribution of the Word of God in China would reach down into the years ahead and change the course of that giant among the nations.

"Larger appropriations for traveling expenses," *Florida* decided. "Missionaries hampered, native helpers cramped, colporters chained,—all for the lack of traveling expenses." How far \$5,000 would go, we do not know. How many miles this would add to the outreach of our missionary forces, we cannot guess. But fifty stations furnished with an additional one hundred dollars for travel would increase the influence of Christ tremendously, we believe. "How beautiful upon the mountains are the feet of them that bring good tidings!" Let our dollars put wings on their feet!

"Reopen the Seminary in Japan," *Georgia* cried. "It seemed to us that all Japan cried out for leadership and we cannot bear to close the door upon those who would learn how to lead Japan in the straight paths of righteousness.

Edwin Dozier tells us of the blind boy, of the Buddhist priest who could not find peace in his search through Buddhism, of graduates of Seinan Gakuin who turn to the ministry,—and the Seminary is closed."

"Jerusalem!" One word was sufficient to give us the answer of *Illinois'* delegates to the five thousand dollar challenge. Long years ago Illinois ventured to enter the Holy Land with the gospel according to the people called Baptists. Her interest has not wavered. Another missionary must be sent to Jerusalem. Oh, if the Watts could return!

"A couple for Italy," *Kentucky* insisted. Too long we have left Kentucky's son, Dr. Whittinghill, alone to struggle with the problems in that difficult field. Another Kentuckian, if there is a son of hers ready for this work. If not, the money necessary for this enlargement of our Italian Mission.

"A short-term Bible School for the ministers in Chile," *Louisiana* said. Understanding many of the problems of our Chilean Mission because of her own problems, it was not strange to hear from Louisiana this reaction to the need of fellowship and fraternal conference among our Chilean pastors. Stretched along the length of that Mission, these pastors are lonely and the well of inspiration runs dry during the year. A concentrated training course each year, in lieu of a full-fledged Seminary,—this is surely the least we can and should do for Chile.

"A woman for Italy," *Maryland* replied to the roll call. Remembering that Southern Baptist Woman's Work for Woman was born in the heart of a Maryland missionary-mother; remembering, too, that it was Maryland who dared employ the first Bible Woman in China, one is not surprised that Maryland felt most keenly the need of more aggressive work among our Italian women.

"Reopen the Publishing House in Japan," *Mississippi* insisted. "Send out immediately missionaries to fill the gap left by the retirement of the Walnes and to conserve the monumental labors of these pioneers in a most important and difficult field. Furnish these missionaries with adequate means for the development of the publication work of that Mission. Give to reading Japan the Bread of Life instead of the husks on which she is feeding.

"Down in Bahia, Brazil, we dreamed a dream. And there grew up before us a temple, dedicated to the worship of Jesus, to which the multitudes came and found the Water of Life, the Way of Life,—Life, itself." Toward the realization of that dream, *Missouri* sets her face. There is no doubt about it, then, for when Missouri makes up her mind, the thing is done.

"Debt is deadening," sturdy *North Carolina* said. "To lift the debt on Wei Ling Academy and free Sophie Lanneau from daily anxiety will be better than launching new work. We see the 800 students who pass yearly through the halls of Yates Academy and Wei Ling in beautiful Soochow. As we continue to open those gates to them; as we continue to teach them that the fear of the Lord is the beginning of wisdom, we shall solve the problem that faces China's youth. These schools cannot continue to bear the burden of debt which rests upon them."

"Pastoral aid," little *New Mexico* testified, "seemed to us to be the greatest need. Pastoral aid in Argentina will save to our work scores of our finest young men who have been set adrift because of the financial depression. Five thousand dollars invested in pastoral aid to churches in

Argentina would be a wonderfully fruitful investment."

"Homes for our African missionaries," *Oklahoma* declared. In our Nigerian Mission we have been too busy with other matters to think about the houses in which our missionaries live. They are badly in need of repair or replacement. Oklahoma's son, Leonard Long, went out to Nigeria this summer. There is no house for him. It is dangerous to delay.

"We need a Woman's Training School at Budapest," *South Carolina* insisted. When we see the influence of the James Memorial Training School in Roumania, we long to set that same influence to work in Hungary. It is natural for South Carolina to think in terms of training. Our Southern Baptist Theological Seminary was born within her borders: she has furnished our Woman's Missionary Union Training School with such a large number of students that she can appreciate the advantage of this work. Her daughter stands now at the head of our Training School in Louisville. Another daughter supplied the means for the Seminary in Budapest. Small wonder, then, that South Carolina should be sensitive to the need of a Woman's Training School for Hungary. Find the woman, South Carolina; then find the means; then multiply yourself in the lives of Hungarian women.

"In Temuco, Chile," *Tennessee* replied to the roll call, "we longed to buy that additional land adjoining our school campus. Agnes Graham, Anne Lasseter and Cornelia Brower meant so much to those young people that we felt we must enlarge their field, multiply their usefulness, make more effective their work. We see, even now, the 400 students in our Temuco schools. Even more clearly, we see the many who were turned away because there was 'no room in the inn for them.'"

"Texas would enter Spain," her representatives declared. Long ago Texas fought the Spanish and won the freedom of our great state. Now to Spain, poor, bewildered Spain, proud, but spiritually bankrupt Spain, with her many needs and problems, we would send our armies in the Name of the Prince of Peace. A Seminary in Spain, a Woman's Training School for Spain, a strong evangelistic work in Spain. Who could understand her need better than Texas?"

In every Southern Baptist roll call *Virginia* waits until her sisters of the Convention have responded. There are needs enough for all, so there need be no anxiety lest the list be exhausted before her name is called. "More missionaries" she responds, as at last she is given opportunity to speak. Re-enforcements for many fields not yet listed. Shiu Hing, South China, is the first need on our list. As Lottie Moon wrote so long ago, "I am lonely," and her cry was heard, so now we hear Margie Shumate as she calls, "I am lonely and sick and there is no one to help." There are other needs for missionaries; there are sons and daughters prepared to answer, "Here am I, send me!" Virginia's delegates must, somehow, tell the story so well that men and women will hear the challenge: "Our lives against your money!"

The Economy Group has disbanded. We will travel within our State boundaries, now, until the needs we discovered on our rocking-chair tour have been met. Then, it may be, we shall venture forth again by another method of travel. We pray that we shall go into a larger world, a better world, a world "filled with the knowledge of God, as the waters cover the sea."

## EVENINGS AT THE RAY HOME

In a beautiful letter just received from the three "Rays of Japan," we discovered a schedule which shames most of us "stay-at-home" missionaries. These are new missionaries, you know, sent out by Missouri this past summer. Herman is the son of our missionaries for so long time in the Sunrise Kingdom, but he must study the language. Mrs. Ray is, of course, a stranger to that complicated, ancient method of communication. Baby Aileen, of course, is acquiring the language very easily. In addition to language study, and to days filled with service of some sort, here is the evening schedule in their home:

Monday, *Student Night*. We have several students for supper every Monday.

Tuesday, *Family Night*. This we keep sacred for our own little family.

Wednesday, *Prayer Meeting Night*. We alternate between the two churches. After service, we have a hymn-sing.

Thursday, *Dormitory Night*. I have supper with the students. Then teach them Japanese and American hymns.

Friday, *Business and Professional Men's Night*. These men of the neighborhood come to our home for a social evening, followed by a Christian program.

Saturday, *Home Night*. At home, in preparation for Sunday.

Sunday, *Church Night*. A Bible class at the Sugamo Church, before the evangelistic service.

Sunday mornings I work in the *Sunday school and attend the morning service at the Koishikawa Baptist Church*. Please pray that as soon as possible I shall be able to *preach in Japanese*."

## "I HAVE KNOWN MY OWN WORTH"

My dear Madam in Christ:—

Your most valuable letter was handed to me, together with the two books on music. They are highly appreciated and received with due thanks. And I am always praying in the Name of our heavenly Father that there is no power in the tongue of any man will hurt you and no awful expectation will dare to cross your entire lives. Amen. I shall, D.V., make a very short visit to you.

I shall have to invite your keen attention to my last letter in which I am asking my transfer from — to a better place, because I cannot work again without salary at the end of every month, as for as you have already known my present condition.

I have enough to study, but I am quite sorry to say that there is no money for me to buy books in order that I may make some headway furthermore. I beg, Miss, to look upon my wretched life, to accumulate my popular cry, to please, to find and make any possible further help which can make me be very happier in my life days. And I shall surely, D.V., make you glad in such a way that you lead me to. *Because I have known my own worth*. I beg you mostly and pray to God that all I have first said above may not be unblasted *hope*. Amen.

\* \* \*

## DEACON WONG POOI

*Missionary P. H. Anderson, Canton, China*

WALKING down the street leading from the Baptist Mission Compound in Canton, China, a few months ago, I met Pastor Pong Wing Kei, of the Tung Shek Kok Baptist Church, Canton. The good Chinese pastor was just returning from a visit with one of the faithful members of his flock, Deacon Wong Pooi. In answer to one or two questions the pastor gave me some information regarding Brother Wong which was very heartening. It was as follows:

Brother Wong Pooi, as you know, has been sick for some months. He is partially paralyzed in one side, one foot being entirely dead. He does not know what day he will have another stroke, which will likely end his life upon earth. His body is weak, but in spirit he is as hopeful and inspiring as ever. His interest in the church seems to increase, rather than decrease, as his physical strength wanes.

At the conclusion of the above statement Pastor Pong

took a roll of papers from under his arm, began to unroll it, continuing his statement as follows:

I have here a set of deeds for some property which Brother Wong gave me. When we began our new church building at Tung Shek Kok, Brother Wong pledged \$10,000 for the building fund. When he had paid a little more than half the amount, the depression came on us here. Brother Wong was hard hit, he lost money, and was left without any ready cash. It has been a grief to him that he has been unable to pay the balance of his pledge. He has just given me these deeds, asking that the property be sold, and the money used to complete the payment of his pledge on the church building fund.

Pastor Pong was visibly moved by this act of consecrated love on the part of his deacon. I was moved, too; and walking on toward the Mission Compound, I found myself praising the Lord for Deacon Wong Pooi. He is just a humble Chinese Baptist layman, whom God has prospered financially, and who lives his religion by the day and hour. Whether in prosperity or adversity, whether in health or in sickness, he lives in covenant relations with his Lord. Conscious always of his mortality, his hope for the future is as bright as the dawn. He seems ever increasingly grateful to the church which led him to Christ, and which has furnished him an opportunity for spiritual growth and service.

I am glad, for Deacon Wong's sake, that the gospel has been taken to China. Otherwise he would not have been Deacon Wong. He would just have been Wong Pooi, a heathen, living in the narrow confines of his own selfishness, with no ray of hope for the future, and with no heart to be of service to any man or any cause. What a tragedy it would have been to leave a potential Deacon Wong Pooi in the darkness and despair of heathenism.

For Pastor Pong's sake, too, I am glad the gospel has been taken to China. But for the gospel in his own heart, Pastor Pong could never have been a spiritual comforter to his afflicted fellow countrymen; nor would Pong Wing Kei ever have felt in his own heart the comfort which comes in being a comforter in the name of Jesus. Think of a potential Pastor Pong Wing Kei being left a heathen, worshiping dumb idols and ancestors who are dead.

Yes, and for the sake of my own heart and life I am glad the gospel has been given to China. I seem very insignificant to myself, when I think of God's seemingly limitless universe, and even when I face the multiplied millions of China's unsaved population. And yet God has been mindful of me, and for some reason has included me in his eternal plans and purposes. God has been mindful of the Chinese, too, and is calling many of them out of darkness into light. As I have linked myself up with God's plan for saving the Chinese, it has given me an enlargement of soul and of spiritual vision which is far more priceless than earthly riches, and infinitely more precious. To be a missionary has meant so much to me.

In China, and in every other mission field, there are yet countless numbers of potential Deacon Wongs, and Pastor Pongs, who are still waiting to be loved and led into the light and comfort of the gospel. Let us press on in this work of salvaging souls and lives in every land.

\* \* \*

The Church has the word for which humanity waits. Whether the Church will give or withhold that word is the supreme issue of our time.—*Cornelius H. Patton*.

# 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)

## INTRODUCING THE MEXICAN

THE Mexican and Baptist missions among the Mexicans is the home mission study for 1935. *Winning the Border*, by Una Roberts Lawrence (H.M.B.), price 25 cents, is the book. Heretofore we have had only books from writers of other denominations on this subject, though for many years it has been one of our largest fields of home mission work and one in which we have a large number of missionaries employed.

The subject is a very timely one. Many remarkable changes have been taking place in our neighbor to the South, some of them sensational. The Revolution which began in 1910 caused an increase of immigration from Mexico to the United States, accelerated by the demand for cheap labor in the Southwest during and immediately following the World War. These factors, combined with the restlessness natural to an upheaval such as the Revolution proved to be, with new ideas about everything in life, have given to the United States a large population of Mexican blood. There was already a small group living in all the Border States, descended from the early Spanish settlers of that region who, though three or four generations American-born, are still classed as Mexicans. So the study is a very significant one.

It is also a very timely study. In Mexico there is going on a Revolution, peaceful now, but nevertheless a tremendous upheaval of life, and a reconstruction of the whole social structure of a people. Occasionally when something of a sensational nature happens, like the Archbishop of Mexico City having to take refuge in San Antonio, or a church being closed with a throng outside clamoring to get in, or a similar outburst of violence, we see the news on the front pages of our newspapers. But these are of little significance compared to the quiet, steady but relentless tearing down of old customs, the abolishment of old wrongs and injustices, and the building of a new social order which is the foundation of these surface happenings.

Mexico is engaged today in the most profound remaking of the whole life of a people that has ever occurred on our hemisphere, perhaps in the world. Without being destructive as Russian Sovietism is, the Mexican revolutionists are carrying fully as tremendous undertakings in making real the ideals of a free people, with justice, opportunity, and cultural resources available to all without class or race distinctions. It is a colossal task. They are going slowly, with many setbacks, with much struggle, but it is a struggle worth our understanding and worth study.

So in presenting the subject, the Home Mission Board has provided a book that gives enough of the historical background of the Mexican that this present struggle may be understood, gives enough of his cultural aptitudes and achievements that the Mexican contribution to art and life may be appreciated, and against all this tells the story of Baptist missions in the United States with all its romance and challenge. Others will review the book itself. This is just to introduce the Home Mission topic for the year.

We believe you will want to use this book soon in your church. Order from your State Baptist Book Store.

## BOOKS ON THE MEXICAN

There are a few books which will be helpful in preparing and presenting the subject of The Mexican and Home Missions. Most of these may be secured from your public library or your State Traveling Library, where such is available.

### MEXICAN HISTORY

- A History of Latin America*, by Sweet, Abingdon Press, \$3.00.  
*The Mexican Nation, A History*, by Priestly, Macmillan, \$4.00.  
*The Spiritual Conquest of the Southwest*, by Dawson, S.S.B., 50 and 75 cents.  
*Mexican Agrarian Revolution*, by Tannenbaum, Brookings Institute, \$3.00.

### Mexican Life

- Mexican Maze*, by Beals, Lippincott, \$1.00.  
*Mexico*, by Stuart Chase, Macmillan, \$1.00.  
*Prologue to Mexico*, by Storm, Knopf, \$3.50.  
*That Mexican*, by McLean, Revell, \$2.00.  
*Mexico and Its Heritage*, by Gruening, Appleton-Century, \$5.00.  
*Culture Conflict in Texas, 1821-1835*, by Lowrie, Columbia University Press, \$3.00.

### Biographical and Historical Fiction

- Viva Villa*, by Pinchon, Harcourt and Brace, \$3.25.  
*The Crimson Jester*, by Dunn, McBride, \$3.00.  
*Santa Anna. The Napoleon of the West*, by Hanighen, Coward-McCann, \$3.50.

## BAPTIST MEN TO STUDY MISSIONS

*Julian Atwood, President Baptist Convention of New Mexico*

THERE is a growing consciousness on the part of our men that they should know more about the most vital element entering into our Kingdom enterprise—Missions. Our women have advanced so far in creating a missionary spirit through the study of Missions, that the men are beginning to realize more and more the need of more information for themselves.

In keeping with this idea the Executive Committee of the Southern Baptist Convention passed a motion, made by the writer, that we encourage our men throughout the South to follow the custom of the women in conducting mission study classes, Schools of Missions, and regular observance of the various weeks of prayer as practiced by the women in the convention. The purpose of the action which was very enthusiastic on the part of the Committee, was to increase the missionary spirit among our churches through the men, as well as through the women.

It is suggested that in keeping with the September Week of Prayer, the men have daily (or nightly) programs featuring the missionary idea, especially on Monday and Tuesday nights, and then join with the women in a great inspirational mission program on Wednesday night. It is believed that in this way a greater missionary spirit will be developed among our men, and within the churches.

P.S. Word has just come from New Mexico that in many churches the men put on a missionary program during the Week of Prayer, prepared by E. A. Herron, the Brotherhood secretary, and had a worthy part in the Lottie Moon Christmas Offering for Foreign Missions. It is a good idea!—U. R. L.

# WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

## FEBRUARY FINDINGS

**Finding Time to Study**—February has its limitations—short by several days, for instance—but it is exceptionally adaptable for mission study classes. Believing this to be true and also believing that intensive study is necessary to the best preparation for the March Week of Prayer for Home Missions, it has become a policy of Woman's Missionary Union to urge its organizations to study home mission books before March. Some of the societies commence such preparatory study in January, others wait until February. Certainly "now is the acceptable time" if no home mission book has been studied this new calendar year. An additional reminder is the booklet as recently issued by the Home Mission Board, one free copy of the booklet being supplied through the state W.M.U. headquarters to each Woman's Missionary Society and one free copy to each Young Woman's Auxiliary. The title of this booklet is "No Other Name." If your W.M.S. or your Y.W.A. has not received its free copy, please write immediately to your state W.M.U. headquarters. The primary purpose of the booklet is that it may be used by W.M.S. and Y.W.A. organizations in preparatory study before the March Week of Prayer. Your state W.M.U. headquarters will also advise you as to other up-to-date home mission books for additional study.

**Finding Time to Pray**—A Chinese Christian woman, the mother of three young children, says that God led her to see that she could make time each day for prayer. John Wesley "resolved to dedicate one hour each morning and night for prayer and he also resolved that he would let no excuse or reason or pretense break that resolve." Immeasurably essential is it that faithful praying precede the observance of the March Week of Prayer for Home Missions. Prayers for this cause may well include

1. *Intercession that much preparatory study may be done this month.*

2. *That each pastor will preach at least one home mission sermon to usher in the March Week of Prayer.*

3. *That each W.M.U. organization may most carefully prepare before March for its presentation of the March Week of Prayer programs.*

4. *That the distribution of the March week's envelopes may be so systematically done that every one who is willing thus to make an offering for home missions will receive and use an envelope.*

5. *That the \$103,500 goal for the March Week of Prayer offering may be fully met.*

**Finding People**—Among the people for whom a most diligent hunt should be made in February are (1) participants on the programs of the March Week of Prayer; (2) those who will agree to give to its Annie W. Armstrong Offering for Home Missions; (3) mothers or other guardians who will plan so that their small children will regularly attend the meetings of the Sunbeam Band. The Valentine week has been selected as Sunbeam Focus Week: surely one of its most important features is the finding of mothers who will heartily co-operate in getting their children to be aglow as Sunbeams.

## PROGRAM FOR FEBRUARY

TOPIC—LIFTING THE BANNER IN OUR OWN LAND

*Purpose of the Program*—To Explain: (1) What Statistics Show as to the Progress of Christianity in America; (2) Debts and Deficits Our Mission Boards Face; (3) How We May Change the Present Situation through Prayer and the Power of the Holy Spirit; (4) Our Need—a More Vital Christianity

*Hymn for the Year*—"Fling Out the Banner" (See inside front cover page of 1935 W.M.U. Year Book for words with music.)

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

*Prayer of thanksgiving* that "His banner over us is love"

*Scripture Lesson*—Nine Truths Proclaimed by the Banner of the Cross: Gal. 5: 22-25; Love, Luke 6: 27-31; Joy, Psalm 67: 3-5; Peace, Num. 6: 24-26, Matt. 5: 9; Longsuffering, Eph. 4: 1, 2; Kindness, Prov. 31: 26; Goodness, Rom. 11: 22; Faithfulness, Psalm 89: 1, 2; Meekness, 1 Tim. 6: 11, Matt. 5: 5; Self-control, 1 Cor. 9: 24-27, 2 Peter 1: 5-11

*Prayer of Praise* that these characteristics are the fruit of the Spirit of God who abides in every Christian heart.

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

*Hymn*—"Revive Thy Work, O Lord"

*Prayer* for evangelists in city, association, state and Southland

*Talk*—Is America a Christian Nation? (Help for this talk will be found in current literature, also on pages 2, 6, 9, 10, 12 to 15 of this magazine.)

*Responsive Service*—Our Land for Christ (Order leaflet for 2 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Hymn*—"America the Beautiful"

*Talk*—Baptist Help in Lifting the Banner in Our Own Land (Help for this talk will be found in home mission books and on pages 9, 10, 12 to 15 of this magazine.)

*Prayer* for workers and work of S.B.C. Home Mission Board

*Talk*—Our Need of a More Vital Christianity

*Rendering the Leaflet*—Men of the Burning Heart (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Hymn*—"More Love to Thee, O Christ"

*Season of Prayer* for more love for Christ and his kingdom.

*Discussion of article*—February Findings (See article on this page.)

*Business Session*—Reports on: (1) Standard of Excellence Progress Made in January; (2) Plans for Observance of March Week of Prayer; (3) Mission Study Classes; (4) Directed Personal Service; (5) W.M.U. Young People's Organizations; (6) Co-operative Program Payments; (7) Participation in Baptist Hundred Thousand Club—Offering—Minutes.

## SEEING THROUGH MISSIONARIES' EYES

ONE of the greatest events in the life of the Once Baptist Church in Buenos Aires, Argentina, was the dedication last summer of our excellent new building. This badly needed building was made possible by a loan and a gift from the Lottie Moon Christmas Offering; the loan is to be returned to the Argentine Mission Board and will thus help other churches. Baptist pastors and congregations of Buenos Aires and surrounding towns attested their share in our joy by crowding our good sized auditorium. Dr. Sowell—who with his wife, Ermine Bagby Sowell, has worked in this church during all of its more than twenty-five years—had the privilege of “opening the doors.” Choruses and congratulations were the order of the day. Pastor Elias, of the First Baptist Church of Rosario, was our specially invited guest; he preached a great evangelistic sermon that night. Of course the debt is greater than we like, but we are getting under the burden and hope to be able to meet our payments. The pews and other furnishings are being paid for by individual subscriptions.

An interesting event in Catholic life here was the recent canonization of a new saint, Don Juan Bosco. The program lasted eight days, and the Catholics who attended three of the services—provided they took an active part in the procession—were granted the special indulgences of the Jubilee Year. The procession was an imposing one, with numbers of bishops and archbishops present. As Don Bosco taught in several schools and founded others, a host of former students took part also. The appearance of the image of Saint Don Bosco in the procession caused a furore among the lookers-on, because every Catholic tried to throw at least one flower on the float: I presume they hoped thereby to receive special blessings.

But the greatest event of 1934 in the Catholic world was the Thirty-second International Eucharistic Congress, held in Buenos Aires in October. Multitudes of pilgrims from every Catholic country of the globe attended, also prelates, cardinals, bishops and archbishops who officiated at the many services and processions. There were special days for women, with a special delegation of the “Daughters of Mary.” They say that 107,000 children took the first communion. Three hundred priests were provided to hear confessions and give the communion in the open air where the mass-meetings were held. The chorus of five hundred voices charmed every one, as did the perfect order made possible by the countless police in attendance. The evangelicals thought best to have no public manifestations during those days, but there was a wide distribution of evangelical literature to direct to the Light of the world those who are in the midst of such great spiritual darkness and ignorance. We Baptists especially distributed a tract by Pastor Juan Varetto, entitled “The Truth about the Eucharist.”—*Minnie D. McIlroy, Buenos Aires, Argentina.*

DURING the months that we have been in Hwanghsien we have kept constantly in mind the fact that we are here because of the Lottie Moon Christmas Offering of the W.M.U. We are happy in our work here. Once in a while we find ourselves longing for the sound of dear voices and the sight of familiar faces but we manage to get over those times. Often we sigh for the “flesh pots”

too, but I think we shall soon forget about these, and that such things as ice water and furnace heat will pass from our memories! The quicker, the better, I say!

Emmett went to work the day after we arrived and has been steadily at it. Many mornings I walk out to the hospital gate just to see the crowds that come to the clinic. The halt, the maimed, the blind, the deaf—they are all there. I often think of how “they brought them unto Jesus” long ago, and in my heart is the prayer that each of these who come here is being brought unto Jesus. When Mrs. M. E. Dodd was visiting here, she said: “What did they do before they had the hospital to come to?” Even yet there are countless thousands who have no hospitals and no Christian doctors to help them. They just have to survive or die! “Survival of the fittest” is still the rule in China. Almost every day we have heartrending cases brought to the hospital. They call us to “give” all that we have to give.

Billy and Virginia have adjusted themselves in a wonderful way to changed conditions and ways of living. They never seem homesick, though they never cease to talk about their friends and loved ones back in “the states.” They watch the mails with eagerness that amounts almost to anxiety. Every day brings them something new to see or do. Lessons are frequently interrupted by their rushing to the gate to view a Chinese wedding or funeral procession. They are learning to read and speak the language.

I teach a class in the hospital, using as my desk a pretty oval-shaped cherry table that used to be Lottie Moon's. We pray for you and know that you do for us.—*Mrs. Emmett Ayers, Hwanghsien, China.*

MY heart overfloweth with a goodly matter.” When we of the North China W.M.U. received our part of the Lottie Moon Christmas Offering we began praying about how to use it. We knew that those who gave the money wanted it used to strengthen and develop W.M.U. work on this field. It did not seem practical to have one secretary, because the churches are so far apart and local needs are so acute; we felt the need for work at close range. I believe God gave us the following plan: we voted to give \$75 (*Mexican*) to each county W.M.U. to be used in fostering weak societies. Fostering a weak society here means more than it does at home. Many of the women here cannot read, but they are warm-hearted and can be led out into joyful givers and soul-winners.

The North China W.M.U. annual meeting in October was unusually good. The high tide came the day they discussed missions. Last year they had contributed money to send two workers to Dalney in Manchuria. These gave about four months' work to that place, helping out while Mr. and Mrs. Adams were absent. At the October meeting one of the delegates made such a strong appeal on behalf of a western field that we were moved to send a full-time Chinese missionary to that place, Mrs. Han of Pingtu being appointed. Pledges were made and quite a lot of the money was paid before we left the convention. This is over and above their gifts to their “Co-operative Program.” For years the women have tried to raise one-third of the whole budget of the whole North China Convention. This year they more than reached their goal; in fact, the treasurer told me he believed that the women

(Continued on page 26)



# Stranger Than Fiction

CHARLES E. MADDY

*Executive Secretary, Foreign Mission Board*

**T**HE Foreign Mission Board has given assurance to our banks in Richmond, Virginia, that the current budget

of the Board will not be materially increased until the indebtedness of the Board has been very substantially reduced. Carrying out this idea, the Board at the annual meeting on October 16, 1934, voted that the total maximum of our missionary personnel must be kept to 400 or less for two years. We now have 394 missionaries in active service, and the Board at the same meeting in October approved the recommendation that twelve missionaries be sent to re-enforce our neglected missions in Europe and Palestine within two years. This will mean that very few missionaries beyond those for Europe and the Near East, can be appointed within two years, and these will be replacements.

**I**N spite of the fact that there is little possibility of new missionaries being appointed for many months to come, the number of volunteers continues to pour into the Mission Rooms. On a recent visit to two of our seminaries, we were kept busy for hours with interviews with young people who are begging to be sent to the foreign fields. Certainly among Southern Baptists, there is no lack of candidates for mission fields. As we talked with these young people, we were impressed with two facts in particular: *First*, the finest, choicest young people in our seminaries and training schools are begging to be sent to the foreign fields.

*Secondly*, they are offering themselves unconditionally—they no longer insist upon being sent to any particular country or field, but are willing to be sent anywhere. Many are seeking the hardest places on earth.

**W**E have been longing and praying for a new missionary couple to lead in our great pioneer work in Jugoslavia. The Board approved the idea, when the money was in hand. We have found the young couple we want to send and a telegram just received brings the news that an unsolicited gift of \$800 cash from a man and wife, for the Jugoslavian mission is in the mails. Within a few months we plan to send out these new missionaries into the Balkans,—the powder magazine of Europe.

**M**ANY challenging and perplexing problems await us as we go out to the Orient to make survey and study of our mission work in Japan and China. Dr. J. B. Weatherspoon, of our Louisville Seminary, will go with us.

**I**N Japan we must face the problem of reopening our theological seminary. It has been closed for two years and must be reopened not later than next April, if possible. A group of cultured, consecrated Japanese pastors have pledged themselves to teach in the seminary

without salary, if we can find a way to reopen the seminary. April the first is the date set, and we sincerely hope that we shall not have to say "no" to their earnest entreaty. They say it will require \$1,000 to care for the food and maintenance of a small group of students. Surely this is a modest sum, but we were unable to include it in the budget for 1935.

**T**HEN with the retirement of Dr. E. N. Walne comes the problem of our Japanese Publishing House. We need at the earliest time possible, a young missionary couple with literary ability and consecration, to succeed Dr. and Mrs. Walne in the Publishing House in Japan.

**I**N China there are many difficult problems awaiting us. There is the China Publication Society that must be re-organized and readjusted to the changing conditions and enlarging needs of the new China. There are the problems of hospitals, schools, colleges, seminaries, evangelism and a multitude of administrative details awaiting us. We shrink back from the fearful responsibility of it all, because we know we are not sufficient for these things; we covet the prayers of all our brethren and sisters everywhere!

On the letterhead of one of our new missionaries, Hermon S. Ray, we notice the following slogan: "Yours for Japan and Japan for Christ." What a challenge for permanent investment,—investment of life and money. Whether we like it or not Japan is going to dominate the Orient for many years to come. If we win Japan for Christ, we have gone a long way to win the Orient.

**M**ISS NELL PUTNEY of Waichow, South China, in a recent letter tells of the annual meeting of the W.M.U. Convention of South China, as follows:

The W.M.U. Convention brought to us representatives from many sections of the two southern provinces. How thrilling it was to hear the reports from the different societies. Some were A-1 societies, while others were made of a few sisters who love the Lord, but who could only meet together and pray and repeat the few Bible verses they had been able to pick up. One woman from the Old Ladies' Home sang a solo. She was converted after she was sixty years of age, since which time she has learned to read the whole Bible and the hymn book. Three classes of mission study were carried on during the convention.

The reports of mission study for the year brought us the good tidings of a marvelous increase in this phase of W.M.U. work. The Corresponding Secretary's report for the year was remarkable. She had visited during the year every society except one, and had gone into countless out-stations where there were few or no women Christians and where she had lifted up Christ as Saviour. I am sure there is no one in South China, missionary or Chinese, who has visited so many of the out-stations as has Miss Mary Dunn. Nor is there any one who knows as much about the work in all the stations. In a remarkable way Miss Dunn carries on her heart the problems of individual church members, and the churches. Completing her work for the year she managed to get back from the country to Shiuchow where she came with a hard attack of dysentery. Miss Sandlin nursed her in Shiuchow until she could get her down to Canton.

Miss Dunn was quite weak during the convention, but was able to take part on the program. In her report she praised the Lord that he had enabled her to have strength enough to complete her

work. She said that she must have needed the illness for trimming, else the Lord would not have permitted it. Scores of women and young people had memorized the 'Fifty-two Bible verses' during the year."

Then follows a report of the B.Y.P.O. Convention:

The B.Y.P.O. Convention followed the W.M.U. Convention, bringing to us representatives from twenty odd unions. Many of the representatives came from the Canton unions but there were also representatives from the interior places, some traveling many days to reach Canton. The banners which were displayed above the pulpit testified of the many groups of young people who are working for the Lord. We are trying to keep all the work of the young people connected with the W.M.U. and the church so that there will be a oneness in the whole work.

\* \* \*

## CANTON CONFUCIANS WORK FOR REVIVAL OF SAGE'S DOCTRINE

Among the thoughtful and conservative Chinese some have become so troubled because their present-day young people are going to such extremes in following questionable Western practices that they are trying to stem the tide by reviving Confucianism.

On the other hand, Christian workers everywhere are doing what they can to stem the tide by giving Christ to the people. In every center of work some are being snatched from the things that would drag them down.—Mrs. Charles G. McDaniel, Missionary, Soochow, China.

(Reuter's Agency)

CANTON, CHINA, AUGUST 30, 1934.—The movement for the revival of Confucianism is receiving increasing official support here. In addition to the restoration of the Sacrificial Rites for the Sage, which were abolished by a mandate issued by the National Government on February 13, 1924, official celebration of Confucius' birthday was held today. The Government appropriated the sum of £20,000 for the purchase of ancient musical instruments for use in the sacrificial services and for the renovation of Confucian temples throughout the province.

All the temples in the city dedicated to Confucius were hurriedly repaired for today and the Confucian Association has been restored and is very active.

The Canton authorities hope that through the revival of Confucianism old Chinese virtues may again be encouraged and practiced by the people.

It is contemplated to make the Confucian Classics (the Four Books) a compulsory course in the school curriculum.

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## Seeing Through Missionaries' Eyes

(Continued from page 24)

gave one-half—as yet we are not able to get a complete record of all they give through the churches.

You have heard how our people here in North China helped to pray around the world and how thrilled they were to send their 1933 Christmas offering to Jerusalem. We asked Miss Hou of Pingtu to give a report from Jerusalem: she tried to tell how the money reached there just in time to help Miss Clor over a difficulty, how people are being saved and are suffering persecution—then her voice failed and she just stood there "weeping over Jerusalem." Earnest prayer was offered for our mission work.

Dr. Dodd brought just the messages our people needed. He gave great, deep, fundamental sermons which many of the pastors understood before the interpreter gave the Chinese. The delegates determined to pray more, study the Bible more and preach more.—Alice Huey, Laichow, China.

## HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

### Birthdays in April

Date	Name	Address
1.	Miss Susan Anderson	Abeokuta, via Lagos, Nigeria, West Africa.
2.	Mrs. J. A. Abernathy	Tsinan, Shantung Province, China.
2.	Mrs. R. M. Logan	Bolanos 262, Buenos Aires, Argentina.
3.	Miss Zemma Hare	Kaifeng, China.
4.	Miss Jane Wilson Lide	Hwanghsien, China.
7.	Mrs. W. B. Glass	Hwanghsien, China.
7.	Rev. D. G. Whittinghill	Via del Babuino 107, Rome, Italy.
8.	Mrs. B. L. Lockett*	Abilene, Texas.
8.	Miss Cynthia A. Miller	Laichowfu, Shantung Province China.
9.	Mrs. C. L. Neal	Saltillo, Coahuila, Mexico.
11.	Rev. Otis P. Maddox	Rua Pousa Alegre 602, Bello Horizonte, Brazil.
13.	Mrs. R. F. Elder	Calle Soler 332, Adroque F.C.S., Buenos Aires, Argentina.
14.	Mrs. G. A. Bowdler	F. C. S. Rio Negro, Cipolletti, Argentina.
15.	Miss Edna E. Teal	Yangchow, China.
16.	Rev. Edwin B. Dozier	Seinan Gakuin, Fukuoka, Japan.
18.	Rev. Frank Marrs	4200 Broadway, San Antonio, Texas.
18.	Rev. James C. Quarles	Avenida San Martin 1282, Godoy Cruz, Mendoza, Argentina.
18.	Miss Mattie V. Summer*	Newnan, Georgia.
21.	Mrs. Victor Koon	Chengchow, Honan Province, China.
21.	Rev. W. W. Adams	25 Noto-Machi, Dairen, Manchuria, China.
21.	Miss Elizabeth R. Marlowe	Shanghai, China.
23.	Miss Blanche Rose Walker	Kaifeng, Central China.
24.	Mrs. M. T. Rankin	Tungshan, Canton, China.
27.	Mrs. S. L. Watson	Caixa 352, Rio de Janeiro, Brazil.
29.	Mrs. Z Paul Freeman	Entre Rios 666, Concordia, Argentina.

\* At present in this country.

\* \* \*

## AND THEY CALL IT CHRISTIANITY

(Continued from page 18)

picture of a man who had been a very devout worshiper of the virgin of Regla. Ever since he died, they have carried his image of the virgin to the cemetery each year, and have left food on his grave—rice, dried beans, coconuts, yams, and so forth. They say that at midnight his spirit comes up and eats the food.

Does all this sound like the twentieth century in a near neighbor of the dear old U. S. A.? It sounded more like remote China or Africa to me, but there was his picture before my eyes, there was his family, grouped around the altar he had built, and here was my good friend telling me of their beliefs and practices.

Then there was the home where the altar to Saint Lazarus reached to the ceiling and filled nearly half the room. The woman who owns this altar had prayed to Saint Lazarus that she might win in the lottery, and when she won the grand prize she tore down her small altar and built this huge one.

Many times women come to our door begging for an alms for Saint Lazarus or some other saint. They look surprised when we say we do not believe in the saints, and give them a tract or a Gospel instead.

"By their fruits ye shall know them." Has this sort of thing brought peace to the hearts of the Cubans? Consider the turmoil, fighting, selfish ambition, greed and bribery that goes on about us every day. Are Reglans any better for their day of celebration and so-called worship the sixteenth day of September?

# NEWSCASTINGS from AROUND *the* WORLD

INABELLE G. COLEMAN, Editorial Secretary, Foreign Mission Board

## Arrivals

*From Japan*—Dr. and Mrs. E. N. Walne have retired from their missionary endeavors in Japan and are now located at 1717 Oxford Street, Berkley, California.

Dr. and Mrs. Walne have given forty-two years of most faithful and efficient service for the Master in Japan. Thirty-one years ago Doctor Walne started the Baptist publication work for Japan. With his leaving, the Baptist Publication House at Shimonoseki, Japan, has no American missionary to carry on the work. It is all left in the hands of the Japanese Christians who are faithful and efficient. Yet, would that Southern Baptists could send out a fresh, highly trained young couple to head and direct this great work for intelligent, educated, reading Japan! More than ninety-nine per cent of the Japanese can read.

*From China*—Miss Hannah J. Plowden of Shanghai University, Shanghai, China, has arrived home on furlough and is now located at Kingstree, South Carolina.

Mrs. S. E. Stephens has arrived from Tsingtao, China, and will be located at Brownsville, Texas, during her furlough.

## Sailings

*To China*—Rev. and Mrs. S. J. Townshend sailed on December 15, 1934, on the *S. S. Empress of Japan* for Kweichow, China, where they will resume their evangelistic work after having spent their furlough in England and Canada.

## Reappointments

*To China*—At the regular meeting of the Foreign Mission Board on November 19, 1934, Rev. and Mrs. E. M. Bostick were reappointed to missionary service in China. They will be located at Wusih.

## Births

To Mr. and Mrs. L. O. Engelmann of Allende 30, Toluca, Mexico, was born a daughter, Jennie Alice, on October 12, 1934. Greetings to Jennie Alice!

## Restored

Because the Board understood that Rev. and Mrs. W. D. King, missionaries from China, were accepting other work, their names were included in the list of resigned missionaries accepted at the October annual meeting last fall. Since these plans did not materialize, these faithful missionaries are available for continued and faithful service. At the November meeting it was the pleasure of the Board to restore these missionaries to the active list of missionaries, doing deputation work in the homeland. Dr. and Mrs. King are located at Route 4, Little Rock, Arkansas.

## More New Books

*The Comforter*, by Dr. W. E. Denham, price \$1.25, from any State Baptist Book Store, will be off the press February 1, 1935. These 128 pages contain Dr. Denham's Vesper messages delivered on the Holy Spirit at the Sunset Services of Foreign Mission Week last summer. Every one who attended Foreign Mission Week will want copies. And those who did not have the privilege of hearing this series will also want this attractive little book that they may not miss the blessing of these marvelous messages!

*Little Children in Japan*, ten cents, and supplementing *Little Kin Chan*, by Converse, 50 cents, is ready for the leaders of primary groups. This little book of studies and suggestions may be secured from any State Baptist Book Store or from the Foreign Mission Board, Richmond, Virginia.

## An Error Corrected

In December's newscastings Mrs. Ben Thompson was presented as a proposed member of the Foreign Mission Board's Commission to South America in 1935 and her home state was given as South Carolina. This state was an error! Mrs. Thompson is the President of Woman's Missionary Union of Georgia.

## Missionary Movies

The many requests for information about missionary movies available from the Foreign Mission Board calls forth the following statement:

The Foreign Mission Board does not have a moving picture camera nor a projector. Would that it did! If the Board owned such a camera, Dr. Charles E. Maddry, the executive secretary, could be gleaming a store-house of visual missionary information as he journeys through the Orient this spring, surveying Southern Baptists' missionary work. But the Board owns no camera and the budget cannot be increased for any of these sorely needed extras until the debt is paid.

Neither does the Board own a projector for producing even the reels that are available.

But the Board does own two 400 feet reels portraying some of the work of the Seinan Jo Gakuin (Southwestern Girls' Academy) at Kokura, Japan. Mrs. C. K. Dozier, Southern Baptists' wise, alert, up-to-date missionary and counselor in Japan, sent this movie to the Board for Southern Baptists' use. The Board has been sending this reel far and near throughout the Southland, and will continue doing so upon request. The only expense to the borrowers is the return postage.

Several missionaries at home on furlough have splendid reels of their own, but the Board has no money with which to have duplicates made of these for distribution from the Board. Some day, perhaps, when the debt is paid, the missionary education possibilities for the Board will be enlarged to match these evident potentialities!

## ECHOES FROM OUR NEWEST MISSIONARIES

*Through the extra, over and above gifts from the 1933 Lottie Moon Offering and from friends of God, the Foreign Mission Board was able to send out eighteen new missionaries during the year, 1934, to fill emergency vacancies in the ever thinning line of missionaries in service in lands beyond the seas.*

*Cheerful, enthusiastic and consecrated are their messages to the friends back at home. These reactions and responses are indicative of the brightness of the promises of their possibilities for God in their mission fields. I. G. C.*

### Nigerian Notes—

"Going down to Lagos to meet Elizabeth Routh, Ruth Walden, and Christie Pool was nice. But coming back up country was better. Only three months before I was a stranger going into a strange country. This time all the way, I kept thinking, 'I am going home, home!' How good the people and things looked after being away a few days. The motherless babies were so glad to see me and I them. I had no idea that Africa and my particular spot of Africa had taken so large a part of my heart.

"Now Elizabeth and I are keeping house. Our cook speaks very little English so from necessity we are speaking some Yoruba."—*Kathleen Manley, Baptist Hospital, Ogbomoso, Africa.*

"You can't imagine what a thrill it was the morning we had breakfast in Abeokuta—after praying for years for the work in 'far-away Africa'—to hear Dr. Green pray 'and bless the work here in Nigeria.'

"Last Friday Kathleen and I went with Doctor Anders out to the Leper Colony. Somehow I felt that I was treading on sacred ground, for all around us were evidences of Dr. B. L. Lockett's work, of his faith and an-

swered prayers. They were all interested to know that it was Doctor Lockett's camera I had with me, and with which I was taking their pictures.

"I will send you soon some pictures of 'my' infant son—Ja ja Gordon—five days old today! His father, a Mohammedan from Ilorin, brought him in day before yesterday and left him here, saying that if the baby lived he would pay for him when he was grown. He is coming back next Wednesday and will, I think, agree to pay a small part of the expenses. Gordon is a husky little chap and has a good chance of living. He now weighs 6 lbs. 13 oz., having gained 2 ounces since he came here. 'Ja ja' means 'His mother died when he was born.'"—*Elizabeth Routh, Ogbomoso, Africa.*

### China Chats—

"Had a wonderful time seeing people and things in Shanghai. Doctor Williams and all the missionaries were more than kind. Miss Willie Kelly and those with her made me feel very welcome to their home.

"After eight days there I left, and saw a bit of Soochow, Chinkiang, and Yangchow, on the way.

"Just now I'm 'all set.' Tomorrow comes the 'go'—and the study of the Chinese language will have begun. Never could I tell you how very happy and how thankful I am for the privilege of studying here. There is so much here besides the language—and I'm looking forward to the extras."—*Elizabeth Hale, Peiping, China.*

"Today ends my first week. And again I'm unable to express the deep feeling of joy and gratitude for the privilege of being here. Behind the walls of these two schools and of this Soochow church, and back of their influence, I am conscious of real sacrifice, of the very giving of life which is almost too sacred to write about. My heart is full and my joy is great. The privilege of

*(Continued on page 30)*

# BAPTIST BROTHERHOOD

J. T. HENDERSON

## A QUESTION OF MOTIVE

MANY church members, in making their offerings, are prompted by no other motive than to assist in providing funds for the support of the local church and for the demands of the Kingdom in general. The church that meets its current bills promptly and provides a generous sum for the preaching of the gospel to others is to be highly commended. It enjoys high business rating in the community, is recognized as an effective spiritual agency at home, and enjoys the favor of the Saviour because it is obeying his last and great commission.

In addition to providing adequate support for the preaching of the gospel at home and abroad, the scriptural support of the Lord's work should also have a most wholesome influence upon the life of the giver.

In the first place, our investment is an effective agency of enlistment. The words of Jesus afford ample proof of this claim: "Where your treasure is there will your heart be also." The members who "bring their tithes into the storehouse every first day of the week" not only observe

the scriptural admonition, "Not forsaking the assembling of themselves together," but are likely to "abound in every good word and work." A church that has three hundred fifty-eight scriptural supporters will probably have three hundred fifty-eight boosters. If it has any knockers, a call on the treasurer will probably reveal the fact that they are investing little or none of their hard earned cash in the enterprises of the Kingdom.

The generous Christian not only becomes more interested in religious work, as he exercises the grace of giving, but he also grows spiritually. Our gifts are a substantial expression of our love, gratitude and homage; as these exalted sentiments are exercised, they grow stronger and that means spiritual development. These lofty sentiments are the very essence of Christianity; as they are cultivated, the result is spiritual enrichment and enlargement.

Jesus announced that the covetous Christian could never be rich spiritually. "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

## NEWS NOTES

## Bristol, Virginia

Sunday, November 18, had been set apart for a little recreation because of the strenuous weeks that had gone before. An invitation, however, came from Dr. J. E. Hicks, pastor of the First Baptist Church of Bristol, Virginia, to spend that day with his church. This invitation was very attractive for different reasons: first, Bristol had been our home for eleven years and our membership had been, for that period, in the First Baptist Church of that city; second, both Dr. and Mrs. J. E. Hicks were former students and friends of long standing; third, this visit would give an opportunity to look in on Virginia Intermont College, with which we had been connected for eleven years. This institution, under President Noffsinger, has continued to advance in every respect during the depression: is free of debt, has magnificent buildings and equipment, a growing endowment, and the largest student body in its history.

It was also a great privilege to meet Prof. Roy C. Brown of this institution, who is doing a memorable work among the men of the Lebanon Association. In connection with the Executive Committee, he is making a strenuous effort to induce all the churches to install scriptural support. He means at an early date to lead in the organization of an Associational Brotherhood.

Between 10 A.M. and 3:15 P.M. the Secretary spoke three times: first, to a joint meeting of the adult classes, numbering nearly three hundred, on "The Scriptural Plan of Kingdom Support"; second, a talk at 11 A.M. on "The Sacrificial Spirit in our Religion"; third, to a joint meeting of about one hundred deacons, representing five churches of the city on "The Office of Deacon."

## California, Missouri

On November 21, we arrived at California, Missouri, 150 miles west of St. Louis, to participate in a Stewardship campaign of the Concord Association. This campaign began on Sunday, November 18, and closed on the Sunday following.

It was under the immediate direction of Rev. Blount F. Davidson, district missionary. In addition to the General Secretary, the visiting speakers were Prof. R. S. Douglass,

Brotherhood secretary; Mrs. Jno. F. Vines, Kansas City; and Rev. Seaford Bill Eubanks, William Jewell College. In addition to these there were a number of valuable local helpers, prominent among whom were Rev. W. B. McGraw of California, Missouri, and Rev. Paul Weber of Jefferson City. Each evening there were two class periods in the First Baptist Church of California, with an inspirational period between; during the day some six speakers visited two and three churches and stressed Stewardship and systematic support. Every one of the thirty-four churches was touched by this campaign.

Missionary Davidson is perhaps doing the most intensive and thorough enlistment work that we have seen anywhere in all the South; he has had three objectives during the year: first, to enable every church that was in debt to pay it off; second, to hold a revival in every church; third, to induce every church to adopt a worthy budget and to install scriptural giving.

## Durham, North Carolina

Beginning with the last day of November, we spent three days with the First Baptist Church of Durham, North Carolina, assisting them in the matter of providing for their budget for next year.

Durham is a growing city of about sixty thousand inhabitants; it has nine Baptist churches, representing about 47 per cent of the membership of the evangelical churches in the city.

On Sunday morning we spoke to a joint meeting of the Adult classes of the Sunday School on "The Scriptural Plan of Supporting the Lord's Work"; there were perhaps 275 in attendance. Following the address of the Secretary at 11 A.M., pledge cards were distributed and the response appeared to be about unanimous.

Pastor Knight and his Finance Committee mean to see that every member of the church shall be given an urgent opportunity to share in the support of their church.

This church has a very large and attractive new building, on which rested a considerable debt, secured by the personal endorsement of several laymen. Pastor Knight considered the situation rather serious and conducted a quiet but intensive campaign, which resulted in raising \$50,000 cash to apply on this obligation. This relieved the laymen of their

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personal endorsement and brought a new spirit of hope to the membership. The church so greatly appreciated the remarkable success of the pastor in this Herculean task, that they passed a strong and unanimous resolution of commendation, had it beautifully engraved and framed, and presented him two copies, one for his study and the other for his home.

Dr. Knight has a number of very strong and capable laymen and plans the organization of a Brotherhood in the near future.

## Tampa, Florida

This invitation came from the Tampa Deacons' Association, of which Deacon H. C. Johnson of the Bay Shore Baptist Church, is president.

It was a request to conduct a class study for five evenings, based on the book, *The Office of Deacon*; we could accept for only three evenings and this called for a readjustment of dates.

This was the occasion of the Annual Conference Week for Tampa Deacons and was held in the Riverside Baptist Church, of which Dr. G. H. Crutcher is the popular pastor. Dr. A. E. Berry and the Program Committee, of which he was chairman had provided for two class periods each evening, with music and refreshments between and followed by an inspirational address.

The deacons invited the women to attend; for the five evenings, Dr. C. M. Brittain, state secretary, conducted a class composed chiefly of women in the study of *Missions in the Bible*; for the two evenings prior to our arrival, Rev. B. A. Roth, a converted Jew and pastor at Wauchula, conducted conferences on "The Layman and Evangelism," also delivered a striking lecture on his conversion to Christianity. Secretary Brittain delivered two practical and forceful addresses on "An Efficient Church."

The General Secretary conducted a class study for five periods and  
(Continued on page 31)

## ECHOES FROM OUR NEWEST MISSIONARIES

(Continued from page 28)

being in this station, of having contact with these missionaries, of preparing not only to teach these Chinese girls English, but also to bring them into personal acquaintance with the great Teacher is the greatest experience and challenge which has ever come to me. How I do thank Southern Baptist and especially W.M.U. for making it possible."—*Helen Yates, Soochow, China.*

Japan Journal—

"She sat opposite me in the third-class train. Her teeth were blackened; her face was wrinkled; just an old heathen woman, some would say. She looked at her watch. I noticed it was nine o'clock. Time for her morning prayer evidently. For she very deliberately turned around, her back to me, her face to the East, and her heart toward the temple at Ise. Sitting on her feet in proper Japanese fashion, hands on her knees and head bowed, she closed her eyes in prayer. I moved so I could see her fast-moving lips and her earnest face. As her prayer increased in intensity it became audible. It was more than 'vain repetitions,' I thought.

"Five minutes or more had passed. Her lips moved slowly, then were still again. With one more low bow toward the East, she opened her eyes and turned back around to face the aisle. The other passengers in the section had gone on smoking, reading, and eating, I think. I had not noticed them.

"As politely as I could I congratulated the woman on her devotion, for with Paul I could say, 'I see you are very religious.' I asked her to whom she was praying and for what? 'To Amaterasu, the Sun Goddess,' she told me; 'every morning and every evening at nine. First I call her sacred name several times; then I pray for my country, my family, and my friends. Last I pray for myself. I asked for just a little, because there was so much to ask for others.'

"What a wonderful Christian the old lady would make, I thought. I told her so. She smiled and thanked me. Maybe some day, God grant! And what fine Christians we would be if only we prayed as earnestly to the only true God, our Heavenly Father, first for our country, family, and friends, and last for ourselves! For us Christians our country is the Kingdom of God, our family includes all of God's children, our friends are all for whom Christ died."—*Hermon Ray, Tokyo, Japan.*

"In Kyoto as I was leaving a famous temple, a pilgrim came up the hill and took a position before the temple building, ragged and dusty from the many days of his pilgrimage. He clasped his hands and lifted an expressionless face toward the temple as he began the rapid, half-muttered, half-chanted prayer. Perhaps he understood the words that had been taught him; perhaps they were of an ancient language that only the scholars among the priests could understand, but certainly here was one who felt his need of a Power higher than man.

"In Fukuoka I saw a worshiper go up to a shrine and clap his hands sharply several times. He was trying to get the attention of the spirits of the shrine, who, like Baal on Carmel, might be asleep, or on a journey, or engaged in con-

versation or pursuit, or careless of the need of the devotee.

"Just off the campus of Seinan Gakuin there is a little Fox shrine whose approach is almost a continuous covered passageway formed by the arches of the *torii* erected by devotees who thought to gain favor by such a gift.

"In a park of Hakata, twin-city of Fukuoka, there is a colossal statue of Nichiren, 'The Luther of Japan,' founder of the Nichiren sect of Buddhists. The statue is wonderfully well done; the bronze folds of the gown are almost ready to float in the breeze, the delicate setting for a kindly face. The towering figure is visible for great distances, a monument to the interest of the Japanese people in spiritual things. Around the base of the statue are bas-relief panels depicting the life of Nichiren, in which the figure of the reformer is worn smooth by superstitious fingers seeking magical power in his image.

"I am finding that it is not wholly impossible to get into action and usefulness here without a speaking knowledge of Japanese. Friday morning, after one day in Fukuoka, I spoke to the middle-school boys of Seinan Gakuin at chapel with Mr. Sasaki, dean of the middle school, interpreting, and on Saturday to the college boys through the interpretation of Mr. Tabuchi, an English teacher. I tried to tell them why it was I had come to Japan, speaking of the need of every life for Christ, for the importance of a Christian Japan to the world, and of my own consciousness of the presence and leadership of Christ.

"On Saturday morning I was asked to lead an English Bible class, and on Sunday morning another. Many of the boys could not understand all of my English, of course, but they listened intently. Most of them are not Christians, and I understand that several are very much interested. One of them, who some of his friends hope will become a Christian this year, has spent several years in America, as his parents thought that an American education would make him a more effective Buddhist priest. He sat by me during the morning worship and put the sermon outline into English so that I could follow it.

"On Sunday evening I took the twenty-minute walk to a community of the butcher and tanner class, who are practically outcasts because they deal with dead bodies, to join a university student and Miss Elizabeth Watkins, an independent missionary, in a service principally for the children, for whom Miss Watkins conducts a kindergarten.

"It was a small building, but there were crowded in and around the little room more than a hundred people, nearly all of them children. They had songs to sing, but for the most of the time Friend Flute sang to them, and they liked him. Then I played 'Jesus, Saviour, Pilot Me,' and talked to them about the ocean that they see every day, and the reefs and shallows of life, and the need for a Pilot.

"But an interpreter is always an 'interrupter,' who not only breaks into the speaker's train of thought in a disastrous way, but also smashes his grip on the audience and hinders the mutual understanding. The most effective missionary will be one who can speak to the people clearly in their own language, and enter deeply into their life and thought. For that reason I plan to spend my first year in Tokyo in a language school without getting deeply into the mission work until I have gotten well started in my study of the language. Delaying the active work now will mean doing it more effectively later."—*W. Maxfield Garrett, Tokyo, Japan.*

**BAPTIST BROTHERHOOD**

**NEWS NOTES**

*(Continued from page 29)*

made three addresses. One deacon, eighty-six years of age, was present at every session.

The growing sense of responsibility among deacons is the prophecy of a better day in our churches.

Pastor Crosswy of the First Baptist Church of Lakeland, with four of his deacons, drove over one evening, a distance of thirty miles.

It was a matter of deep regret that Dr. Duke was kept away by illness.

**Atlanta, Georgia**

On our return from Tampa, in response to the invitation of Dr. Louie D. Newton, pastor, we stopped off in Atlanta for services Saturday evening, December 8, and for Sunday morning following, with the Druid Hills Baptist Church. The canvassers had already made a fine beginning in providing for the 1935 budget, but the pastor and deacons were exceedingly anxious that the "round-up" should be thorough and effective.

A banquet was arranged for 6 P.M. Saturday and the fifty-five teams of two men each, together with a number of reserves, were invited. About one hundred thirty men were present, including the reserves. All the fifty-five teams were represented, fifty-three of them by both members. Who ever heard of such a record for Saturday night?

With a blackboard outline, the Secretary spoke for about forty minutes on the Scriptural Plan of Supporting the Kingdom, and offered suggestions for making the canvass effective. He was very much cheered, when some zealous men told him they had decided to double their pledge. We were also informed that on a former visit, a brother decided to tithe; he had been giving irregularly and in small sums, but is now putting \$40 on the plate every Sunday. A decision to tithe usually means a large advance both in liberality and spirituality.

This church has 3,100 members, is thoroughly harmonious, and responds in a most loyal way to the leadership of the pastor. All their obligations for the current year are being paid in full as they fall due, and people

are accepting the Saviour and coming into the church almost every Sunday. The congregation on Sunday morning was large and sympathetic.

**Danville, Virginia**

The last service for this report was rendered with the six Baptist churches of Danville, Virginia. The objective, as indicated by Dr. J. M. Shelburne, pastor of the First Baptist Church, through whom the invitation was extended, was three-fold: first, the launching of a Brotherhood in his church; second, a study of the qualifications and duties of the Deacon; third, to stimulate the canvassers of the several churches to persevere in the campaign, already well under way, until the sense of personal obligation to support their church should be

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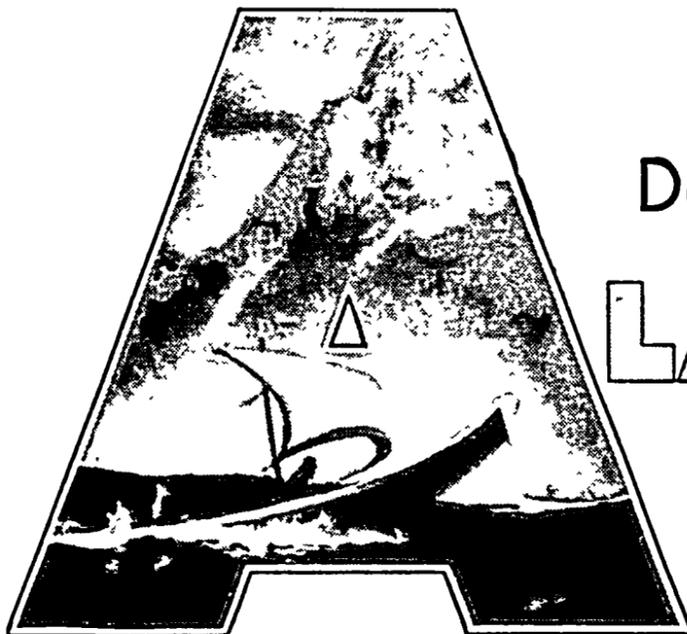
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brought to bear on the consciences of all the members in a forceful manner.

At the close of a talk on "Men and the Kingdom" in connection with a banquet, attended by some fifty-five representative men of the First Baptist Church, they expressed their desire for a Brotherhood by a rising vote. A committee was appointed to draft a constitution and nominate officers; this committee reported Sunday evening and the organization was launched.

There is a fine spirit among the six churches of Danville and the pastors and deacons of the different churches in goodly numbers attended the conferences on the Deacon and Scriptural Finance.

We had the opportunity of speaking for the Keen Street Church at 11 A.M. on December 16, of which Rev. Jesse R. Hite is the capable pastor. This is a young church, aggressive and prosperous, and gives promise of continuous and substantial growth.

On June 28, 1934, the First Baptist Church was one hundred years old; beginning with Sunday, June 24, the church gave five days to a formal and interesting celebration of this event.

A very attractive book, historical

and finely illustrated, together with the Centennial Program, was published. The following statement concerning Dr. J. M. Shelburne, who has been pastor for thirteen years, appears in this publication:

"Dr. Shelburne has rendered notable service to his church, to the community of Danville, and to the district and general associations."

#### Correction

In the Brotherhood Department of the December issue we stated that the First Church of Murray, Kentucky, for a period supported the Amazon Valley Faith Mission; we learn from Pastor Skinner that this statement is not accurate and we are glad to make the correction. We had been misinformed.

#### Hundred Thousand Club

It is hoped that the laymen will be on the lookout for articles in their denominational papers regarding this emergency effort. Write for a tract issued by the Brotherhood, stressing the significance of this movement.

Will not the men unite with this Club in large numbers and then do their utmost to induce other laymen to join this elect company? It has already demonstrated its value: it has inspired hope with our people and strengthened confidence with our creditors.

#### Programs

The men of the Brotherhoods will please bear in mind that our office is prepared to furnish Quarterlies of Programs for the Brotherhoods that meet weekly, and Annuals of Programs for those that meet monthly; each of these booklets sells for 10 cents. We are glad to report that applications for these programs are coming daily.

\* \* \*

"Heed we the Steward's call,  
Work, brethren, work:  
There's room enough for all;  
Work, brethren, work.  
This vineyard of the Lord  
Constant labor will afford;  
He will your work reward;  
Work, brethren, work."

\* \* \*

"For that wide-open avenue of  
prayer,  
All radiant with Thy glorious promises,  
We thank Thee, Lord!"

## OUR EXCHANGES

THE home of John Calvin in Noyon, France, where he was born in 1509, was destroyed during the war. Through gifts from Presbyterian churches in the United States, the house has been reconstructed and made into a Calvin museum. One room has been converted into a small chapel; another is now a library of Protestant history. The house is filled with relics of the great reformer, manuscripts, first editions of his books, objects of daily use, and numerous letters. This zeal for preserving places of historic religious interest could well be emulated by Baptists. We have not been noted for concern in preserving important and valuable records, documents, and other relics related to our denominational history. The financial needs of the American Baptist Historical Society testify to that.—*Missions*.

THE Miracle at the Dead Sea—Our readers may recall a brief but interesting article on the Dead Sea which appeared in our July issue. But now we have read a monograph on the subject by P. N. Sigler, of Dayton, Ohio, aptly entitled the "Resurrection of the Dead Sea," giving further details of a thrilling kind. This "most precious body of water in the world" has attracted intermittent attention from scientific men for twenty centuries, but no serious attempt to investigate its commercial possibilities was ever made until the British mandate was established over Palestine after the war. Since that time, however, discoveries have shown that the various chlorides of its deposit—potassium, magnesium, sodium, and calcium, are simply unlimited in quantity, with a possible value running into thousands of billions of dollars, representing a wealth exceeding the combined wealth of all the nations as our author says, and making Palestine the richest land in the world! Thus is God fulfilling his Word under our very eyes, blind to it as so many of us are.—*Moody Bible Institute Monthly*.

\* \* \*

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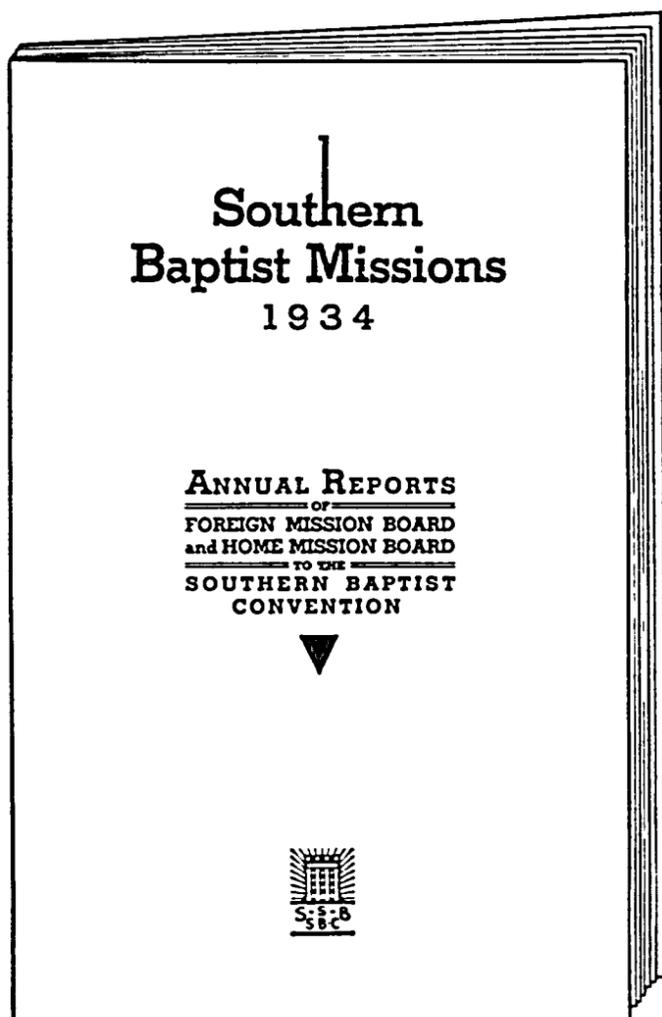
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(West Indian Work)

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