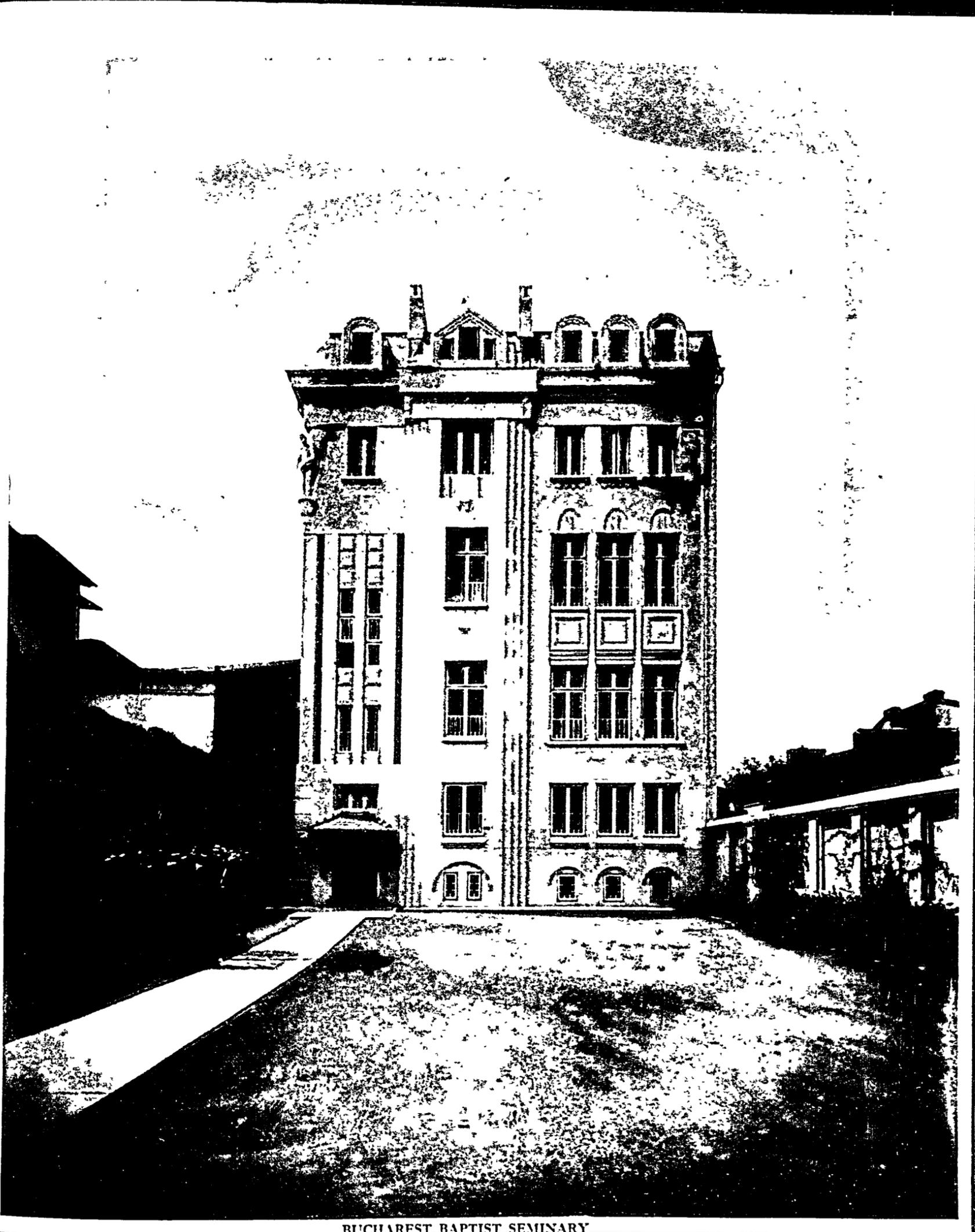


# HOME AND FOREIGN FIELDS



RICHMOND BAPTIST SEMINARY

MARCH 1932

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# HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, Editor

Nashville, Tenn.

MARCH, 1935

Volume 19 - No. 3



*Making mattresses for Bessarabian Baptist Convention delegates.  
"Happy is that people whose God is the Lord"*

## What Can We Do to Make You Happy?

*Missionary W. E. Craighcad, Cernovitz, Roumania*

ON one of the "Golden State" highways there stands a hotel, which employs the above question as means of advertisement. It occupies a conspicuous place on the hotel's letter-head, and under it is drawn a line representing this highway, with circles to mark the extremities and also the location of the hotel halfway between. At first glance this caption is alluring, but here lurks grave disappointment; for no hotel nor any other human agency can give man happiness.

Once the writer was located for religious purposes in a large Y.M.C.A. hotel, which had all the modern conveniences; nevertheless, some were there who tried to commit suicide and others admitted that they were miserable. The word "happy" belongs to the Christian golden state in Christ, and is found only upon the narrow highway to Golgotha. The Bible gives many examples of and recipes for happiness, namely, "Happy is that people, . . . whose God is the Lord"; "happy is the man that findeth wisdom," (the wisdom that makes one happy is concealed in the Babe of Bethlehem and revealed only to those who come unto him as a little child.) The men and servants of Solomon were happy. Christian children bring happiness. Reproaches and suffering for righteousness or Christ's sake bring happiness. "If you know these things, happy are you if you do them."

God's highway is "the way of holiness" (Isaiah 55: 8). If we were to imagine a highway stretching all the way from Siberia to America, the middle point would approximately be Bessarabia, Roumania. In a sense our Bessarabian Baptist churches may be thought of as spiritual sanato-

riums, or hotels, in which 10,000 sin-sick souls have found peace and comfort since the World War.

Now, what are these churches doing to make men happy? First of all, they are preaching the gospel, and, of course, happiness is one of the by-products. Converts become members only after producing some fruits of repentance. Members who persist in open sin are, after repeated admonition, excluded. Some of our churches are teaching that "to owe no man anything" is another law of happiness. Therefore, one who indulges in excessive borrowing is liable to be put under discipline or even excluded. Repeated efforts are made to show that properly trained children are conducive to happiness. Still other factors in attaining satisfaction in the Lord's work are the study and propagation of God's Word. It is evident that our Bessarabian brethren believe that Bible study is a means of reaching the "golden state," by their acceptance of the kind invitation of Dr. Everett Gill to spend the first month of 1935 at the seminary in Bucharest. (See cover picture.) Among the "these things" referred to by Jesus, the Bessarabian brethren last year included the foreign missionary aspect in their activities by contributing half of the support of a native worker in Africa.

The fact that much more than was required was collected by voluntary offerings indicates the enthusiasm in which they have entered into this line of work. Furthermore, the recent annual convention expressed the desire to have their missionary in Africa visit Bessarabia next year, and offered to pay half the expenses of such a trip.

*(Continued on page 6)*

# The Lord Has Done Great Things

*R. S. Jones, Field Representative, Foreign Mission Board, Richmond, Virginia*

AS we enter the New Year and review the work of the past twelve months, we thank God for the victories won and for the hopeful outlook for 1935.

The past year has been outstanding in that it proved to be the time when the retreat of past years was checked and an advance was registered. For years receipts for Southwide causes had declined in an alarming manner. Much concern for our mission and benevolent work was felt by all of those who were informed as to the true state of affairs.

In our foreign mission work the condition was tragic. In order to balance the budget as ordered by the Southern Baptist Convention, it was necessary to cut the appropriations from \$2,272,197 to \$600,630. The missionary force was reduced from 544 to 378. This represents the reduction made in all phases of the work of the Board. It looked as if some fields would have to be abandoned that the work on other fields might continue.

In December, 1933, God heard the prayers of his children. The tide of battle was turned and an advance was made that has continued during the past year.

In the Lottie Moon campaign in 1933 our women prayed as they had never prayed before, and then they gave as they had prayed. With a goal of \$135,000, they gave \$173,000 and the victory was won—but it was won as it is always won in the spiritual realm—by prayer. Many of our pastors, realizing the serious condition of our mission work, heeded the exhortation of Paul, "Help those women which labor with me in the gospel," by calling for a love offering from the entire membership of the church, thus helping to press the battle. With the over and above of this love offering, provision was made for the first group of missionaries to be sent out in eight years to fill tragic emergencies.

This victory gave new hope and courage to our people, and in December, 1933, a gain of \$19,000 was seen in the regular receipts of the Foreign Mission Board. This proved to be the turning point in the work of the Board and each month of the past year has seen a fine increase over the corresponding month of the preceding year. This resulted in an increase of \$220,000 for 1934 over 1933. The increase in Co-operative Program receipts for 1934 was \$53,615.37, whereas the Board received \$83,500 less in 1933 than in 1932 from the Co-operative Program. It brings joy to the hearts of Southern Baptists that this retreat of past years has been checked and an advance as shown above has been made; we are now marching under the thrill of achievement.

God's hand was never more clearly seen in all of the history of the Board than during the past twelve months. Every emergency has been met as it came; many times in a miraculous way by an unsolicited gift from a church or a friend.

The success of the Hundred Thousand Club has been encouraging. The Foreign Mission Board has received more than \$60,000 from this source. The bankers who hold our notes are in a better frame of mind and are confident that they will receive their money in full. This movement has done much to restore hope in the hearts

of Southern Baptists. They see now that our debts can be and are being paid.

We came to the end of the year (1934) with a balanced budget, no longer groping in the dark as in past years. It is true that the budget was balanced at the cost of the work on our several fields, but the work is being held together and a brighter day is dawning. "The Lord hath done great things for us; whereof we are glad" (Psalms 126: 3).

As we rejoice over the victories of the past year we are made to wonder what 1935 holds for us. The dire need of the re-enforcements on our mission fields is known to all, but the advance cannot be made until our debt is paid or is materially reduced. The Board voted in the meeting in October that the number of missionaries should not exceed 400 until the debt is paid or ceases to be burdensome. If the same spirit of prayer and giving that prevailed during 1934 continues during the New Year, our debt will be reduced to such an extent that we can begin to plan to meet more of these emergencies and relieve the widening gap in all our foreign mission work. God grant that this may be realized. The Lord has led us hitherto, in his strength let us go on from victory unto victory!

## "AND A LITTLE CHILD SHALL LEAD THEM"

*Missionary J. E. Lingerfelt, Campos, Brazil*

MY father is a Christian now and he would not lie," said Moreninha to me one day recently.

There is an interesting story back of this little girl and these significant words. She came to the D.V.B.S. here in the school last year. Never before had she been to a religious service except to mass a few times. She liked the little songs and scripture verses she learned. At home she sang for her father and mother, "Everybody ought to love Jesus," and recited scripture verses. They became interested in what the child was learning and decided to visit the school. At night we were having services with Doctor Enete doing the preaching. The father accepted Christ and wished to be baptized, but there were things in the way; he drank, gambled, and smoked. The church asked that he wait until we could be more sure that he had left all these things. A month later the father returned and again asked for baptism. Persons who knew him testified that he was a changed man. He had not drunk, gambled, or smoked during the month. He was accepted by the church and has been giving a good testimony by his life of the power of the blood of Jesus.

Again we see the eternal truth of the prophecy, "And a little child shall lead them."

\* \* \*

Do not tell me that the age has gone when God talks to man: it has not. But the age has largely gone when man listens to God.—*G. Campbell Morgan.*

\* \* \*

Guide, guard and govern us even unto the end, that none of us may fail to lay hold upon the immortal life.—*George Dawson.*

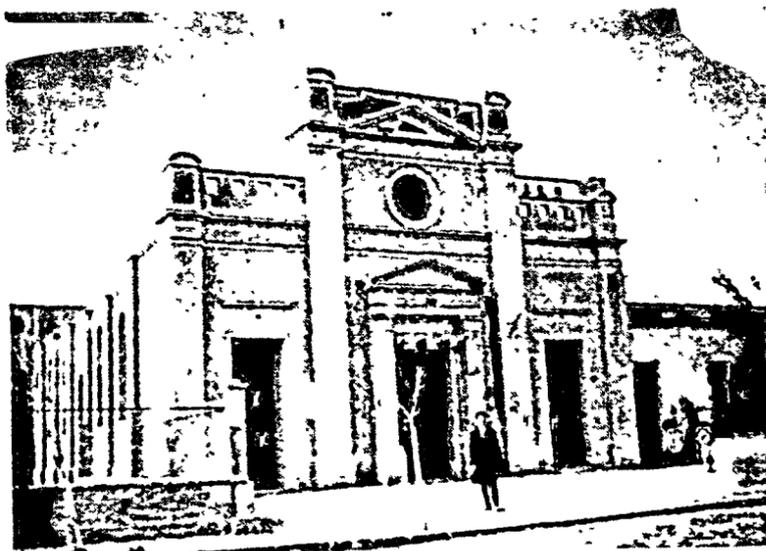
# The Andes District of the Argentine Mission

*Missionary Daisy Cate Fowler, Mendoza, Argentina*



*On the left—Pastor Martinez stands beside the Baptist Church of Caucete, San Juan, Argentina, which was erected by members without help, except from the missionary of the district*

*Contrast the "joy experienced in the little adobe chapel" with the "pomp and artificial glory found in the handsome structure near by"*



*Catholic Church, Caucete, San Juan, Argentina*

ONE year ago today (November 14, 1934) this important district was left without a missionary, as the one who had served there for more than seventeen years was called to his reward.

The native pastors and churches were as sheep without a shepherd, for they had learned to depend on their missionary as a father, not only in church matters but also in their own private affairs. No night was too cold or dark, or fatigue of body too great that he refused to lend a hand to aid those who called on him.

At the time, I was an invalid and unable to do any active work, but I was there and could encourage and counsel with the pastors and workers. Though the Foreign Mission Board and the friends of the mission urged me to return to the States at once I could not bring myself to do so until some one came to take up the responsibilities that only a missionary can carry. My most important duty was prayer that God would send some one to take the place of the one who had fallen under the load. The door seemed closed, as all the missionaries on the field were busy in other districts, but God can work when to us the situation seems impossible. And so he did in this instance.

Just when it seemed that the mother church of the district was on the verge of dissolving, news came that Brother and Mrs. J. C. Quarles, who had been detained at home for more than two years, had offered themselves for the difficult situation. No one will ever know the joy which came to the lone missionary and the native Christians when this news reached us. From that day the clouds began to roll away and the sky of hope and joy returned.

On the first of April the workers arrived, and from the first day we felt that the right ones had come to the Andes district, with headquarters in Mendoza. Now there are nine churches in the district, with the missionary and three native pastors to care for the work. All the churches have made good advances in contributions toward the pas-

tors' support during the past two years, notwithstanding these have been the worst years that our people have been called on to experience because of failure of crops and scarcity of work.

In the Province of San Juan the work has suffered perhaps more on account of the depression than in any other part of the Argentine mission, as well as for lack of workers, but again prayer was answered—not as we had expected, but as always, in a much better way.

One of our seminary students, who was just beginning his last year of preparation was taken ill and ordered by his doctor to give up all studying and go to a drier climate. This was difficult, as he had no means of support and no one to depend on for help. But by the kindness of friends he came seven hundred miles to us, away there in Mendoza, to rest and breathe that wonderful air that is to be found nowhere else in Argentina. Again through the goodness of friends he was able to take treatment from a reliable doctor, and with good food and rest was in a few months restored to his former health.

Then we were brought to see he was sent to fill the great need of a worker in the province of San Juan. It was not advisable for him to return to Buenos Aires on account of the climate, so without promise of support he undertook the task. God has blessed his efforts and he is happy in the work, though his salary has been barely sufficient to supply his food.

It would be difficult for me to make the readers of this article understand just how poor the members of the four churches he was called on to pastor are, except to compare them to the churches of Macedonia, "How that in a great trial of affliction the abundance of their joy and the deep poverty abounded unto the riches of their liberality." They were willing.

Most of the members of one of the churches being without work decided to put them up a small chapel.

*(Continued on page 6)*

## HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

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MARCH, 1935

No. 3

## EDITORIALS

## FOLLOWING UP THE ADVANCE

FOR the first time in many years the hearts of all interested in missions are singing for joy because of multiplying evidences of prayers answered and labors rewarded. It has been a long, black night, but the morning is breaking gloriously. Overburdened missionaries are taking fresh courage, secretaries and other leaders sound only the optimistic note, the more or less discouraging atmosphere of many of our churches is lifting before the enthusiastic spirits of heartened worshippers; everywhere our people are praising God for his goodness and thanking him for the leadership of his Spirit in the hearts of men. During 1934 the Foreign Mission Board received from the Co-operative Program every month a larger sum than came in for that month the year before. The Lottie Moon Offering for 1933 broke all records and really broke the cloud over foreign missions. With an enlarged quota of \$150,000 for 1934, the latest returns show some \$205,000 given through the Lottie Moon Offering of 1934, or an increase of more than \$25,000 over 1933. There is no way at all of stating correctly the importance of such love, such liberality, such sacrifice as are represented in these large sums. Clearly this advance points the way to genuine recovery in foreign missions. Along with these good tidings comes the news of the sale of our property in Rome to the Mussolini government at a sizable sum, all of which will be applied to the debt on foreign missions, reducing that debt to little more than \$600,000. Of course, that is a big debt but it is so much smaller than two million dollars that we rejoice in the prospect of the early lifting of this heavy burden upon our mission work. The hour has struck; to fail to

follow up the advantages opened would be to add stupidity to unworthiness.

## EXPECTED INCREASES

Without great effort on the part of any one it is reasonable to expect additional gains in contributions throughout our territory. The faithful supporters of missions are going to increase their offerings just as rapidly as their resources make it possible. Some day, some one who is capable is going to write a beautiful brochure in appreciation of the consecrated men and women among us whose love for Jesus and devotion to missions through the years have, humanly speaking, made possible the success of the missionary enterprise. Such a pamphlet, fragrant with highest loyalties and deepest sacrifice, will quicken the spirits of our people as no other human document can. We hope that some one whose chief ambition in authorship is to render real service has this task in mind. If we mistake not, rich material for such sketches is to be found among contemporary servants of Jesus, whose one passion is to advance the cause of the Master at any cost to themselves. It is difficult to say who has suffered more in these lean years, the handicapped missionary longing for re-enforcements or the consecrated Christian whose depleted finances made it necessary for him to stand by and see the cause suffer while he was powerless to help. As the pressure of reduced incomes relaxes ever so little, it will be registered in the enlarging gifts of the faithful to world evangelization. We have no means of estimating the gains through these normal channels; but they will be considerable.

## OUR UNWORKED MINE

The great deposit of material for missionary advance lies in the unworked mine of the membership of our churches. This mine has long since been discovered and staked-out, it must now be developed. We claim no knowledge of actual conditions, but our experience prompts the statement that supporters of missions number less than one-third of the members of the churches. In fact, pastors tell us that they would be happy if they could count on as many as one-third of their members for any kind of activity in church work. Obviously, here are the resources that must be made productive. No church is truly functioning until every member has found his place in kingdom service.

In this number of non-missionary Baptists are thousands of good church members. They love their churches, attend their services, and contribute to local expenses. To them foreign missions has never made an effective appeal. These need light; they are willing to walk in the light if shown the way. The presence of such in any church is a challenge to round them up, to give them missionary information, to pray with them concerning their stewardship of the gospel and of the means of giving the gospel to the world. To reach this stratum of our unworked mine requires comparatively shallow mining which promises cumulative resources as the work proceeds.

The second layer is a bit deeper and contains the occasional church member,—the fellow who attends the services of the church only on stated occasions some two or three times a year. Of course, such a member knows nothing about the church and has no conscious interest in the work of the kingdom; but the fact that he is present even semi-occasionally is evidence of possible interest and challenge to full enlistment. This kind of mining involves much labor and patience, but we know in advance that the wealth is there and will appear in response to the proper effort.

The deepest of the deposits in this unworked mine is that of the unenlisted members. These make up more than half of the membership of our churches. Many leaders have already said in effect that, by the law of diminishing returns, mining in this stratum will not justify the expense. These leaders advocate the revision of church rolls and the dropping of all members who are not sufficiently interested in the work of the church to attend some of its services. Well, that is one way to solve the problem of unenlistment,—just strike from the roll all members who are unenlisted and the result is a church of enlisted members only. Simple, isn't it? It reminds us of the suggestion that lawlessness can be abolished by repealing all laws. Of course, the proper thing to do is to recognize the potential value and real need of this great mass of church members. They must catch again the joys of salvation; their hearts must be warmed, their minds must be aroused, their spirits must be quickened, their abilities must be challenged. This is deep, laborious mining, requiring infinite patience and skill, but the deposit is staked-out and the result cannot be uncertain.

#### FRESH RECRUITS

In our efforts to vitalize the forces of our local churches, of course we are not forgetting our supreme business, the winning of the lost to Christ. Most any experienced worker will say that the chief obstacle to the winning of the lost is the spiritual poverty of church members. Therefore, every effort to enrich the spiritual life of the churches is really an effort in behalf of evangelization; an intelligent, consecrated, sacrificial missionary church cannot but draw men to Christ. Hand in hand go these great movements of the day: they are both supplementary and complementary. As men are enlisted they become interested in the salvation of their fellows, as men are won to Christ the missionary temperature of the church rises. Of course, the accession of any one, regardless of the method, to the membership of a church is an invitation to the membership to show him how to take his place in the ranks of loyal workers.

In these brief paragraphs we have been trying to say that the practical way out and on for Southern Baptists is through the spiritual cultivation of the members of our churches and the addition of the saved to our membership. There is nothing particularly new in the suggestion, but there is ample room for its adoption, and no

church need wait on any other church to begin.

#### LEADERS IN THE ADVANCE

In such an intensive operation as indicated above, there is only one person who can direct the work and that is the pastor. He ought to be the busiest man in the church, but it is just too bad if he is too busy to "shepherd my sheep." No matter how large the employed staff or how efficient the volunteer force, there is no way by which any one can take the pastor's place in a Baptist church. The nature of his position causes the people to look to him for leadership. Of course, he cannot do all of the work, but with his soul afire for a lost world and his heart breaking for the usefulness of his own members he can lead all of his enlisted members in a regular campaign for the hearts and lives of their brethren. Agonizing prayer, tireless efforts, Christlike compassion and patience will be required in a movement of this kind; but the results will be glorious beyond anybody's ability to compute. Think of every church in our Convention one hundred per cent efficient in its happy loyalty to the Master's work! The local pastor has the privilege of saying that by the help of God his church or churches shall take their places in this great forward movement.

#### INDIVIDUAL PARTICIPATION

The opportunity for personal participation in such a forward movement is almost exciting. Now is the time for every friend of missions to "stand by" in the fullest sense of that phrase; at no point must interest be permitted to slack. Offerings must be made with ever increasing cheerfulness and liberality; prayers of rejoicing and of intercession must continue to go up to the Source of missionary inspiration; intelligent appreciation of the program and progress of missions must be maintained through systematic reading and study; by all possible contacts missionaries must be assured of sympathetic co-operation and support; in every move the desire to know and to follow the will of Christ must be apparent. Never was higher premium put on faithful individual witnessing.

#### A PERSONAL WORD

**I**N connection with HOME AND FOREIGN FIELDS we have only one ambition, and that is that our magazine shall promote the cause of missions everywhere. We are no less interested in New Mexico than in China; we would make the magazine to serve all missionary interests. Naturally, we are aware that its possible influence will be conditioned on the extent of its circulation. Therefore, we urge our friends to give us their assistance in promoting the magazine among the people. We have no paid agents, no one whose business it is to solicit subscriptions, but we do offer a cash discount of twenty-five per cent on clubs of five or more new subscribers. We are grateful for the splendid interest that many of our friends are showing in our work and we shall continue to do our best to try to deserve the prayers and support of all who love the mission cause.

## THE ANDES DISTRICT

(Continued from page 3)

They made and cut the adobes, did all the work and furnished a small but comfortable building, without a cent of help, except from the missionary of the district. Not a happier group could have been found the day the humble chapel was dedicated to the service of God whom they love and worship.

Just a short distance from this little mud structure stands the Catholic church with all its modern architecture, built of brick and the best of all material. But would we exchange the joy we find in our poor little adobe chapel for all the pomp and artificial glory that is found in the handsome structure just across the way? No; a thousand times NO! But, it does influence the public, and they say, "Is THAT what Southern Baptists are doing for us?" Naturally they judge our churches here in the homeland by what we are having to build there. I wonder what Jesus would say?

Below is given a part of a letter from Mrs. Quarles, which I received a few days ago, telling of a recent trip to this same place where she visited three of the churches:

The weather was cold and cloudy and very windy. The pastor (the young man mentioned above) made the trip with me, which certainly was fortunate for me, for we missed the bus in Caucete because we were misinformed as to the time of leaving. We finally had to go in a truck, reaching Algarroba at 4 P.M. instead of noon. The road was dreadful, rocky and rough as could be, with dust at least a foot deep. As you know a truck is not the most comfortable mode of traveling at best. There was no need to notify the people of our arrival. The truck made a terrible noise, the water was boiling in the radiator and there was a cloud of dust in our wake. At 4:30 we had a good meeting with the women.

And so on through the week she was visiting different women's societies: catching buses when it was possible; waiting for trains, eating when, what and where she could; then arriving home the last of the week, tired, dusty, and with a cold. But I know how happy she was, for many times have I made just such trips, and always returned home with a joy in my heart because I knew I had carried a bit of cheer and encouragement to my less fortunate sisters.

In all the churches of the district the women's work is one of the most encouraging features; they are all well organized and work together in harmony and love. They give special attention to evangelistic meetings in homes of unconverted women who are interested in the gospel. In this way many are brought to know Christ as a personal Saviour. One society holds these meetings each day in the week, and always has more invitations than it can accept.

Since arriving home the first of August I have spent most of the time in hospitals and sanatoriums trying to regain my health. I spent several days in our Baptist Hospital in New Orleans, where every kindness and courtesy was shown me; then I was four weeks in the Georgia Baptist Hospital, Atlanta. There not only the doctors and nurses were extremely loving and thoughtful of me, but the women of the different churches were faithful in visiting me and keeping my room filled with most beautiful flowers. For all these blessings I am truly grateful.

The month of September was spent in Florida in a sanatorium where I was greatly benefitted. Now I am

back in Tennessee where I am trying to learn to walk again, not having been able to walk for the past year and a half.

If it is God's will I want to return to my dear women in Argentina, who I feel need me, and where I can serve better than in any other place.

## WHAT CAN WE DO?

(Continued from page 1)

The thrill of such an experience will give impetus to both local and foreign missionary work.

Success along this line has led the convention this year to take the first step along home missionary lines, and the services of a good evangelist have been secured.

Many of our churches get joy and make others happy by building chapels. The church in the city of Bolgrad recently celebrated the grand opening of their new chapel,



*Foundation of Baptist church at Bolgrad, Bessarabia. Recently the grand opening of the new chapel was celebrated. Since the World War 10,000 sin-sick Roumanian souls have found peace and comfort in the Lord*

which is located among Roumanians, Bulgarians, and Turks, each of which furnished choirs for the occasion. The Kishineff choir came nearly a day's journey by truck. After the morning service, which lasted several hours, it took until evening to feed the thousand guests. Among those who attended the morning service were important government officials.

On the second day of the celebration an appeal was made to help the local church meet certain financial obligations. Some responded in cash gifts, others promised a part of their 1935 tithe, and one convert of the more intellectual type put his gold ring in the collection plate and offered to give a year's rent of one of his apartments.

The next celebration of this kind, in which the writer took part, was held in a village near Chilia—Noua on the Danube River. This body of eighty members has come into being during the last few years, and has recently succeeded in completing a beautiful chapel. So many people took part that the priests gathered together and tried to draw away the crowds by arranging a similar festival at their church which is only a few blocks away from the Baptist chapel. However, they did not succeed, for the Baptists show that they are on the "golden state" highway to heaven, and say to all, "Come with us and we will do thee good."

# Are We Taking Missions Seriously?

JOHN C. SLEMP

*Associate Editorial Secretary,  
Baptist Sunday School Board, Nashville, Tennessee*

CHRISTIANITY is essentially a missionary religion. Rather, it was in the mind of Jesus and of the early Christians, and is today wherever it exists in its original power and purity. When Jesus told his first followers to make disciples of all the nations, he put missions at the heart of the Christian message. And when Peter and Paul proclaimed at home and abroad the principles of their Christian faith, they were taking seriously the command of their Lord.

The story of the early church is an epic in human progress. See it in action: Beginning with a handful of men who had to face the opposition of the Jewish and Græco-Roman worlds; pressing out into the farthest reaches of a pagan civilization, knowing no frontier so long as there was human need beyond; proclaiming their faith when they knew that they would be burned at the stake or be thrown into the arena with wild beasts for the amusement of a heartless people; going to their death with songs of rejoicing on their lips and with peace triumphant in their souls. That was Christianity. That was the seriousness with which the early Christians took their world-task.

It is a far cry from that day to this. Today we talk long and loud about organizations and plans and programs and creeds and beliefs; we build beautiful churches and are punctilious in observing our stated services; we go to denominational conventions and talk about debts and machinery: we slap each other on the back, call each other by the first name, and then go home and do as we did before. We are not taking missions seriously!

I am sure that one of our difficulties lies in our basic conception of what missions is. In most minds missions means sending somebody somewhere to convert somebody to something we call Christianity. It means going into the several nations of the earth and the islands of the sea in order to fulfil literally the command to go into all the world. Missions, as it is generally conceived, is tied up hard and fast with geography.

Now, geography is vitally connected with missions. Knowing that men would naturally go into all the world, Jesus said: "As you go, make disciples of all the nations." That, of course, must be interpreted in terms of geography, as must the statement in the opening chapter of the Acts: "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Geography has an essential rôle in the Christian task.

But we must not stop with geography—especially with that part of the world which lies beyond us. We must go to Africa and China and Japan, to be sure, but also into the personal and collective life of Africa and China and Japan. We must go into the United States—into the darkest recesses of private and public life, into the lives of individuals and social groups, into shops and factories and offices, into hovels and cottages and mansions—into the whole of life. We cannot send men and women to Africa to convert the "heathen" and treat Negroes as soul-

less cattle in the United States. We must first of all be Christian if we would be missionary. "The time is come for judgment to begin at the house of God."

This generation of Christians has within its grasp the only hope of the world—our own hope and the hope of all men: *supreme allegiance to Jesus Christ and his way of life*. That, you say, is nothing new; we have known that for a long time. Just so, but what have we *done* about it? Like E. Stanley Jones, the missionary, tells of W. E. Hocking, the philosopher, we have not yet said the word. It was at the Jerusalem Conference, says Doctor Jones, that Professor Hocking gave a penetrating address in which he said that man did not have sufficient resources within himself to complete himself, that he needed something from without to complete him. Doctor Jones says that he held his breath waiting for Professor Hocking to say the word. But he did not say it. At the close of the address Doctor Jones went up to Professor Hocking and said: "Professor Hocking, why didn't you say the word?" "What word?" he inquired. "Why," explained Doctor Jones, "you said that man was incomplete and needed something from without to complete him—any word such as God, Christ, birth from above." Then Professor Hocking replied: "I am a philosopher; I can't say it. You are an evangelist; you can say it."

Yes, we know that Jesus Christ is the hope of men and nations. But we are philosophers; we can't say it. No, that is not right. We know it and say it, but do next to nothing about it. We hear the words of Jesus, but do not practice them. O foolish generation that we are! Our house on the sand must surely fall.

We have heard much in recent years about re-thinking missions. Our first consideration, in my judgment, is to re-think Christianity. Too long have we been playing at the job; we need desperately to become dead in earnest about our God-given task. And when in an important recent book I read a plea for us to affirm the gospel as God's provision for the salvation of the whole world, thereby affirming that it is intended in the divine purpose to replace and consummate all other faiths, I feel that we are at least on the way toward meeting that need.

But to make this article more than just so much talk, let us see what this all means when applied to the problems which now confront us. We are living in an unchristian world. To make the world Christian we must take missions seriously, not only in terms of geography, but in terms of life. When we begin to do that, gifts to our organized mission work will be forthcoming—when first we give ourselves to the Lord, as was said of a group of first-century Christians. Our debts will be paid, and our work will go on—when and if we take missions seriously.

March is Missionary Month in the Southern Baptist Convention. The last Sunday in March is Missionary Day. A special missions program will be given in many of our Sunday schools. A special offering will be taken. In this month and on this day, will Southern Baptists not begin to take missions seriously?



## Paganization of American Civilization

### A Challenge to Home Mission Effort

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

IN a most excellent letter written to the pastors after his return, Doctor Dodd, president of the Southern Baptist Convention, speaks of the conquest of the gospel in foreign lands, and then says: "But returning, what do I find at home? While the warm rays of gospel light are lifting the Orient to meet God, the dark damp of deadening doubt is causing the Occident to descend to the devil. The Orient is being Christianized. The West is being paganized."

These words of Doctor Dodd call our attention very forcibly to a process that is going on in the homeland that bodes no good to the cause of Christ. Whether we appreciate it or not, the homeland is being paganized. A pagan is not necessarily a man who worships an idol, for paganism is a philosophy of life. A pagan civilization is a civilization with self as the center and self-interests as the motive. A Christian civilization is a civilization with Christ as the center and service as the motive.

It seems that the World War, fought on our part to make the world a safe place in which to live, unleashed forces in social and political life that we thought were banished from our civilization. Cruelty became a creed. Hatred embittered the hearts of men, and the brotherhood of man was swept into the discard.

As a result of this backward swing of the moral pendulum of the world the very atmosphere—social, moral, political, spiritual and religious—has changed. The spirit of this age is difficult to define, but it is not difficult to chart. Everywhere we find disorder, disregard for law, racial prejudices, religious aversion, red socialism and general revolt against established order.

James Truslow Adams, writing in a recent issue of Harper's Magazine, tells us that "in America and the world we are suffering from a three-fold depression: (1) an economic depression; (2) a political depression; (3) a depression in character."

One of the fundamental things in the way of recovery, Mr. Adams thinks, is the depression in character. He affirms that this depression is manifesting itself in our political life, in our economic life, in our social life, and through the press of the country. He gives a number of illustrations to show that moral issues have a very slight appeal to the average citizen today. The perversion of the news columns of the daily press to create sentiment, by falsifying the news, is a charge he brings. This is evident in the fight made on the Eighteenth Amendment.

When we turn to the churches we find a spirit of world-

liness, materialism and indifference. Our churches are being gradually and systematically pushed back into a small place of influence and power in our social life. They are also fast becoming more or less family churches. Right now in our homeland sixty per cent of our people never attend any church, either Protestant or Catholic. And this unchurched group is growing larger every year. The testimony of pastors to me is that outside of the members of the families belonging to their churches and the friends of those families their congregations from Sunday to Sunday contain less than one per cent of unsaved people. What does this mean? It means a growing indifference to the church. It means a growing pagan sentiment.

Recently I read a statement from Van Passen, European Correspondent for the American press, in which he said: "I am now in what was ancient Galatia, where the churches were to which Paul wrote his Epistle to the Galatians, and there is here not a vestige of the religion that Paul wrote about." What became of the churches Paul organized? They perished because they failed to evangelize and Christianize their homeland.

In my humble judgment the evangelization and Christianization of the homeland is the most important and imperative task before Southern Baptists right now. This seems evident when we consider the menaces and dangers that now threaten the civilization of America. These dangers are so imminent and so potent that unless we marshal our forces to meet them and set ourselves heroically to counteract their influence by the preaching of the gospel of Jesus Christ in all the byways and highways of our land, our own country may become the center of a great pagan civilization.

The Home Mission Board has an ever enlarging field of service. This field cannot be defined by metes and bounds; it must be defined by soul values. The rapidly developing industrial life of the South together with the world currents which flow through and around our Southern Zion are creating ever enlarging opportunities. Our people must face the great issues that are now rapidly shaping themselves within the territory of the Southern Baptist Convention. The program is to keep our Southland Christian. The challenge is to a heart-wrenching passion for sinners at short range. The task is to see the Kingdom of God as a unit. Our duty is to give the gospel to the stranger within our gates. The work of the Home Mission Board is to evangelize and Christianize the homeland so that it may be saved from a paganized philosophy and to marshal its forces for world conquest for Christ.

#### MAKE MARCH MISSIONARY MONTH

#### Missionary Day in Sunday School—Sunday, March 31

Special program materials for the observance of Missionary Day have been mailed to all general superintendents whose names are registered with their State Sunday School Secretary. This program is printed in *The Teacher* and *The Sunday School Builder* for March. Additional programs on Home and Foreign Missions for the preceding Sundays are in *The Builder*.

Order FREE Collection Envelopes from The Sunday School Board's Committee on Convention Calendar of Co-operation, 161 Eighth Avenue, North, Nashville, Tennessee.

# Seeing Things As They Are

*Emma Leachman, Field Worker, Home Mission Board, Atlanta, Georgia*

THE young servant of the Prophet Elisha had a very different vision after Elisha prayed. When the young servant lifted up his eyes to the hills in the early morning before prayer he saw only the enemy. He was alarmed, gripped with fear. He cried, "Alas, my master! how shall we do?" While they slept the enemy came.

Seriously do I question the wisdom of seeing only the enemies that surround us. Yet, unwise indeed is it to fail to see the forces round about us tearing down all that as individuals, as families, and as a nation we hold dear to our hearts, the things that have contributed most to make this nation even as Christian as it is.

What do we see when we lift up our eyes? We see that discontent grips the nations and the hearts of the so-called Christian people are dominated by fear rather than by faith. Crime stalks abroad with bloody hands, and seemingly we are helpless to protect this generation. There is no way we can turn to find peace and rest. We see law and order trampled underfoot. We see reverence for parents, name, church, and God scorned in a great degree. We see practically one person out of every two

in this Southland of ours making no profession of faith in Jesus Christ.

We have been playing at the task of making the South Christian for more than eighty-nine years. We see foreigners by the hundreds of thousands returning to their own country after having lived in what we term the "hot bed" of Christianity, the South, without the knowledge of Christ. We see multiplied billions of dollars spent every year for worldly and sinful pleasures, while the support for kingdom work continues to decrease.

But Elisha prayed on. The young servant saw that the mountains were full of horses and chariots of fire round about Elisha. God's forces are stronger than the devil's. We need to pray every hour, every day, that the forces of Jehovah God may be loosed against the evils of our land. Earnestly do I pray the Holy Spirit to convince every Baptist woman in our Southland of her responsibility and obligation as well as marvelous privilege of prayer. If we dare hope to serve our family, our home, and our nation, we must pray and give during Week of Prayer for Home Missions, March 4-8.

## Jesus and the Multitude

*When he saw the multitudes he was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd—Matthew 9: 36*

When Jesus saw the multitude,  
The weary, hungry multitude,  
He saw them not as you and I,  
Who might have bade them go and  
buy:  
He saw them each as each had been,  
He saw them each as each was then,  
Yea, with his eyes of deity  
He saw them each as each might be,  
The people thus before him stood  
When Jesus saw the multitude.

When Jesus saw the multitude,  
The anxious, waiting multitude,  
He saw the faces dark with care,  
He saw the heads of whitened hair,  
He saw the lives that sin had marred,  
He saw the hearts insensate, hard,  
He saw the hidden deeps that lie  
Concealed from human scrutiny,—  
He saw it all—and understood—  
When Jesus saw the multitude.

When Jesus saw the multitude,  
The restless, troubled multitude,  
They were as sheep unshepherded,  
Wide-scattered, languishing, unfed:  
He saw the hunger in their eyes,  
He heard their dumb, unuttered cries:  
They were, to him, a harvest-field  
With few the reaper's blade to wield,—  
No wonder his great heart o'er-  
flowed  
When Jesus saw the multitude!

Still Jesus saw the multitude,  
The fev'rish, fainting multitude:  
Still with compassion he is moved,  
On us, on all, whom having loved,  
He loveth even until now  
As when the thorns were on his brow,  
And still he offers living bread  
To ev'ry famished soul unfed:  
He standeth yet as once he stood,  
And sees, and loves, the multitude!

—T. O. Chisholm, Vineland, N. J., from "Record of Christian Work."  
Used by permission.



## Our Russian Work.

*S. N. Lozuk, Pastor.*

*Russian Baptist Church, Fort Worth,  
Texas*

DEAR Fellow Christians, I wish to thank you deeply from my heart for your goodness and sacrificial work you have done by helping to lead sinners to Christ. It is you that made it possible to continue Christ's work among our people in this city. You will be happy to know that God has blessed our work and many souls have been saved and rejoice in Christ Jesus.

As you well know, Roman and Greek Catholic people are very hard soil in which to work. Religious ceremony, superstition, and formalism have bound them from the head even into the sole of the foot, but thanks be unto God for Christ's pure gospel that touches sinners' hearts. Sixty-six have already been saved and joined the church by baptism. We still have over three hundred Russians and two hundred fifty Polish foreign-born people in our city to whom we can preach. These, too, need the gospel of Jesus Christ.

We think much of mission work on foreign fields. It is truly a field so great, and laborers so few; but how many dark spots there are in the U.S.A. where our foreign neighbors live. They, too, need the gospel of Christ even as those in foreign lands! By leading foreigners at home to Christ, it would be easier for us to spread the gospel in foreign fields. Every saved person wishes to tell this glad news to his relatives and friends. If he or she cannot go personally, he can write back home and tell "what great things the Lord hath done for him."

We have evidences of conversions in Europe through the correspondence from the U.S.A. This was the case

with my older sister and her husband. In 1927, when I was at the Southwestern Baptist Theological Seminary, I wrote to her very often, sent her some Christian literature and asked the Volunteer Band at the seminary to pray for her and her husband. After some time, I received a letter in which they gave their testimony of wonderful conversion.

In our church we have a fund for free distribution of Bibles. By this means many Bibles have been sent to Russia, Poland, Ukrainia, and other places, bringing glorious results.

I wish to thank God and you dear Christian people once more for giving me the opportunity to work for Christ's glory and the salvation of sinners. The years of service I have spent among our people have been the happiest in my life. Nothing can make me happier than to see others happy by leading them to Christ.

My heart rejoices when I think of the homes where once there was darkness, where there was sorrow not because of material but of spiritual poverty, but where now Christ's light is shining. When I think of such persons, who were blind spiritually, now having received their sight to see God's love to sinners; ones lame from drunkenness, now able to walk straight; lepers cleansed from their sinful leprosy; deaf, whose ears were closed against hearing the wonderful story of love, now hungrily listening to God's message; the dead in sin and trespasses raised up from their sins to the new life in Christ Jesus; and the poor whose language was plague, now can testify of Christ's saving Grace—when I see and hear all these things, rejoicingly in my heart I can say, "Praise the Lord!"

In conclusion, I wish to say, "The debt that we owe to you, dear Christians, we cannot repay. But the loving Saviour who gave you his love, which you have revealed to us foreigners, is preparing his reward for every one of you in glory."

Difficulties are great, but our Christ is greater. With his power, we look forward. We are still as Macedonians stretching our hands to you and calling, "Come help us!"



*Partial group of Russian Baptist Church, Fort Worth, Texas*

## TROPHIES FOR CHRIST

*Missionary Christine Garnett, Guanajay, Cuba*

**I**RENE you call her, but we know her as "Ee-rainy." and Christ knows her as one of his faithful ones. Sixty-five years had enslaved her to idolatry mixed with witchery.

I first saw her standing in her door, and she was attracted by the constant "good mornings" that I gave her, and when one day a tract was slipped into her hand, the missionary got an invitation to enter and sit down. These invitations are seldom turned down even though the meal time has passed. Those long, thin mulatto hands spoke of hard work, and thus maybe of an aching heart many times. Soon Christ was being lifted up against the traditional glory and worth of the numberless saints, glasses of water, crosses, lighted candles, flowers to the pictures of the dead; all of these adorning her walls. Wonder, fear, and interest were to be read in her eyes as she listened.

Days and weeks passed, and Ee-rainy was always ready with some excuse for not attending some service in the church. The next step was a Monday night reunion in her home, and she and the three sisters (all unmarried) crossed themselves religiously as I took my place beneath the outstretched arms of the Virgin of Charity. It seemed impossible at first, but the very worthlessness of those images made the love of Christ stand out more wonderfully even, and that week my old time "darky-friend" was in church.

Five months have passed since that night, and only once has her chair been vacant, and that was a cold night when she had no wrap. The same dress has been her outfit since I knew her, and I gave her a sweater the other day. Not long ago, as I hugged her, my hand touched something hard beneath her dress, and there was the cross tied with its accustomed red string. Surprised, my only word was "Ee-rainy!" And just as quickly she replied, "I don't believe in it now. It was my mother's!"

And just as quickly she took it off and said, "Take it, Christ for me is my all in all." How the angels rejoiced over that victory! How she has rejoiced and will always rejoice in her freedom! And will we be happy Friday night when she is baptized?

Pretty, timid Angelina whose one-armed brother in another town is a faithful Christian, came to us after much invitation. Timid because she cannot read; reared in the country of Cuba, far away from any town, means just that. Her little idiotic boy whose bones are twisted into such shapes that he looks like a little frog lying there on his bed unable to move, kept her away from church, too. A worldly, drinking husband was another obstacle. But I knew that she is the kind that needs the friendliness of the love of Jesus, so we helped her conquer her difficulties, and her two other small children are in Sunday school, and Angelina will go down in the waters of baptism this week. Is that the "joy of our salvation" for which David prayed? To me it is.

Maybe some of you have read the story about the "Little Boy Who Can't See," and that father, atheist, whom he brought to church. He doesn't have to bring him any more; he comes alone now. And though he has not declared himself saved, we have no more loyal de-



*J. G. Chastain, Sr., with children of the Mexican Mission, Shaw, Mississippi*

## AMONG MEXICANS IN THE MISSISSIPPI DELTA

*J. G. Chastain, Sr., Shaw, Mississippi*

**T**HOUSANDS of Mexicans have come from Old Mexico and Texas to the Delta in search of work. This they found on the farms, and especially in the cotton fields. Among them the writer has been doing some mission work for the last five years, and is happy over the results. He has held meetings in a Negro church, a Negro school house, out in the open under the oaks, and in the humble homes of these Mexicans.

Very few of these Mexicans can read, even their own Spanish language. On one occasion, before a full congregation, the writer asked all those who could speak English to hold up the hand, and not a hand went up. Occasionally one is found who can speak English, and he interprets for the rest. The interest they show in hearing the gospel is certainly encouraging. Some walk for miles to the meetings. One little mother carrying her baby comes regularly, walking two miles through any kind of weather.

Testaments and tracts have been distributed among them, also a few song books. To be in one of these meetings makes one feel as if he were back in Mexico again, and that makes him happy. So far as we know, this is the only Spanish mission along the Mississippi River from Saint Louis to New Orleans. Let us pray that God will send his blessings down upon these strangers who are within our gates.

fender of the gospel. Two miles away we walk at night to have services in the country, and this father is with us, sharing his part of the carrying of lights and books.

The same little boy's mother called me one day, and I went. Her home was changed from a veritable altar of images—the darkness of the night—to the light of the Sun of righteousness. Every saint was destroyed, and Christ fairly beamed in her eyes. She had had to take off a "promise dress," tell the weekly lottery seller not to come again. Her home is transformed, and Friday she will let Guanajay know that she is among the lowly band of Christ's followers, for she will be baptized.

## New Missionaries in the Mountains



Mr. and Mrs. Lewis W. Martin  
Hazard, Kentucky

Lewis Waller Martin was born in Waddy, Kentucky, October 26, 1899. He was converted under the ministry of Dr. Charles R. Shepherd, and united with Waddy Baptist Church. After graduating from Georgetown College with the A.B. Degree, 1923, he was pastor of First Baptist Church, Shelby, Ohio, 1923-24. He graduated from Southern Baptist Theological Seminary in 1928, with Th.M. Degree. While a student at the seminary he was pastor of Mill Creek Baptist Church, Nelson Association, Smith Mills Baptist Church, Ohio Valley Association, and Little Flock Baptist Church, Long Run Association. From June, 1929, to September, 1934, he was pastor of First Baptist Church, Hazard, Kentucky. He was married to Estelle Snyder on August 23, 1928.

There are three children. Lewis Waller, II, almost five years old, and Sarah Shepherd and Marah Snyder, twins, almost four years old.

Brother and Mrs. Martin are both volunteers for Foreign Mission service. Their applications for service in China are still in the office of the Foreign Mission Board. They have found the will of God through the providence that thrust them into a mission field. Here in the Eastern Kentucky mountains is the challenge of a great mission field which they have answered with their lives. They live in Hazard, Kentucky.

Mrs. Estelle Snyder Martin was born in Jellico, Tennessee-Kentucky, March 15, 1903. She was converted under the ministry of Pastor J. E. Martin and joined Jellico Baptist Church; graduated from Georgetown College with an A.B. degree, in 1925. She taught school in a junior college one year and in high school two years. She was married to Lewis W. Martin on August 23, 1928.

## News Notes From Home Mission Fields

### PROVINCIAL CONVENTION OF PINAR DEL RIO, CUBA

Missionary Herbert Caudill, Regla, Havana, Cuba

WEDNESDAY night and Thursday, January 2 and 3, the Pinar del Rio Provincial Convention met with the church at Mariel (*Mah-rec-el'*). Brother Marquez (*Mar'-kes*), "the Candy Kid," was the pastor-host, and he with his charming wife and the faithful members of the church at Mariel had made abundant preparations that were instrumental in guaranteeing the success of the convention and the comfort of the visitors.

At the first night service the house was well filled with messengers from all of the churches of the Province, with rather large delegations from Guanajay (*Gwa-nah-high'*) and Artemisa the two nearest points. Brother Santana, pastor of the church at San Juan y Martinez (*Whan ee Mar-teen'-ez*), led the first devotional, speaking on the need of greater consecration. The writer spoke on the Teacher in the Sunday School. Almost all of the teachers present said after the service that they were going to try to be more constant and faithful in the great task of bringing their pupils to a fuller knowledge of Jesus.

Brother Corujedo (*Cor-oo-hay'-doh*), pastor of the church at Pinar del Rio, preached the convention sermon. He is one of our best young men. He is leaving Pinar del Rio to take up the work in Matanzas. With his enthusiasm, evangelistic zeal, and consecration he should be able to build well on that already strong work, prepared by those who have preceded him in Matanzas. His going from Pinar del Rio leaves that church without a pastor.

To keep the churches provided with pastors is difficult because of the fewness of the workers. However, in this we are hopeful as we think of the more than thirty young men who have offered themselves for fuller preparation in the Lord's service.

Miss Garnett had charge of the Thursday morning session devoted to the work of the Sunday schools. Just before she led this part of the program, Srta. Teresa Rodriguez, of Artemisa, led the devotional. It is interesting and inspiring to see the young people of our churches taking an active part in these programs, and doing it well. Miss Garnett is an untiring worker, and has many good plans for carrying on the work of the Sunday schools. That they are good and workable is seen in the effectiveness that they have demonstrated in the Sunday schools of Artemisa, Guanajay and Mariel, the three Sunday schools where her influence is most felt.

To me the Sunday school at Mariel is almost a marvel. About five years ago when I went to Mariel the first time they were struggling along with a little Sunday school of twenty to thirty members. Now they have seven or eight classes, and on last Sunday there were eighty-one present. The Sunday before there were ninety-seven. This is not a mushroom growth, but is the result of keeping constantly at the task over a period of five years. Most any Sunday school can have a good attendance for a few Sundays, but this Sunday school has really grown and the work is of a permanent nature. Faithfulness is what we have to stress with our workers here.

Dr. F. Nodarse (*Nō-dahr'-say*), a layman of the church at Pinar del Rio, led the period dedicated to the young

people's work. Dr. Nodarse is a young school teacher who received his degree just recently from the University of Havana. One thing that is encouraging is the number of splendid young men and women we have now who are pursuing their studies in the institutes, normal schools, and the University. These young educated people will certainly strengthen the work. Brother Nodarse is vice-president of the Young People's Federation (B.Y.P.U.) of our general convention. Hilario Valdes, one of the young men who wishes to study for the ministry, was to have spoken in this part of the program, but he was ill and could not be present. However he sent the speech that he had prepared for the occasion. Our young people prepare their speeches and do it well.

Mrs. Marquez had charge of the period devoted to the work of the women. The church at Mariel is very active in its W.M.U. organizations. The members of the G.A.'s, R.A.'s and Sunbeams had an active part on this program. Mrs. Marquez spoke on how to have these young people's organizations in a small church, and showed by having them there that what she said was not theory, for she had the proof with her. Miss Matthews spoke on the Work of the Women as Soul-Winners. Two of the G.A. girls, one from Mariel and the other from Guanajay spoke on Tithing. Miss Sewell was present and directed this part of the program.

It was a good convention and the messengers returned to their homes with a determination to do more in the Master's service.

## THE SANTA CLARA CONVENTION

*Missionary Kathryn Sewell, Caibarien, Cuba*

OUR Santa Clara Provincial Convention was held in December, 1934, the meeting being here in Caibarien. There was poor attendance from the other churches. Only Brother M. A. Gonzales from Santa Clara, and Dr. A. T. Bequer of Cienfuegos (*Cee-en-foo-ay'-gos*), president and secretary, and Brother Enrique Vasquez of Camajuani (*Cah-mah-whan-ee*) were here from outside our immediate territory. People just have not money for bus fare, much as they need food and clothes. But local attendance was good, the spirit fine and the talks and sermons most helpful. Doctor McCall has not been to see us in nineteen months. We hope one of his first visits, now that he is back, will be to see us. It must be true, as he often tells us, that he always considers the work going well where one of his "Americans" is, so he goes to the other towns!

I have been here two years and can see some pleasing results. This church has never before had a missionary and rough seas have been their lot in their ten or twelve years of existence as a church. They have been and are yet in great need of teaching. I have not been able to give the time and attention needed, for I have been under the necessity of earning my living by teaching and doing what I could in mission work with the time left. This has been hard when I want to be at my task of soul-winning all the time.

However, we have made progress. Today I received red seals for a number of young men and girls of whom I am justly proud. Besides the *Sunday School Manual* they have had *What Baptists Believe*, *The New Testament*, and *Winning to Christ*. We begin *The Seven Laws*

of *Teaching* this week. Some of these young people have been won to Christ and all have been won to service in these two years. The Provincial Convention gave these young people a larger vision, and we believe its helpful effects will be seen for some time to come.

## FROM THE INDIAN FIELD

SOME years ago a young Pottawatomie Indian by the name of Thomas Wamego was converted and began a volunteer work among the Kaw Indians, where we have a little Baptist church that has never had a missionary. He had a testimony that was most effective. He soon showed such gifts for the preaching of the gospel that he



*Thomas Wamego, Pottawatomie Indian missionary to the Kaw and Ponca Indians*

was ordained by the church at Newkirk to the full work of the ministry, passing an unusual examination on the doctrines of our faith.

The young Indian man wanted to give his life to the preaching of the gospel to the Kaws and their kindred among whom no evangelical missionary has ever lived. But he had a family of small children, and when a Cherokee church called him as pastor he went to that work, though his heart was with the pioneer work among the Kaws.

He did good work among the Cherokees. His church loved him and he was welcomed into the fellowship of the Cherokee preachers, most of whom live on the very small salaries provided by the churches, supplemented by the very small sum given by the Home Mission Board. Along with all the other Cherokee and Choctaw preachers, Thomas Wamego came into the work of the Home Mission Board in the transfer last June of the work among

the Civilized Tribes from the State Mission Board, of Oklahoma, to the Home Board.

During these three years that the Kaws had not even a volunteer preacher, Miss Mary Gladys Sharp, of Chillico, has gone to the Kaw village, Washunga, twice a month and helped the little group of Baptists, mostly women and young people. She has kept the work there alive, begging all the time for a preacher for that needy field.

In December, 1934, Dr. J. W. Beagle spent some time on these Indian fields, meeting with the missionaries, counseling with them concerning their work, and making changes and adjustments for the greater efficiency on these fields. One of these changes sent Thomas Wamego to the Kaws and the Poncas. These two little Indian churches, our only contact among two tribes who sorely need the gospel and Christian workers, at last have a pastor, the enthusiastic, hard-working, consecrated young man whose first impulse to give his life in service came in doing volunteer service among these Kaws.

Won't you put Thomas Wamego, his gentle wife and lovely children on your prayer list? The Ponca church has been one of our best Indian churches—but five years without a regular pastor has been a long time. The work has run down. Pray for them. The Kaws have never had a regular missionary on the field. The little church is in the midst of evil social conditions almost beyond description. Pray for this faithful little band. Pray for Mary Gladys Sharp who will go on helping on that field. And pray for this young Pottawatomie Indian that he may grow in the faith and in grace and may see the work grow under his hand.—U. R. L.

## CHANGES ON THE BORDER

FROM our missionaries at El Paso, Texas, have been coming during the past few months most interesting clippings from the newspapers there telling of the tremendous changes taking place just across the river from them, in Mexico. The new national administration in Mexico seems to mean business. Here is one of the most interesting of these clippings. It is from the *El Paso Herald Post*, January 7, 1935, written by a reporter, Marshall Hail, who has unusual grasp of Mexican affairs.

Juarez, which thirsty Americans made into one of the most sinful and blatant towns on the border, has gone respectable again. Clean-up campaigns by Governor Rodrigo Quevedo of Chihuahua, Mayor Daniel Quiroz Reyes of Juarez, and President Lazaro Cardenas of Mexico, have worked a startling transformation across the river. Juarez is not the Juarez of prohibition days.

Gone are the hundred-odd saloons, the downtown honky-tonks and brothels, and the open gambling. In the Tivoli casino the visitor no longer can hear the click of dice, the rattle of cards, and the sing-song of croupiers at the roulette tables. The place is closed by presidential decree. The Moulin Rouge, once the home of nude dances, is closed. Part of the building is being re-modeled for a grocery store. Calle Diablo is no longer the mecca for El Paso night life addicts. A few cabarets remain open in the restricted zone on Calle Diablo, but most of the girls have moved to El Paso's restricted zone. Juarez no longer has vice resorts on her downtown streets.

As a result of a campaign started by Mayor Quiroz Reyes and Police Chief Gilberto Martinez the number of street beggars has been greatly reduced.

Streets are cleaner. A new traffic control system has been started. A new waterworks system is under construction. Work will start soon on a \$100,000 jail.

Repeal admittedly was a financial blow to Juarez, but the city is making a courageous come-back. Other business enterprises are arising to supplant the liquor establishments. Development of valley agriculture is being emphasized. And Juarez visitors, as well

as city officials, are sure that the new Juarez is a better and more attractive Juarez.

The licenses of ninety drinking establishments have been revoked by Juarez authorities, following protests from parents that owners allowed minors to drink in their places. The new year will see construction of various public works projects costing city and state thousands of pesos, said Mayor Quiroz Reyes.

## THE ROAD TO MEXICO

JUST before Christmas, 1934, Dr. E. C. Routh took a vacation and went back to Texas where he revisited scenes of former pastorates and homes of relatives and friends. One of these friends was Paul C. Bell, missionary of the Home Mission Board at Bastrop, Texas, where Mexican Baptist Institute is located on the old San Antonio Road from the East to Mexico. In the *Baptist Messenger*, January 10, 1935, Doctor Routh tells of what he saw on this visit. It is a vivid resumé of the history of the Mexican Baptist Institute, most interestingly told. After telling the story of the apostolic labors of Rev. and Mrs. Paul C. Bell, he closes with this look into the future:

The opportunities of the Institute, with the present anti-religious policy of the Mexican Government, are immeasurably greater than ever before. Catholic priests and nuns, driven out of Mexico by the hundreds, are working among the Mexicans in the Southwest. We must be diligent if we would win the 750,000 Mexicans in Texas and Oklahoma to Christ. The pope has asked the archbishop of the Galveston diocese to enlarge the ministry to the Mexicans on this side of the Rio Grande. On the other hand, it is easier, under the agrarian policy of Mexico for the Mexicans to break away from Catholicism.

*La Prensa*, the leading Spanish paper in San Antonio, is more liberal in its attitude toward evangelical religion, and publishes news notes sent in by Mexican Baptists concerning their work. When Doctor Truett spoke in San Antonio at the Texas Baptist Convention in November, *La Prensa* gave him a lengthy, commendatory write-up. This is the day of opportunity for Baptists in their ministry to the Mexicans in the Southwest. Paul Bell said they could put on the field scores of workers if they had them.

I had a delightful visit with Mr. and Mrs. Bell and the fine children in their simple home. Then I went through the main building, with meager equipment and bare walls, and thanked God that we still have men and women of faith and courage. Shad Medlin and his beautiful wife have come to re-enforce Paul Bell and Mrs. Bell. Many of you remember seeing them at the Southern Baptist Convention at Fort Worth, when they were set apart Home Mission Night for missionary service. Shad Medlin is a William Jewel man of noble antecedents and achievements. Then by his side is Josephine Riley Medlin, the niece of the sainted Flenkens in Arkansas who dedicated their wealth and culture to the glory of God. Josephine herself is one of the South's finest daughters who gave Christ first place in her life. Up at the Missouri Baptist Centennial in October we heard Missouri Baptist women tell about the golden ministry of Josephine Riley to their daughters while she was the Young People's Leader in that state. She turned from that, joyfully, to place her hand in Shad Medlin's hand to share with him the blessed privilege of giving life's best for the spiritual welfare of the people who have come up the old San Antonio Road, saying like the Greeks of old, "We would see Jesus."

## HAVANA MEETINGS

Dr. M. N. McCall writes of the activities in Havana during the winter:

We have been having good meetings. Last night the Temple was fairly well filled. Many of the members who live at a distance have not attended regularly in some time because they are not able to pay car fare often. We have one deacon who walks at least three miles to church and never misses.

We had a good service Sunday morning at eight. (A service especially for those who carry on mission work in the city.—U. R. L.) We announced that we would at that hour join with the plan for special prayer for improvement in world conditions. The hour passed so quickly that many who no doubt wished to lead in prayer did not have the opportunity. We had no sermon just prayers for special objects. News from the field speaks of good meetings in many places. There is a spirit of earnest desire for

(Continued on page 19)

# PERSONS AND PERSONALITIES

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

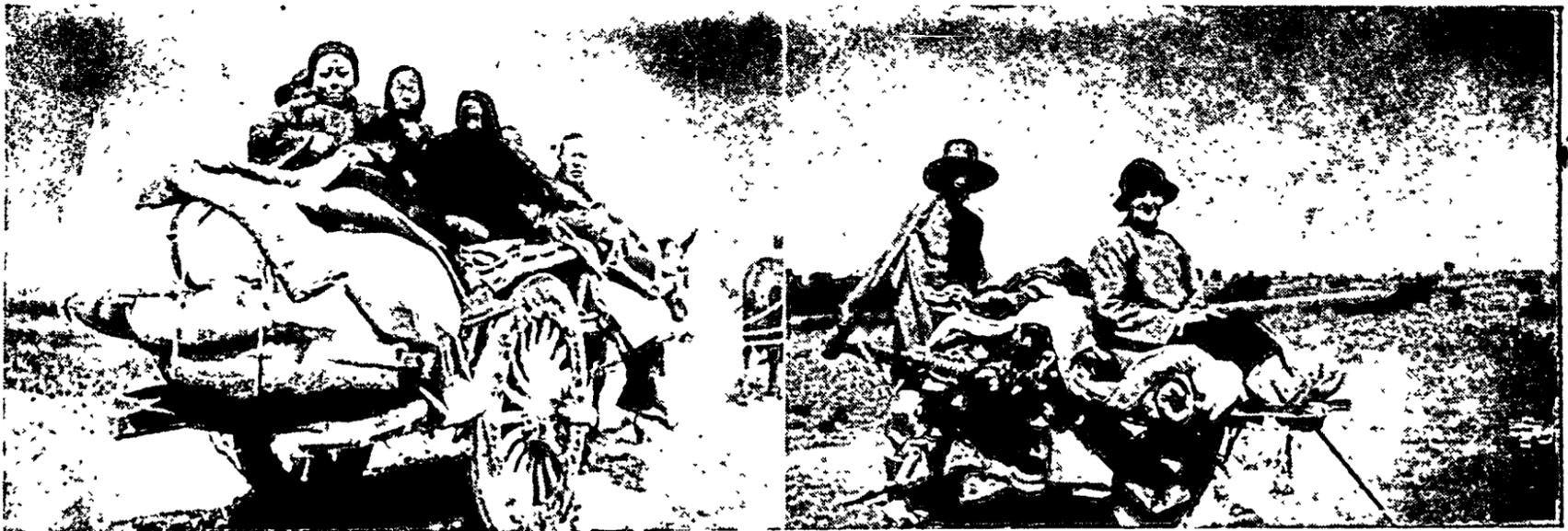
And Jesus said unto his disciples:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew 7: 12)



AUTOMOBILE ENLISTMENT FOR AMERICA

"If everybody would practice the Golden Rule in the whole round of human relationships, it would become a golden chain that would bind society together in the bonds of a golden brotherhood. It would make life a happy thing and the world a happy place in which to live,—if we followed the Golden Rule"



WHEELBARROW EVANGELISM FOR CHINA

## THE CHRISTIAN CHURCH AND THE GOLDEN RULE

RECENTLY, I have read a number of books and many of them deal with the duty of the Church in this new day in which we live. We have a secret remedy, they say, for the ills which threaten civilization. Strikes and social injustice, war and unemployment, drunkenness and starvation will yield to the social gospel,—the Golden Rule. The Unitarian, the Jew, the Hindu, the Buddhist, the Communist, denying the Lordship of its author are bowing before the words of Jesus Christ, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

Blurring the words before me, two pictures hold the center of the page. The first I have called "Automobile Enlistment for America." Beside an automobile stand

five cultured, trained, congenial leaders of Woman's Missionary Union in an association enlistment campaign. They go out to serve a constituency in which churches contend for the membership of the evangelized, in which few live outside the influence of some Christian church. The other picture I have called "Wheelbarrow Evangelism for China." It represents the evangelistic force of the great Pochow, China, field, starting out on an evangelistic tour. Two wheelbarrows are piled high with baggage and bedding, food and a little oil stove, Bibles and Gospels and tracts. On this baggage are seated three Chinese workers and the lone American Baptist missionary for that field of three-quarters of a million souls, the vast majority of whom are unevangelized,—have never heard the gospel.

The wheelbarrow for China; the automobile for America. It is not a matter of *means of transportation*. What missionary complains of this? The group standing beside



*A Baptist mission meeting at La Hanabanilla, Cuba. This rural mission has religious meetings at different places because the people are scattered over a great area among the hills. A group at one meeting will not attend the next because of the distance to the other meeting place*



*A GLIMPSE OF CHINA IN U. S. A.—Chinese Baptist Sunday school and church group, Greenville, Mississippi. They use the equipment of the First Baptist Church each Sunday afternoon at two o'clock. At organization they numbered twenty, and in six weeks had grown to thirty. It is expected that this church will draw Chinese people from all over the Delta where it is estimated 400 Chinese live within a radius of fifty miles*



*A GROUP OF MISSIONARIES AND CHINESE PASTORS AT THE FIFTIETH ANNIVERSARY OF THE LEUNG KWONG BAPTIST GENERAL CONVENTION, SOUTH CHINA*

the automobile would give Olive Riddell an automobile, if she asked for it. She is the daughter of that association and those women are the most unselfish Southern Baptists one can present. It is, however, a striking attitude of Southern Baptist attitude toward the Golden Rule as applied to missions.

### IF I WERE A LONELY MISSIONARY

If I were a missionary, called into foreign service, set down in the midst of millions who have not heard the joyful sound, "Jesus Saves," I *would* not want to be left alone: without missionary companionship, with no other missionary voice to sound out the message, with no one to carry on the work during my enforced absences from the field, without sufficient funds available to make possible necessary literature or travel or rent for halls in which to proclaim the gospel. Honestly, now, I *would* have you think of me, pray for me and prove your love by supplying the necessary means for an aggressive missionary program until self-supporting native churches could be established. I face Margie Shumate in Shiu Hing, Nelle Putney in the East Coast Hak-ka field, Elsie Clor in Jerusalem, Pauline White in Bahia, the MacLeans in Iwo, the Blairs in Rosario, the Swensons in Bahia Blanca, the Quarles in Mendoza, the Deters in Curityba, the Bengtsons in Spain, the Whittinghills in Rome and other missionaries who have been left too long as lone sentries. Knowing that in their place I "*would*" that re-enforcements be sent to me, that the straws of equipment and travel and literature be furnished for the bricks of service, I vote to limit our foreign mission force to 400 missionaries and keep our foreign budget down to its present undernourished condition for at least two more years. Very plainly I am saying to them, "The wheelbarrow for you; the automobile for me." The Golden Rule comes strangely from my lips following a pronouncement like that. I hear Margie Shumate confess, at last, after eighteen years of "wheelbarrow" treatment, "*I am so lonely.*"

### MARK HOPKINS' LOG

If I were a missionary, called by God, sent out by Southern Baptist churches, *to teach*, set down in the midst of millions who are unable to read God's Word, I know I "*would*" have my supporters supply me with classrooms, bedrooms for boarding pupils, scholarships for the very poor, books, pencils and other tools of that trade until the native constituency could be cultivated sufficiently to justify self-support. I "*would*" *not* want to be driven to accept Government aid, even the aid of the benevolent British Government in order to keep that school open. If I must accept Mark Hopkins' log as my schoolroom, I might do it more cheerfully if you, too, held forth from the teacher's end of that same log, or one something like it. If I must be denied even the log, or the help of Mark Hopkins, himself, I think I should look across the seas to the homeland and, seeing the magnificent equipment of our Baptist schools here, with endowment insuring their permanency and supplying scholarships, with faculties whose names are as famous as the great Doctor Hopkins, and think, perhaps, the churches at home had adopted an edition of the New Testament which placed after Matthew 7: 12 the words, *Not to be applied to foreign missions.* When you quote the Golden Rule to the rich man, exhort-

ing him to share his riches with his poorer employee or the beggar at his gate, remember the sacred admonition, "Thou that teachest others, teachest thou thyself?"

### IF I WERE A PHYSICIAN

If I were a physician, called by God into foreign service, sent out by Southern Baptist churches who had promised to hold the ropes, set down in the midst of millions of diseased bodies and sin-sick souls, I'm sure I "*would*" that my supporters furnish me medical supplies and surgical instruments and hospital equipment and medical helpers. And yet I remember that the most skillful surgeon ever sent out by Southern Baptists worked year after year without even X-ray equipment. I wonder when our medical missionaries read of our "first class" Baptist hospitals here at home, they believe that the churches of our Southern Baptist Zion apply the Golden Rule to missions.

There is a hospital building at Chengchow, China: there is a well-trained medical missionary anxious to open its long-closed doors: there is need of \$5,000 to make it habitable and usable.

There is a hospital in Kweilin, South China: there is a weary doctor waiting for furlough: there is an experienced physician waiting to be returned to China. No assurance could be given him until a special offering was made by Texas Woman's Missionary Union to send him back and guarantee his salary. Praise the Lord, those women did it!

There is a hospital in Laichowfu, China.—two hospitals, in fact. One of them is the Kathleen Mallory Hospital, so dear to Alabama. Doctor and Mrs. Gaston cannot continue strenuous medical work, after these years of service: Doctor Beall returned from furlough in January. What of the sick in that field?

There is a call from Doctor Beddoe that the work in Stout Memorial Hospital is far more than he can handle, unaided. There is no plan, so far as we know, to send re-enforcement.

### IF I WERE A HEATHEN

If I were a heathen, with my soul need unmet, restless, hopeless, helpless, I know I "*would*" have you, my Christian friends, send to me the gospel.

Preach the Golden Rule, O Church of Christ, to the capitalists and laborers of this world. It is the secret code of the Kingdom of God.

Proclaim the Golden Rule as the practical cure for war. International jealousies, hatreds and fears cannot live in the atmosphere of Christ's "as ye would."

Challenge non-Christian religions to produce a sentence in their sacred writings so powerful and vital and Divine as the Golden Rule.

But, first of all, apply the Golden Rule to your church budgets and programs. Examine your attitude toward the greatest business of the church,—world evangelization. Put yourself in the place of those millions who have never heard the gospel; our medical missionaries hampered by lack of equipment; our educational force on foreign fields, without schools and appropriations; of our direct evangelistic missionaries with wheelbarrow appropriations and dare to apply the Golden Rule in your missionary relationships and responsibilities.



FANG RIH YONG, a Chinese student who earnestly sought—and found Jesus

## FANG RIH YONG

Senior in University of Shanghai (1933)

I AM very glad to write to tell how the love of Christ changed my life after I became a Christian.

I had a very sad childhood. Because of that, I used to do things individually. I thought in such a way I might be comforted. When a boy I lived near some Christian people, and quite near a church. Many times when passing the church and hearing the beautiful tones of hymns coming out from the doors and windows, I stopped at once. I would lean on the door of the church to listen until the sacred music was finished.

After I entered the Middle School of the University of Shanghai there were more opportunities to become acquainted with Christian friends. Very often they talked to me about Christianity and told me about experiences in their Christian life. Hence, I began to understand Christianity better. But, because of the bad impression I had, that many preachers did things contrary to what they said, doubts still remained in my mind.

The great turning point in my life was in the year before I became a Christian. I was separated from some of my best schoolmates, and my family fell into serious financial trouble. I began to fear that I would be unable to continue my violin study, and felt very lonesome. Thinking over the sad experiences of my childhood, I thought that my life thus far had been in vain. It seemed empty, purposeless and bare. There are corners in my heart that no human eye can see.

I began to wonder if Christ could help me out of all sorts of trouble and lift me out of darkness. Many times as I played on my violin, I prayed to God, and my eyes were blind with tears.

By the love of God, revealed in Christ, I was saved. On May 31, 1931, I became a Christian and was baptized. My cloudy days ended when I was born again. Since then my whole conception of life has been changed. I believe that there is a purpose in my life, that my life is a gift from God.

Once when I was reading the Book of Matthew through very thoroughly I heard Jesus whisper that I would have to suffer for his sake. Meanwhile I thought, before I can help those who suffer I myself must suffer, and the pain will be glory.

Never can I forget one experience I had:

One afternoon I met a very old Russian beggar in a poor cake shop. This beggar had his cake in his right hand, but he had no mind to eat it. He sat still and his eyes were full of loneliness. The expression on his face made me think that he might be a Christian. Naturally, I brought out my Bible from my pocket, and expressed my love for him. Later, putting on his spectacles, he turned the leaves of the Bible, page after page. Suddenly and rapidly I saw tears falling. With a smiling face, wet with tears, he told me that he was a Christian. I felt that he was my brother—no longer a beggar—and I tried to comfort him in every possible way. At the close of our short conversation we shook hands with each other and separated.

By that experience I felt what true happiness is, and realized what great comfort comes through Christian fellowship.

I have written much now. I hope I shall have something good to tell you later on about the experiences of my Christian life.

## HAVANA MEETINGS

(Continued from page 14)

the salvation of souls everywhere. "I turned unto the Lord in my distress," is being repeated many times over every day even among those who have never made any claim to interest in religious matters before.

We were busy all day yesterday in our Convention, which surpassed our greatest hopes. The people came in the midst of pouring rain and filled every nook and cranny of the Vibora Chapel. The enthusiasm was high and there was a spirit of earnestness that was beautiful. This is a rather informal meeting and we do not list delegates nor have much organization. It is more for verbal reports and inspiration. It has grown so that we may have to give it more formal organization. The fourteen churches of the provinces were represented. Brother Fleytes was made president and did well. The Cuban brethren are taking an increasingly responsible part in all the work.

Doctor Machado reports a wonderful meeting in Pinar del Rio, with large crowds attending and many candidates. A few were baptized. You see we do not baptize as quickly down here as you do in the States. Corujedo (*Cor-oo-hay'doh*) is a capable pastor, but hampered some by the fact that he has to work outside to supplement his small salary.

Today I received a letter from Molina who is at Lajas. He says: "Last Sunday we closed a meeting in which Brother Filomeno Hernandez helped us. We had an average attendance of 157, and thirty-two candidates for baptism. The Lord helped us in a marvelous way, more than we really hoped or expected. During the week the church was too small, our seats were too few, and many had to stand. Please send some more tracts, for we have distributed all we had, and I have nothing for the new candidates."

This is the usual way the news comes in wherever there are meetings being held.

# My Missionary Bookshelf

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

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

OUT of the study of Mexico and its history during 1934 as preparation for an understanding of the Mexican in the United States, it has been my privilege to gather some books of exceptional interest. In the hope that the readers of this column might be able to add some of these to their own library shelves, or find them on the shelves of public libraries, the BOOKSHELF has selected the choicest of these to talk about this month. These are selected because they give fair and fascinating insight into the history, people, and life of our nearest neighbor nations to the South. Mexico and Latin-America is the subject of special study in Foreign Missions for 1935, the Mexican in the United States for Home Missions. Hence these books are background studies for both phases of our missionary enterprise.

Leaving out all missionary implications, every book listed here is grand reading. If you like travel, romance, adventure, humor, drama, and description, here it is in abundance. Some of the volumes are fictionized history, —how much of fiction and how much of history is almost impossible to tell, so amazing is the dramatic history of this colorful nation adjoining ours on the south. So read for pure pleasure, or for background of knowledge of our missionary enterprise, or as an asset in studying or teaching our mission study books. But by all means read one or two of these books on Mexico.

*Gringa*, by Emma-Lindsay Squier (Houghton-Mifflin Co., \$3.50), is at the top of the list. You had better not open its pages if you have anything else to do for the day. Miss Squier (Mrs. John Barnaby, she is in private life, as you learn delightfully in this book) is well known and beloved by all who have for years read her animal stories and legends in *Good Housekeeping* and other national magazines. This book is the delightful story of the journey she made into Mexico in search of ancient Indian legends. The legends which appeared in 1933 in *Good Housekeeping* were charming, but this account of how she found them and where is far more fascinating than the stories themselves. Her first journey was followed by a second one when in co-operation with the Department of Education of the Mexican Government she and her husband made a moving picture record of Mexican life. The book covers both adventures.

Miss Squier has the unusual ability to be colorful, vivid, fascinating and at the same time accurate in her presentation and interpretation of what she sees. While it is very obvious that she loves Mexico and its people, and her natural bent is to see the charming and delightful in their country, yet she is not blind to the poverty, the injustices and the problems of the people.

She sees more than surface problems. She has appreciation of courtesy and hospitality even when limited by the most primitive circumstances. She has a sense of humor which carries her through most embarrassing situations and the common sense not to resent the wide differences of viewpoint which brought about these episodes. Her sincerity, her sympathy and her common sense take her safely through many a perilous encounter.

She learns Mexico first-hand. So do you, as you read, so vividly does she pass on her experiences. But she does not make the mistake of many travel writers of giving you just outstanding experiences. She takes you day by day through the little every-day experiences. Travel is not made up of outstanding experiences. It is made up of catching trains, passing customs, getting meals and a bed for the night, and the thousand and one contacts with every sort of person. These you do with her and her companions. Much of the vivid description with which the book is bountifully blessed is crystallized in the fine photographs in the back of the book. If you can have only one book about Mexico, then by all means get this one.

*Mexican Maze*, by Carleton Beals (Lippincott, \$1.00), is not a new book, but if you have never read it, it will be just as fascinating as if just off the press. It is about this amazing new Mexico that is rising from the ashes of Revolution. It is written in the crowded descriptive style characteristic of this newspaper man who has become the outstanding defender and advocate of the oppressed peoples of the Latin-American nations. Because of his outspoken advocacy of justice for these peoples there are some Latin countries where Carleton Beals cannot go, where dictators still rule. Mexico is not one of these, however, for the leaders of that nation today are the men with whom he has been working for a new day. This book is grand reading but difficult to use as a reference book. It has so much in it. A good index helps. It gives accurate and vivid glimpses of the land, its customs, religious background, paganism and superstitions, the bloody way it has come to its present condition and gives more than a suggestion of the future.

*Idols Behind Altars*, by Anita Brenner (Harcourt and Brace, \$5.00). This is too expensive a book for many private libraries, but if you are interested in the pagan-Catholic version of Christianity it is invaluable. It is not written to prove or disprove anything about religion. It is a record of what the archeologists and students of the folkways of Mexican life have found in the ancient altars and churches of that land. It gives also a detailed study of the origins and present aspects of Mexican art and culture. It is illustrated with many very interesting photographs which in themselves are a course in Mexican art and culture and religious backgrounds. From no other source could we have more conclusive evidence of the compromise Catholicism has made with paganism than from this calm, unbiased, authoritative treatise of the actual facts of Mexican religious life.

Now we come to fiction you must not miss. Don't fail to read *Viva Villa*, by Pinchon (Grossett, \$1.00). It will thrill you and chill you! There are terror and horror, humor and righteous indignation, all so jumbled and tangled that you will be right out of one into the other. Though clothed in romantic trappings, the facts at the base of the story are true. For the most part history bears out the interpretations of the author. Villa was the bandit-patriot he is here pictured to be. The story will help

you understand present-day Mexico and its needs as few books will.

*The Crimson Jester*, by Dunn (McBride, \$3.00). This is the story of Zapata, the great Indian revolutionist who demanded that Mexico be returned to the Indians and to its original jungle; that the white man and all his works be wiped out. In the territory south of Mexico City he very nearly made his dream come true and for a score of years he sorely troubled every ruler of that nation. It is a story filled with cruelty and horror, but it is a true story. This man lived and this is his story. He is the hero of the Indian races. Through him they found opportunity to express their age-old hatred of the conquering white race. The book will explain much that seems unexplainable in recent Mexican history.

*Tia Barbarita*, by Peart (Houghton-Mifflin Co., \$2.50).  
*Machete*, by Merriam (Southwest Press, \$2.00).

These are two other books of absorbing interest that reveal the real Mexico. Both are written by Americans who lived long enough in Mexico to call it home and to come to know the phases of life in which they lived, the plantations and the peons. Both are well written, filled with human interest and valuable as documents of contemporary history.

*Santa Anna: The Napoleon of the West*, by Hanighen (Southwest Press, \$5.00).

*Phantom Crown: Story of Maximilian and Carlotta of Mexico*, by Harding (Bobbs-Merrill, \$3.50).

*Bolívar the Passionate Warrior*, by Ybarra (Washburn, \$4.00).

*The Conqueror's Lady*, by May (Farrar and Rhinehart, \$4.00).

These are all histories of significant periods of Latin-American history told in the form of novels, but reliable as to facts and interpretation. The first two deal with two very interesting periods of the history of Mexico and three brilliant personalities. The third is background for all understanding of Latin-American history, the fourth, a fascinating, brilliant story of the founding of European civilization in Chile. They are all well written, at times brilliantly so.

Now, if you are seriously inclined and want a real study of this Latin-American world there is just the book for you, recently published. *Whither Latin America*, by Frank Tannenbaum (Crowell, \$2.00), is an authoritative study of the economic and political trends and possibilities south of the Rio Grande. It is a reference book on every phase of Latin American life. Its analysis explains much we have been unable to understand about the development of these Latin nations.

For instance, one can understand why there have been no great industries developed in these lands south when you learn that while Brazil has iron deposits, there is no coal or coke with which to smelt it and make steel. That all these lands have less than one per cent of the coal of the world, while the United States has 40 per cent. Their vast mineral deposits are not the type to provide war material! Hence their backwardness!

On the human side of the nineteen countries, thirteen of them have more than 70 per cent of their population

illiterate. Only Argentina, Uruguay and Costa Rica have as much as 50 per cent of their children enrolled in schools, and Mexico, the second largest nation of Latin America, is the only one today that is making progress in education. The book is packed with facts, interestingly told, and easily used. It should be available to every teacher of a mission study book on Latin America.

There are other books of fascinating interest, but these are the choicest. Back of all this travel and story you may feel the need of a little knowledge of the history of these Latin lands. It has been most attractively provided in *Stories of the Latin American States*, by Nellie V. Sanchez (Crowell, \$2.50). Here in brief but fairly complete form are the stories of the exploration, colonization, and liberation of the twenty-two countries that make up Latin America, with brief summaries of government, industries, and populations. It is history too little known by citizens of the United States. The names of great patriots, who were great men by any standard of measure, should be better known to us who pride ourselves on being citizens of the "land of liberty." This is another background book needed by every teacher of a mission study book on Latin America during the coming months.

#### Foreign Mission Books on Latin America

From Miss Inabelle Coleman, editorial secretary of the Foreign Mission Board, comes word that plans now being worked out contemplate publication by May of three books on the work of the Foreign Board in Latin countries: One for adults and young people, one for juniors, and one for little children, with a possibility of having one also for intermediates. Final announcements of titles and contents will be made soon.

She writes:

In view of the fact that our work in Mexico is now being carried on in co-operation with the Home Mission Board, we are planning to leave the books, helps, and so forth, recommended for studying Mexico, entirely with the Home Mission Board. We especially want to do this in view of the fact that the splendid book, *Winning the Border*, is off the press and we would like to do all we can to promote its sale and use. For our foreign mission study we expect to keep our emphasis on South America.

Never before have the study plans of the Home and Foreign Boards blended into such delightful unity. Before the year is out we may have you all speaking Portuguese and Spanish! At least we hope you will know more about the "Other Americans" and be much more deeply interested in and appreciative of them.

\* \* \*

"One little hour for weary toils and trials—  
Eternal years for calm and peaceful rest;  
One little hour for patient self-denials—  
Eternal years for life where life is blest!"

\* \* \*

The church among the Piman Indians had been established for several years before they had acquired the equipment for a communion service. Finally through the great-heartedness of Brother and Sister Lambdin, a nice two-tray service was secured. The day of the first observance of the Lord's Supper was one of the most solemn hours ever experienced. As the pastor said, "*This do in remembrance of me,*" every one seemed to truly think of the sufferings of our Lord, and tears were in many eyes. With them it is a memorial act.—*U. R. L.*

# Stranger Than Fiction

CHARLES E. MADDY

*Executive Secretary, Foreign Mission Board*

THE terms *Home Missions* and *Foreign Missions* have come to be used by our people in distinguishing the work of missions here at home and in foreign lands, but unfortunately they are often placed over against each other as if there were some vital difference between them. So closely are these two great enterprises connected, that one cannot succeed without the other. Their work is so inter-related that always there must be HOME MISSIONS and FOREIGN MISSIONS, going hand in hand to bring in the kingdom of God around the world.

Truly home mission work begins at Jerusalem, but as it develops, it becomes foreign mission work as it reaches out to the uttermost parts of the earth.

We find home missions becoming foreign missions as the workers of our Home Board go among the Italians, Spaniards, Mexicans, Chinese, and other foreign groups in our land. We find these same foreigners after going back to their native lands carrying the message of salvation which they have learned here at home.

Often we find foreign missions becoming home missions, as some of our Christian foreigners come to this country to work among their own people.

Yes, the problems are the same, whether home or foreign; the work is the same—winning the lost to Christ; our interests are the same—Home and Foreign Missions are linked together in the great and challenging task of bringing light to those who sit in darkness, whether that darkness be in America, Africa or China.

The Foreign Mission Board joins the great host of Southern Baptists who, during the month of March, are praying especially for the Home Mission Board. May the blessings of God rest richly upon it!

THE Baptist work in the Canal Zone is the child of the Home Mission Board. Today's mail brings letters containing the following paragraphs. Surely "Home and Foreign Missions are alternate beats of a Christian heart," and are unseparatable in our thinking and in our love. The following quotations are proofs of this fact:

Under date of January 5 checks to the amount of \$215.29 were mailed to you from the Women's Missionary Society of Balboa Heights Baptist Church, Canal Zone. This offering was designated for the Lottie Moon Christmas Fund.

Today I am mailing you a money order for \$12.50 which comes from the Women's Missionary Society of the colored Baptist Church at Red Tank, Canal Zone. This society observed the *Lottie Moon Week of Prayer* for the first time this year. The mission study chairman of our society helped the members of the Red Tank Society to put on their program.

THE cities in China are changing and growing so fast that it is difficult to keep an intelligent grasp of the needs and opportunities for the Kingdom in these great centers. From Shanghai, Dr. C. J. Lowe writes:

The work I am trying to do here is Oral, Mailing, Radio, and Personal Evangelism. I wish you would PRAY earnestly that we might have at least two thousand dollars, United States currency, for our little Baptist church that is soon to be organized. You see the three churches here are not spreading out at all, so we have rented an eight-by-twelve place and have baptized our twenty-fifth convert. We had eighteen in the first baptism and

seven just the other day. You see Shanghai has grown three million people since 1903. It now has about three million, five hundred thousand, and in 1903 there were only five hundred thousand. Most of these are Mandarin, and it is only a short time until all will be Mandarin here. Our work is all in Mandarin. The work here in the school in the chapel is Mandarin. In fact, Doctor Bryan does most of his work in Mandarin, but we have no Mandarin church and our little church will be the only one for the Baptists. I wish some one would give this as a memorial to Doctor Ray. He stepped into the breach when things were exceedingly hard.

MISS ALDA GRAYSON, of Laichowfu, North China, voices the needs of re-enforcements:

We are having a few days' meetings in the church. Peter Wong is helping us a month. He will go out to four country places—two of them to churches and two other places where there should be churches, and where we hope there may be before many years. Last night there were many non-Christians present. That made us very, very happy, for our neighbors are many of them gospel hardened. But we are asking that God's Word may be a hammer to crush their hard hearts. There is surely a difference; many are interested, especially in the country. They are begging to be taught, but the workers are lacking. I hope Dr. Jeannette Beall can come back in January. (*Dr. Beall sailed on January 19.*) Her coming will release me to do a few months' work in the country. Oh praise the Lord for the doors that he is opening!

A BAPTIST layman traveling in Brazil, observing closely the Christians and the churches, writes:

In Brazil a Baptist appreciates his church more than a Baptist in the States. I noticed it at my first church service. Five applicants applied for church membership and they were questioned concerning any vices which they might have and their reasons for wanting to join the church. Two of the applicants, a betrothed couple, were refused membership because the girl said she was applying because the fiance was and that they had planned to join together. Previously the boy had given good reasons why he wanted to be a church member. If a member dances, smokes, drinks, plays cards, goes to theaters—he is not accepted in the church. If one is charged with any of these offenses, and they are proven, he is dismissed from the church's membership. And, too, a Brazilian Baptist is regular with his attendance at services and the tithe.

MISSIONARY MARY CRAWFORD who knows the meaning of fellowship with Christ yearns for the debt on the Foreign Mission Board to be paid, and believes in the Hundred Thousand Club as "the way" to do it, writes:

I was brought up to hate debt, and to consider it more deadly to life than the poisonous rattlesnakes that hid in the azaleas that grew around my childhood home. Debt was considered not only a burden but a disgrace. Better to wear patches than to be a debtor in broadcloth. This attitude is not peculiar to me, but more general than otherwise. So when the Hundred Thousand Club was born out of prayer it was welcomed by the missionaries as an honest way of coming out of the debt-cloud. *No matter how small the salary, a dollar a month cannot be much of a sacrifice.* Ever since the drastic cuts on native work started, the missionaries have been dividing their salaries with the "Work." Could we see a Bible woman, a widow, cut from a salary of \$2.00 a month to \$1.50 a month? Could we see a young evangelist with a growing family cut from \$5.00 a month to \$4.00? Could we see schools that were doing good preparing the workers for the next decade closed right under our eyes? Understand these figures are calculated when exchange was four for one. Later when the United States went on silver standard the exchange dropped and the missionaries were what one might call hard hit. But they kept up with their obligations of giving to the "Work," the native work I mean, and helping to build the churches that were expanding because the old buildings would not hold the congregation. The debt is loathsome to us all, so it will be a blessed day, a day of rejoicing when it is paid. But the impetus will have to come from within.



INABELLE G. COLEMAN, Editorial Secretary, Foreign Mission Board

**Sailings**

*To the Orient*—Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board, and Mrs. Maddry, accompanied by Dr. and Mrs. J. B. Weatherspoon of the Southern Baptist Theological Seminary, Louisville, Kentucky, sailed from San Francisco, California, on January 4 on the *S. S. President Johnson* for the Orient. This commission will survey the Southern Baptist missionary enterprises of Japan and all China during the spring months.

*To Africa*—On January 14 Misses Lucille Reagan and Eva Sanders sailed from New York City on the *S. S. Otho* for Lagos, Nigeria, West Africa. These two missionaries are returning to their evangelistic and educational work after their furlough in the States.

*To Brazil*—Miss Edith West, who has spent the past year in Pennsylvania on furlough, sailed on January 19 from New York, on the *S. S. Pan-American* for Victoria, Brazil, where she will resume her educational and evangelistic work.

*To China*—On January 11, Rev. and Mrs. E. M. Bostick sailed from San Francisco, California, on the *S. S. President Pierce* for Wusih, China, where they will be engaged in evangelistic work.

On January 19, Dr. Jeannette Beall, who has been at home on furlough, sailed from San Francisco, California, on the *S. S. President Jefferson*, for Laichowfu, North China, where she will resume her medical missionary work in the Kathleen Mallory Hospital.

**Arrivals**

*From China*—Mrs. S. E. Stephens of Tsingtao, North China, has arrived on furlough and is now residing at Brownsville, Texas.

*From Brazil*—Rev. and Mrs. W. C. Taylor, and their four children, Clara, Jean, Alfred, and Katherine Elizabeth, have arrived from Pernambuco, Brazil, and will be located at Bardstown, Kentucky, during the first six months of their furlough.

**Births**

To Rev. and Mrs. Arthur S. Gillespie, of Kaifeng, China, was born a son, Paul Gettys, on November 14, 1934. Congratulations! And best wishes to the twin boys now three years old.

To Rev. and Mrs. A. E. Hayes, of Pernambuco, Brazil, was born a son, James Christopher, on November 29, 1934. Congratulations and best wishes!

**Erratum**

Evangelist Blonnye Foreman was appointed to missionary service in Corrente, North Brazil, at the October 16 meeting of the Foreign Mission Board, and not to Rio.

**Death**

On January 22 we received a cablegram with the sad news of the death of Rev. Robert M. Logan of Buenos Aires, Argentina. His death was caused by heart disease. Mr. Logan was appointed a missionary of our Board on June 21, 1909, and has been engaged in evangelistic work in Buenos Aires since that time. He has been a faithful and effective missionary, and we shall miss him sorely in our work in Argentina. We extend our deepest sympathy to his bereft family.

**FINANCIAL FLASHES**

Southern Baptists reduced their debt on the Foreign Mission Board \$133,400 during 1934. The debt is no longer above the million mark, but stands at only \$924,500 at the beginning of the New Year 1935.

Southern Baptists' gifts to foreign missions for 1934 show an increase of \$220,000 over the total receipts of 1933. Every month of last year recorded an increase over the corresponding month of the preceeding year.

Southern Baptists gave \$50,000 more to foreign missions through the Co-operative Program during 1934 than they gave in 1933.

Southern Baptists' Foreign Mission Board closed the year, 1934, without a deficit and began 1935 with a cash balance in the bank.

The following figures tell an interesting and encouraging story:

RECEIPTS FOR THE YEAR

	1934	1933	Increase or Decrease
Co-operative Program	\$346,017.16	\$292,401.79	\$ 53,615.37
Designated Gifts	195,940.23	148,066.15	47,874.08
Debt Receipts	133,311.11	38,855.84	94,455.27
Lottie Moon	170,470.35	140,030.38	30,439.97
Miscellaneous	45,521.26	51,726.87	*6,205.61
Total	\$891,260.11	\$671,081.03	\$220,179.08
			*(Decrease.)

**LOTTIE MOON OFFERING ENCOURAGING**

As this issue of the HOME AND FOREIGN FIELDS goes to press the Foreign Mission Board is encouraged and delighted with the reports of the Lottie Moon Memorial Christmas offerings that are coming in from the various States. Arizona's gifts this year have almost doubled their gifts of a year ago. She leads all the States in percentage of increase. Texas is \$5,000 ahead of record of this date a year ago. Virginia reports that she has already reached her goal of \$25,000 and \$5,000 beyond it.

There is every evidence that the final results of this

year's W.M.U. gifts to Christ at Christmas time will exceed the totals of last year. On January 15, the returns showed \$51,237, which is \$3,744 more than the report of January 15, 1934.

## FOREIGN MISSION BOARD MOVES HEADQUARTERS

On January 15, 1935, the Foreign Mission Board offices were moved from number eight North Sixth Street to 601 East Franklin Street.

The story of how the Foreign Mission Board came to own this building is told in the following paragraph gleaned from the 1922 report of the Foreign Mission Board to the Southern Baptist Convention:

In 1918 Mr. and Mrs. George W. Bottoms, of Texarkana, Arkansas, long the faithful and liberal friends of foreign missions, gave to the Foreign Mission Board \$100,000 with which to purchase a headquarters building. A committee was appointed to select a building or a site for a building, and report to the Board. About this time the price of real estate and building materials in Richmond flared up. After mature consideration the committee recommended to the Board the temporary investment of the money which Mr. and Mrs. Bottoms had given for the headquarters building until more favorable conditions obtained. Recently the Board has renewed its investigations, and has found a most desirable piece of property for its purpose and at what all of us believe to be a reasonable price. We have accordingly sold for a little more than their face value the Victory Bonds in which the money was invested and have purchased property on the Southeast corner of Sixth and Franklin Streets. The property is now occupied by the Johnston-Willis Hospital, and cannot be occupied by the Board for two years perhaps. It consists of a lot facing 123 feet, three and one-half inches on Franklin and 84 feet, 9 inches on Sixth Street, with a thoroughly up-to-date brick office building fronting on Franklin, three stories and a basement, and also a three-story brick residence facing on Sixth Street. Heating, plumbing, elevator service, and so forth, are all modern and in excellent condition.

The Foreign Mission Board would record some expression of its deep and lasting gratitude to Brother and Sister Bottoms who have thus made it possible for the Board hereafter to do its work in its own buildings. We find pleasure, too, in the reflection that this building, so excellently adapted to the work of the Board, will stand as a memorial to these dear friends and as a symbol of their devotion to Christ.

The Foreign Mission Board is now located on the third floor of this building, and welcomes Southern Baptists everywhere to "Come to see us!"

## NEW TRACT ON EUROPE FREE

Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board, has prepared a brief survey of his visit in Europe and the Holy Land, and the Foreign Mission Board is offering this tract free to Southern Baptists. (Order from Foreign Mission Board, Richmond, Virginia.)

Every Baptist will want to read these pages; many will want to study them in class, circle or at prayer meeting; others will want to use them as a supplement to *Europe and the Gospel*, by Everett Gill, and study this splendid book again this spring, adding these fresh, up-to-date facts; and others may want to use this tract in their current reports from foreign fields at the opening of Sunday school, in missionary meetings and to church. All of Southern Baptists' stations in these seven countries are on the map in the center of this tract. Many will want to make a large poster size copy of this map for their groups studying this most interesting tract.

\* \* \*

The best portions of a good man's life—his little, nameless unremembered acts of kindness and of love.—*Wordsworth*.

## ITINERARY

For Dr. and Mrs. Charles E. Maddry

Leave San Francisco	S.S. President Johnson,	4 P.M.,	Jan. 4
Arrive Honolulu	S.S. President Johnson,	6 A.M.,	Jan. 11
Leave Honolulu	S.S. President Johnson,	6 P.M.,	Jan. 11
Arrive Kobe	S.S. President Johnson,	10 A.M.,	Jan. 24
Leave Kobe	S.S. President Coolidge,	Tide,	Feb. 9
Arrive Shanghai	S.S. President Coolidge,	Tide,	Feb. 11
Leave Shanghai	S.S. President Coolidge,	Tide,	Feb. 12
Arrive Hongkong	S.S. President Coolidge,	Tide,	Feb. 14
Leave Hongkong	S.S. President McKinley,	Tide,	March 16
Arrive Shanghai	S.S. President McKinley,	Tide,	March 18
Leave Shanghai	Rail	4:05 P.M.,	June 16
Arrive Nanking	Rail	10:55 P.M.,	June 16
Leave Nanking	Rail	11:55 P.M.,	June 16
Arrive Peiping	Rail	10:29 A.M.,	June 18
Leave Peiping	Rail	8:45 A.M.,	June 19
Arrive Mukden	Rail	6:35 A.M.,	June 20
Leave Mukden	Rail	2:20 P.M.,	June 20
Arrive Seoul	Rail	8:35 A.M.,	June 21
Leave Seoul	Rail	12:40 noon,	June 21
Arrive Fusan	Rail	9:20 P.M.,	June 21
Leave Fusan	Steamer	10:00 P.M.,	June 21
Arrive Shimonoseki	Steamer	7:00 A.M.,	June 22
(12 days in Japan)			
Leave Kobe	S.S. President Pierce	Tide,	July 3
Arrive Shanghai	S.S. President Pierce	Tide,	July 5
Leave Shanghai	S.S. President Pierce	Tide,	July 6
Arrive San Francisco	S.S. President Pierce	6:00 A.M.,	July 23
Thence to Richmond, Virginia, via route desired.			

N. B.—Letters should be mailed four weeks in advance. Postage is five cents.

## RETIRING AFTER FORTY YEARS OF SERVICE

"It was such a precious privilege to work with such men as these secretaries of the Foreign Mission Board, that I would have been satisfied just to be associated with them, even if I had received no salary," wistfully declared Miss Frances P. Pendleton as she recalled the three men for whom she "typed their letters" during the past forty years. "I got only five dollars a week, but that was considered a good salary in those days. And Dr. Willingham would raise it a dollar a month about every year or six months."

After serving as a stenographer in the Foreign Mission Board rooms for forty years, Miss Pendleton, of 617 Roseneath Road, Richmond, Virginia, is retiring. The Foreign Mission Board presented her with resolutions warm with appreciation of her faithful service, and gave her a beautiful brooch as a memory token.

"I started to work on my birthday in January, 1895," continued the little lady who has outlived her three "boss men," Dr. R. J. Willingham, Dr. J. F. Love, and Dr. Eugene Sallee. "And Dr. Willingham never forgot the date as long as he lived."

"The offices were down in the Merchants National Bank building on the third floor," and she smiled as she recalled having to put the dictionary in a chair to sit on in order to reach her typewriter, whose only place was the end of the long table on which the *Mission Journal* and packages were wrapped for mailing.

"We had just three rooms, Dr. Willingham's office, Dr. Saunder's office, and this circulation room. Dr. Willingham's son, Calder, who later went to Japan as a missionary, was about sixteen then, and he was getting out the *Journal* the first day I worked. I remember he said:

'Papa says we mustn't talk,' " and she laughed and she added, "I wasn't going to talk."

Tears filled the little stenographer's brown eyes as she cited instances of kindness and thoughtfulness of the former secretaries.

"I remember once in the summer, Dr. Willingham had a trip in the buggy out in the country to speak at some big meeting of Virginia Baptists. The next morning I expected him to be tired and worn from such a hard day. But he wasn't, and he said to me: 'I had such a good time yesterday out in the country. After the big dinner out under the trees, I slipped off in the woods all alone, and lay flat down on the leaves. It was so restful just to look up among the leaves of the tree tops. I wonder if you wouldn't like a half-day off just to get out in the country and enjoy the trees?'" She hesitated before she added: "He was like that—always thinking of others. It was very precious to me to work for a man like he was."

With keen appreciation, she referred to the fact that she had also had the privilege of doing some work for the present secretary, Dr. Charles E. Maddry, and also for Dr. T. B. Ray.

"My heart will always be up here. I think I shall forget not to come some day and be on the way to work before I remember," and impulsively she pointed at the rug on the floor; "Dr. Willingham bought that rug. He always liked green—and it is green."

And she closed her desk! Forty years! And good-bye!

But she called back, "Perhaps I will have time to knit an afghan now," and smiled.

## HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

### Birthdays in May

Date	Name	Address
1.	Rev. D. H. Lesueur	Chihuahua, Mexico
1.	Mrs. A. B. Deter	Caixa T., Curityba, Brazil
2.	Rev. Blonnye H. Foreman	Corrente, Brazil
7.	Rev. Jas. H. Benson	3104 Routh St., Dallas, Texas
7.	Mrs. C. W. Branch	Saltillo, Coahuila, Mexico
9.	Mrs. C. C. Marriott*	309 Mission Road, Glendale, California
14.	Mrs. Nils J. Bengtson	Calle Tavern, Barcelona, Spain
16.	Rev. Nils J. Bengtson	Calle Tavern, Barcelona, Spain
16.	Miss Earl Hester	Str. Berzei 29, Bucharest, Rumania
16.	Mrs. C. W. Pruitt	Shantung Province, Chefoo, China
17.	Miss Alice Parker	Yangchow, China
19.	Miss Mary C. Alexander	Tungchow, Canton, China
19.	Mrs. H. H. Snuggs	Wuchow, China
24.	Mrs. Earl Parker	Pingtu, Shantung Province, China
24.	Mrs. A. J. Terry*	Winnesboro, Louisiana
26.	Mrs. T. B. Stover	Caixa 352, Rio de Janeiro, Brazil
27.	Rev. C. C. Marriott*	309 Mission Road, Glendale, California
28.	Rev. E. G. Wilcox	Caixa 178, Pernambuco, Brazil
29.	Rev. Francis W. Taylor*	912 Walter Street, South, Albuquerque, New Mexico
30.	Rev. I. N. Patterson	Abeokuta, via Lagos, Nigeria, Africa

\*At present in this country.

\* \* \*

The good shepherd knows when my spirit needs relaxation. He would not have me always on the stretch.—*J. H. Jorwett.*

\* \* \*

Did some gracious answer knock at your door yesterday? Tell it to others! Had you some heartening visitor of grace before the day began? Share it with others!—*J. H. J.*

## Why Not This Motto?

"Be God's man;  
In God's place;  
Doing God's work  
In God's way."

—Hudson Taylor.

## COLLEGE EVANGELISM IN BRAZIL

Missionary F. A. R. Morgan, Collegio Baptista, Sao Paulo, Brazil

THE purpose of this letter is to tell you something about the good revival meeting recently held here in one of your mission schools. The meeting continued eight days. A week of preparation in prayer and special work by two of the professors of the college, who also are pastors of Baptist churches here in the city, preceded the meeting. One is Dr. Raphael Gioia Martins, a recently converted Catholic priest of rare ability and consecration; the other is Dr. Djalma Cunha, a fine preacher of the gospel educated in your seminary in Recife, Pernambuco, Brazil. They certainly did some fine work in presenting the claims of the gospel in these days of foundation work for the meeting. The preacher for the meeting was Dr. Juvenal Ricardo Meyer, a physician of renown who spent some time in the States studying medicine. He is a lay preacher of deep spirituality. He knows why he loves the Saviour and has a fine way of telling the story to others.

For five days the preacher poured out his heart and soul in tender, loving messages to the students, showing them the reason for the death of the Son of God on the cross. On the three remaining nights he made invitation and appealed to them for their acceptance of the Christ as their Saviour. The power of the Lord came upon us and sixty-five or more came forward and claimed his promises.

On the last night those who had already accepted the Saviour were called to the front, an appeal was made and others came forward. Oh, what glory filled our souls as the Shekinah of the Lord hovered over us in that hour! The most interesting fact of it all was that the students of the upper classes were the first to move. This year there are twelve fine young ladies in the graduating class and eight of them are Christians. We will do our best to win the others to the Saviour before the school year ends. It is very hard in all Catholic countries to get across the awfulness of sin because of the easy method they have for getting rid of it, as they say. But in this meeting there were many tears shed on account of sin, and also because of the joy of salvation. We are very happy because so many accepted the Saviour. We will now try to help them go the rest of the way with the Lord.

The meeting, in a way, is the result of the class-room study of the Bible, for in all classes there are hours in which the Word of the Lord is studied. We are trying to make the school a center of evangelistic effort. We sow, and ask the Lord for the increase. The school now has an enrolment of more than three hundred and we are making plans for a larger number next year and a greater demonstration of the presence of the Lord. Pray for us!

# WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

## MARCH METHODS

1. **Week of Prayer**—For over forty years Woman's Missionary Union has each spring observed a season of prayer for home missions. It has thus become a definite March method for W.M.U. members and their organizations. Early in January the Birmingham W.M.U. headquarters sent to the state W.M.U. headquarters the week's programs, envelopes and other supplies. If your organization did not receive its program, and so forth, please write at once to your state W.M.U. headquarters. Of course you may not now receive the materials in time to observe the recommended dates (*March 4-8 inclusive*) but the earliest convenient dates are immediately available for your observance of the week. Let no one, no-thing prevent your observing each of the five days thus set aside for prayer, study and offering in behalf of home missions.

2. **Study of Home Missions**—If you and your circle or your society have not yet studied the free booklet—*No Other Name*—please promptly do so. One copy was sent to your pastor, one to your society, and one to the Y.W.A. of your church if it has a Y.W.A. No other copies are available, either free or priced. However, your pastor will gladly lend his copy, thus making at least two copies to use in the study and teaching of the booklet. Such should serve as an excellent preparation for the observance of the March Week of Prayer.

Another highly recommended home mission book is the recent one by Mrs. Una Roberts Lawrence; its attractive title is *Winning the Border*. The price of this book, which tells of the Home Board's work among the Mexicans in the Southwest, is 25 cents from State Baptist Bookstores. If you have not made a chance to study it in preparation for the Week of Prayer, please try to have it used as early as possible by your circle or society—the sooner the better!

3. **Offering for Home Missions**—The Annie W. Armstrong Offering for Home Missions is a very definite answer to many of the petitions of the March Week of Prayer. Its goal this March is \$103,500, the hope being that each society will give to it at least 10 per cent more than it gave to the offering of last March. Societies will all the more surely achieve their goals if many of the members will similarly increase their offering by at least 10 per cent. Try to rise above the accustomed quarter or dollar or five dollars contribution: "bring an offering!"

After the ingathering, please forward the society's offering with exceptional promptness. See that all who thus handle it know that it is for the "Annie W. Armstrong Offering for Home Missions." Watch out, also, for the proper forwarding of the offering from each of the W.M.U. young people's organizations. Remember, too, to glean on through March and April, reminding such contributors that it is "never too late" to add to the Annie W. Armstrong Offering for Home Missions.

4. **End of First Quarter**—March is the rounding out month of the calendar year's first quarter. Report, report, report! Make the best possible records each remaining day before the reports are due to be compiled and then see that every item is most faithfully reported according to the approved plan in your society and your association. Rather recently a W.M.U. officer was listening to the comedian, Will Rogers: strange as it may sound, she suddenly ceased hearing him while listening to the voice of conscience saying: "How about your report?" In being thanked for forthwith rushing in the report, she was laughingly told that reports are all the more important now that she has proved that reminders concerning them silence even Will Rogers! *Moral*: anticipate your reports, assemble their data, forward them as requested—then with a clear conscience tune in and hear the comedian.

## AN APPEAL

For March Week of Prayer and Annie W. Armstrong Offering for Home Missions

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

"Then returned they unto Jerusalem from the mount called Olivet, . . . And when they were come in, they went up into the upper chamber, . . . These all with one accord continued steadfastly in prayer, with the two women, and Mary the mother of Jesus, and with his brethren" (Act 1: 12-14).

The first impulse of my heart is to thank our good women and young people for the glorious offering made last March. That offering, amounting to \$94,260.74 has enabled us to keep all of our missionaries in the field and to add thirty-six new missionaries to our force. The amount raised was a glorious demonstration of the sacrificial spirit of our women and young people; a decisive victory that stopped the retreat in home mission fields and set us on the forward march in an enlarged mission program.

As a result of that offering new missionaries were placed in the field, new mission stations were opened, and new work projected. This advance must be maintained. We must hold permanently the gains we have made and, having consolidated our forces on new fields, move on to the conquest of new territory for Christ. Our Heavenly Father's command ringing down through the ages is, "Speak unto the Children of Israel that they go forward." What God has commanded, by his help, we can do. My appeal is that we keep step with his ever enlarging purposes and swing out in utter abandon to do his will.

In the long ago the blessed Christ, when he would arouse the interest of his disciples in the evangelization of their homeland and his, said: "Lift up your eyes, and look upon the fields, that they are white already unto harvest." It was the appeal of spiritual need at close range.

That appeal is ours today. Twenty-two million souls out of Christ here in the homeland cry out to us for the bread of life. Our brothers in black, 10,000,000 of them, right at our door, are looking to us for help. Five million foreigners spiritually marooned on our shores are a challenge to our passion for the lost. Revolution-ridden Cuba in poverty and spiritual despair holds out to us its hands

in mute appeal. On every hand, wherever we turn, there is the plea of the underprivileged. The man without a chance here in the homeland gropes his way in spiritual night. Evils are increasing, spiritual dearth is spreading, the clouds of spiritual darkness are thickening. Right here, in the land we love, a pagan civilization is developing.

"Lift up your eyes, and look upon the fields." In Oklahoma and New Mexico more than 150,000 Indians will never have a chance if the Home Mission Board does not send them the gospel. The 225,000 Spanish-speaking in New Mexico will never know about Christ as a personal Saviour unless some one goes to them with the New Testament story of God's love. Eight hundred thousand Mexicans on this side the border will struggle on in their spiritual night unless we can send missionaries to preach the gospel to them. The great Acadian section in French Louisiana with its more than 600,000 souls will be deprived of a Saviour if missionaries of the New Testament are not sent to them. Millions of people in our growing cities, in congested industrial centers, and in remote sections now unchurched will remain unchurched if we do not enlarge our home mission program.

I appeal to our good women and young people for these millions in our homeland now without Christ. Shall they not have a chance? Shall we not give them the gospel? Their eternal destiny is at stake. In the Annie W. Armstrong Offering you, my dear women and young people, will help to answer these questions by furnishing through the missionaries you support the bread of life for thousands of these hungry-hearted souls.

### LEAFLET HELPS

For March Week of Prayer for Home Missions

March 4-8, 1935

	Cents
<i>For Woman's Missionary Society—</i>	
A Religion of Power .....	2
The Place of Prayer in Evangelism .....	3
Is There a Frontier? .....	3
The Enlarged Vision .....	4
<i>For Young Woman's Auxiliary—</i>	
Mike of the North End .....	3
<i>For Girls' Auxiliary—</i>	
The Twenty-third Psalm in Indian Sign Language .....	2
<i>For Royal Ambassador Chapter—</i>	
Who Sells You Your Fruit? .....	2
<i>For Sunbeam Band—</i>	
Flying Cloud .....	2

Order early, please, sending remittance with order, to W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.

### REVIVAL BENEFITS

During his recent trip to China Dr. M. E. Dodd wrote:

I asked all the missionaries and some of the Chinese Christians to write out for me what they considered the chief benefits of the revival. The following were set down by three or more:

1. Increased spirituality, which in turn is bringing more inquirers than ever before.
2. More zeal for the salvation of the lost.
3. Better Christian fellowship. Bickering, backbiting and jealousies gone.

4. More praying and Bible study and real joy in them.
5. Confessions, reclamations, restitutions and cleansing of church members.

Would it not be glorious if we could have a revival with such blessed results as this in America, among our Southern Baptist people, yea in our own churches and life?

I asked the missionaries to suggest what we can do to have a renewal in America. They set down the following:

1. Want it deeply enough to do anything and all things necessary.
2. Pray without ceasing. Some churches in Shantung have had daily early morning prayer meetings for over three years.
3. Preachers to denounce sin and proclaim salvation.
4. Christians must confess and forsake their sins and walk humbly before God.

### PROGRAM FOR MARCH

TOPIC—LIFTING THE BANNER THROUGH OUR CHRISTIAN COLLEGES

*Purpose of the Program*—To show: (1) the place of the Christian college in American life; (2) some distinctive contributions to Christian education; (3) Luther Rice's contribution to Christian colleges; (4) the record of a century; (5) the Christian college in the Orient

*Hymn*—"We Would See Jesus"

*Prayer* of thanksgiving for the Great Teacher

*Scripture Lesson*—The Way of Wisdom: Proverbs, eighth chapter: 9: 10; Daniel 12: 3; John 8: 31, 32

*Season* of Silent Prayer

*Hymn*—"More about Jesus Would I Know"

*Talk*—Why Have Christian Colleges?

*Talk*—Reasons for Supporting Baptist Schools. (Help for this talk will be found on page 25.)

*Sentence prayers* for Baptist schools, their faculties and students

*Hymn*—"How Firm a Foundation"

*Talk*—Dangers Surrounding American Students

*Talk*—Why Have Mission Schools in non-Christian Lands? (Help for this talk will be found on pages 2, 19, 25.)

*Rendering of Leaflet*—China's Changing Ideals (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Prayer* for students in all mission schools in non-Christian lands

*Hymn*—"I Would Be True"

*Talk*—Progress Made Through Christian Education in the Orient.

*Hymn*—"Make Me a Channel of Blessings"

*Rendering of Leaflet*—Widening Horizons (Order leaflet for 4 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Discussion* of Items in "March Methods" (See page 26.)

*Sentence prayers* for generous giving to Annie W. Armstrong Offering.

*Business Session*—Reports as to: (1) Week of Prayer for Home Missions; (2) Annie W. Armstrong Offering; (3) Mission Study; (4) Personal Service; (5) Enlistment; (6) Stewardship of Tithes and Offerings; W.M.U. Young People's Organizations—Marking of Standard of Excellence—Offering—Minutes

*Prayer* for meetings in May in Memphis, Tennessee, of Southern Baptist Convention and of Woman's Missionary Union

*Hymn for Year*—"Fling Out the Banner"

## CUBAN WOMEN CARRY A BANNER

*Mrs. Herbert Caudill, Havana, Cuba*

At the same time the W.M.U.'s of the South were holding their seasons of prayer for State Missions, the W.M.U. of Cuba held a week of prayer for Provincial Missions. Our program-makers sent out a very fine program for two special services of the week, with the request that a special time be set aside each day by the local unions to pray for the Cuban work and workers. The central idea was patriotic throughout—Cuba for Christ. This was in keeping with what seems to be the burden of all faithful hearts for Cuba just now. Our Christians realize as never before that Christ is the only hope for Cuba in these stressful, chaotic times.

Our W.M.U. here in Regla had its first special service on Sunday afternoon after the Sunday school. As a patriotic hymn was sung a royal ambassador stood on the platform holding a Cuban flag. Then as "The Banner of the Cross" was sung another R.A. held aloft the Christian flag. Later in the program the salutes to the two flags were given in concert. There was a special song by the Sunbeam Band and a poem to Cuba by our brightest-shining little Sunbeam, Maria de Jesus Rey (*literally, Mary of Jesus King!*). A consecrated, intelligent young woman, the vice-president of the W.M.S., gave a short talk on, "To Win Cuba for Christ We Must Begin with Youth." Then we made a list on the blackboard of all the workers in Havana province, both American and Cuban, and special prayers were offered for these workers. Later the same thing was done for the other provinces. This laid upon our minds and hearts the laborers in the various fields and deepened our interest in them, whether we knew them all personally or not.

It was decided that at three o'clock each afternoon during the week we should all stop whatever we were doing

and pray for Cuban missions. At that time the "Caribbean Clipper" takes off from the Havana harbor en route to Miami, and as it passed over Regla each day it served as a reminder to us to stop and join with other hearts in prayer for a single cause.

On Wednesday night we had another similar program, with more patriotic songs and poems by the young people, and a lovely duet by two young girls who are just learning to sing parts. There were many prayers for the work, practically all of the adults present leading in prayer. The special offering for provincial missions was much more than we had expected.

Cuban Christians are anxious to see their nation turn from chaos to Christ. May they themselves be the leaven that will leaven the whole lump, and help to bring about the realization of their noblest desires and ideals.

\* \* \*

## YOUNG PEOPLE INCLUDED

There were unions (B.Y.P.U.'s), in a few churches of South China as early as 1916, but there was no general organization until 1924. Ten years ago the work was renewed with added strength for carrying on. It was during the October (1934) session of the fiftieth anniversary of the Leung Kwong General Baptist Convention (see picture on page 16) that the B.Y.P.O. convention was held, and the young people were made to feel that they were a vital part of the associational work.

A colorful array was the long assemblage of banners stretched across the front of the Tung Shan Baptist church during the B.Y.P.O. convention. From all sections of the province they came and from the neighboring province. These young people were living examples of the leadership the churches of China can expect in the near future.—*A. R. Gallimore, Canton, China.*

# BAPTIST BROTHERHOOD

J. T. HENDERSON

## NOT AUTOMATIC

THE organization known as a Baptist Brotherhood is by no means self-perpetuating. Several important factors must enter into its organization and conduct, if it is to live and prosper.

*First*, the pastor must be sympathetic and fully committed to the necessity of giving to it his best thought and effort.

*Second*, at least a half dozen of his most zealous men must heartily re-enforce him in promoting this organization.

*Third*, a thoroughly capable and aggressive man, who has the confidence and esteem of the men in the church and is not burdened with other important duties, should be made President. He must prove himself resourceful in making this organization attractive and popular.

*Fourth*, the Chairman of every committee should take his position seriously and do his utmost to have his committee function in an effective manner. Each committee should meet regularly at least once a month to report progress and formulate plans.

*Fifth*, every member should have his own booklet of programs, that he may be prepared to get the greatest benefit from each meeting, whether or not he has an active part on the program.

The Brotherhood Headquarters, 912 Hamilton National Bank Building, Knoxville, Tennessee, can furnish the *Quarterly* of thirteen programs for Brotherhoods that meet weekly, and the *Annual* of twelve programs for those that meet monthly. A copy of each sells for ten cents.

*Sixth*, every member should be given a place on the program as often as practicable. The timid and inexperienced man may begin by reading one of the scripture passages assigned for the opening devotions.

*Seventh*, a large place should be given to a spirited song service and to fervent prayer in every meeting.

*Eighth*, every member should have a place on one of the committees and be assigned the service for which he is best suited.

If these suggestions, with others that will occur to the pastor and other leaders of the Brotherhood, are observed, there is every reason to expect the Brotherhood to become a valuable asset to the church.

## NEWS NOTES

## Holiday Season—

On Sunday, December 17, we closed a service of three days with the deacons and other laymen of the six churches of Danville, Virginia; the last engagement on the schedule for 1934. The program for months had been rather strenuous, little can be accomplished on the field or during the holidays and there was an accumulation of important work in the office. While I was hoping to find a little opportunity for recreation, there was a demand for service during most of the time. Indeed, I was pleased to accept an urgent invitation from Rev. A. L. Young, pastor of the Grace Baptist Church, to speak for his people on Sunday, December 23. This church is located in the country about ten miles from Knoxville, has about two hundred members, supports their pastor for full time and is composed, in the main, of a substantial class of people. As this was the day on which the church was launching its Every Member Canvass for its annual budget, I spoke on the "Scriptural Plan of Supporting the Lord's Work" and also made a brief talk on "World-wide Missions." I also had the opportunity of meeting with the pastor and canvassers in the afternoon and made some suggestions regarding the importance of an intensive and thorough work on the field. Their budget provided \$200 for the Co-operative Program. This was a very liberal advance over what the church had been doing in former years.

The closing service of the season was a talk to the John Cruze Brotherhood of the First Baptist Church, of Knoxville, on the occasion of their home-coming. While this Brotherhood does not have a large membership, the members are a very earnest company and are doing a very valuable extension work among a large number of churches throughout all the surrounding territory. We are gratified that they are using the *Brotherhood Quarterly* for their weekly programs.

## Broadway, Knoxville—

Rev. W. Herschel Ford, the resourceful pastor of this church, conceived the idea of having a school exclusively for deacons, to begin on Monday evening, January 7. While the membership numbers about four-

teen hundred, only the thirty-one deacons were invited. It was understood, however, that deacons from other churches would be welcomed, but only a few came. In this day, when loyalty to one's own church is emphasized and when its organizations and activities make such a large demand on the zealous member, he finds little time to fellowship other churches in their *programs*. The pastor, recognizing that he is an ex-officio member of every organization in the church, planned to be an interested attendant at every meeting, but was kept away the last two evenings by an attack of "flu." Rev. Nathan C. Brooks, Jr., the assistant pastor, was present at every meeting, entered heartily into the spirit of the meetings and was an inspiration to all.

One session was devoted to each of the five chapters of the text, *The Office of Deacon*. The first evening the class period was followed by an address on "Life a Trust."

Following the study period Wednesday evening, after a praise service, the prayer meeting hour was given to a business session and the ordination of three newly elected deacons.

The treasurer's annual report showed all obligations for the year paid in full, with a surplus of \$915.20; this included both matured principal and interest on the educational building. In the recent canvass the budget was over-subscribed by \$1,800.

One of the five lectures on the Deacon was delivered in connection with the ordination. The prayer and charge were given by the pastor and many of the three hundred present spoke of the service as very impressive.

Of the thirty-one deacons, twenty-eight attended the class, a majority every session; two were kept away by illness and the third was called out of town.

Friday evening was devoted to a banquet for the men of the church; preparation was made for sixty-three but eighty were reported present. Following an address on the "Enlistment of Men," this company voted solidly for the organization of a Brotherhood.

A visitor to this church must be impressed with the optimistic spirit of the membership, also with their

## WILL YOU HELP THESE FINE BOYS WALK?



James and Russell White, 15, twins, have—due to a prenatal injury—never walked

**THE STORY.** These fine boys were born to Reverend and Mrs. Lee McBride White 15 years ago. While they are normal in every other way, they cannot walk. Through these years this minister of the gospel and his wife have done everything possible for them. Now a great specialist has said that by special treatment these boys can be made to walk.

This will cost \$200.00 a month for 2 years—a sum far in excess of the means of Dr. White, who has only his salary as the pastor of a church.

**THE SOLUTION.** In the endeavor to help his boys, Dr. White has made an exhausting study of psychology. He has written a book that will interest and benefit you. It is in clear, simple language yet has won the praise of many prominent educators, ministers, and hundreds of people who have been helped by it. If everyone who reads HOME AND FOREIGN FIELDS would order a copy of this helpful book, enough would be made (Dr. White clears about 25c on each book) to remove the handicap from these boys and the great load from the shoulders of a fellow Christian.

### HOW TO KNOW YOURSELF

By Lee McBride White. Price, \$1.00

You will enjoy reading and rereading this book. It will help you to understand yourself and others—to develop your personality and will point the way to greater success for you. You will understand the many places it touches in your life by reading some of the chapter headings.

Learning How to Think  
The Self We Do Not Know  
How to Master Ourselves  
Controlling Our Impulses  
Mental Control and Religion  
How to Make Friends  
The Split—in Two Personalities  
Sure Cure for the Blues  
Measuring Honesty  
Why Do People Fail?  
And 41 Others

### USE COUPON AND HELP THESE BOYS AND YOURSELF

DR. LEE MCBRIDE WHITE,  
Care of West End Baptist Church,  
Birmingham, Ala.

Please send me \_\_\_\_\_ copies of "How to Know Yourself" for which I enclose \$ \_\_\_\_\_ plus 6 cents per book for postage. I will pray that the treatment of your boys may be possible—and speedily successful.

Name \_\_\_\_\_

Address \_\_\_\_\_

hearty and unanimous support of their aggressive pastor.

#### Blue Ridge, Georgia—

One of the most delightful experiences of recent months was a brief visit on January 13, 1935, with the Baptist church of this town in North Georgia. It gave the opportunity to renew my friendship with John B. Payne, a long cherished friend.

He tells me that he, in company with his pastor, attended a Men's Meeting in the Tabernacle Church of Atlanta in 1914. Following a talk on tithing by this writer, who invited those that were willing to tithe to indicate it by standing, Brother Payne with his pastor responded to this invitation; he attributes his growing interest and zealous activity in the Kingdom through the years to this decision. He further claims that he had a bountiful crop of beans a certain season when those of his neighbors were destroyed by the beetle. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground."

The thirteenth was the first anniversary of Paster Holt and also the

day set apart to secure pledges for the 1935 budget. Fine preparation for this event had been made through the sermons of the pastor and the teaching of the several organizations. A number had been induced to adopt tithing.

I could remain for only the forenoon of January 13. Perhaps as many as one hundred twenty-five young people and adults assembled at the Sunday school hour for a blackboard lecture on the Scriptural Plan of Kingdom Support. Their responsiveness was marked. Perhaps a dozen churches were represented in the regular worship at 11 A.M., some of these calling off their services. It was a fine audience and they were sympathetic to the plea that the spirit of sacrifice should be regnant in the minds of all the members as they faced their duty in making their pledges. It is worthy of note that, while the church has a comparatively new building, it is free from debt. There are several loyal and zealous laymen who rally to the leadership of their aggressive pastor.

A letter just received from Rev. Euman M. Holt, pastor, reads as follows:

We are happy to report that Sunday, January 13, was a red letter day in the history of our church. Many told me it was the greatest day in years and one that will have a far-reaching effect. Thirty-four pledged themselves as tithers and still others are seriously considering the tithe as the minimum; \$1,475 of the \$1,600 budget was subscribed the first day and the drive this week is expected to over subscribe the budget. This is the best record in years. We appreciate your services so very much and feel that much of our success is due to you.

#### DeLand, Florida—

I hurried away from Blue Ridge to reach the Men's Pre-Convention Conference of Florida, which held its two sessions in the First Baptist Church, of DeLand, during the afternoon and evening of January 14.

While other fine Conventions of Baptist men have been held in the state, Judge J. Ollie Edmunds, the chairman, announced that this was the first ever held in connection with the Florida Baptist State Convention, while the women were holding their forty-first.

Chairman Edmunds and Secretary Brittain, the main promoters, were so well pleased with the attendance, interest and character of the program, that they suggested it be made an annual affair. Their recommenda-

tion was unanimously and heartily approved.

The speakers were all prominent laymen and represented all sections of the state. The following is the list: Judge J. Ollie Edmunds, Jacksonville; D. H. Bickers, Umatilla; A. J. Peddy and H. C. Haynes, Lakeland; Sen. W. T. Gary, Ocala; H. F. Latimer, DeLand; J. F. McCall, Esq., Madison; R. L. Daniel, St. Petersburg; Judge W. Raleigh Pette-way, Tampa; Judge E. C. Collins, Miami; and J. Fred Scholfield who made an address and conducted the singing in a masterly way.

At the evening session, three of the four men on the platform were lawyers, deeply interested in the Kingdom. The General Secretary was invited to speak twice and was accorded a warm welcome.

The pastors attended in goodly numbers and thereby greatly encouraged the laymen. The spiritual atmosphere all the way through was most wholesome. All were jubilant over the liberal advance made in 1934 in the support of the Co-operative Program.

During the forenoon of Tuesday, January 15, the pastors held a conference that was well attended and the addresses, followed by voluntary discussion, created considerable interest and enthusiasm.

We were compelled to leave immediately after the opening of the Convention. The attendance was large and enthusiastic; it elected Dr. J. Dean Adcock, of Orlando, as president by unanimous vote.

#### Explanation—

The General Secretary regrets that he is compelled to decline quite a number of invitations. His explanation is three-fold: the field is large, he has little help, and there is a growing interest in the Brotherhood.

#### ENCOURAGING REPORTS

##### From Georgia—

The topic of the first program for 1935 both in the *Annual* and *Quarterly* of programs is "The Baptist Hundred Thousand Club." We are very much gratified to have the following report from a Georgia Brotherhood using this program. The pastor writes as follows:

After using your program on the Hundred Thousand Club at our last Brotherhood meeting, twelve of the sixteen men present agreed to become members of the Club. I felt that I should write you a few

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lines and express my thanks for this splendid program. Our Brotherhood is moving along nicely and God is blessing our church through the efforts of these men of God.

It is worthy of notice that three-fourths of the men in this small Brotherhood enlisted as members of the Hundred Thousand Club; if all the Brotherhoods of the South would do as well, it would go a long way toward securing our goal of 100,000 members.

From Virginia—

The General Secretary spent a Sunday recently with the First Baptist Church, of Bristol, speaking three times in connection with their preparation for their annual Every Member Canvass. The pastor, Dr. J. Emerson Hicks, writes:

The total budget we sought to raise was \$10,367, and the amount pledged so far is \$10,700. The budget for the Co-operative Program was \$3,000 and the pledges so far amount to something over \$3,200. Mr. O. L. Jones, a very zealous layman, directed the canvass and tells the pastor that the number of pledges this year is approximately 100 more than the church has ever before received in an Every Member Canvass. We feel, therefore, that the canvass was thoroughly made and that it has been a glorious success. I want to thank you for the part you had in helping us to go over the top. Your addresses were most effective and were greatly appreciated by all who heard you.

**LAYMAN'S DAY**

Sunday, April 14, has been selected as Layman's Day for 1935. On this day it is hoped that all the churches and their pastors will offer their pulpits, either at the morning or evening hour, to a consecrated and capable layman who is expected to speak on Stewardship or Missions. If the Association has a Brotherhood, the President of this organization is expected to supply these; if not, the Promotion Committee will be requested to render this service.

This day affords a great opportunity for the enlistment of men in the cause of Missions and it was gratifying to note that last year it was more generally observed than the year before. If the pastors and leading laymen will co-operate in this movement, it will prove to be a very great asset to our Co-operative work, especially in a financial way. It is hoped that this movement will also do much to stimulate a thorough round-up for the end of the Convention year. It will be left to the will of the pastor and church in each case whether a free-will offering for the Co-operative Program shall be taken.

It would add interest to the oc-

casation and enlist a large number of men if the laymen should be invited to furnish the music for the day.

The Brotherhood Headquarters, 912 Hamilton Bank Building, Knoxville, Tennessee, will be glad to furnish literature free of charge to the speakers on application.

**COMMITTEE MEETING**

Considerable time was given at the last meeting of the Brotherhood Committee to the discussion of a policy for 1935. In addition to emphasizing the need of spirituality, larger information, the doctrine of Stewardship, the Scriptural plan of Kingdom support, and World-wide Missions, Dr. F. F. Brown and Mr. J. H. Anderson, chairman, insisted that the doctrine of tithing should be given primary emphasis during 1935.

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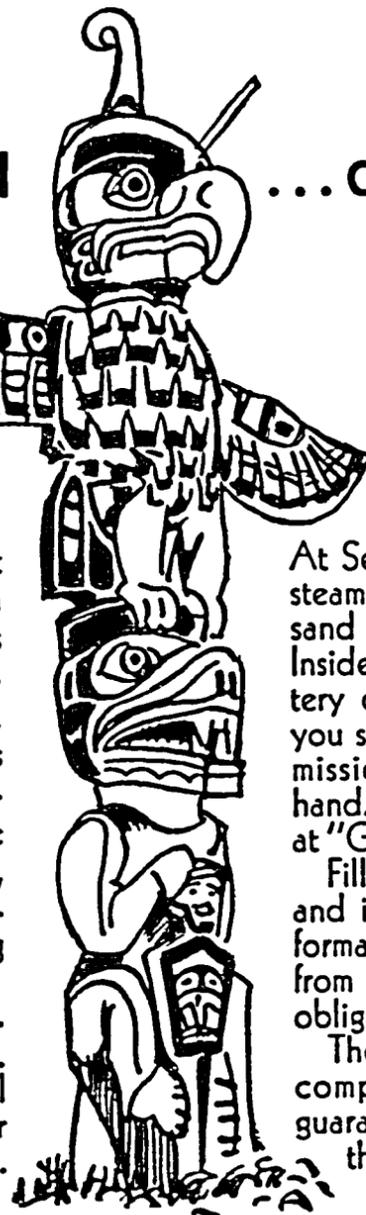
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## OUR EXCHANGES

AMONG the encouragements we see in mission work today one would suggest:

1. The spirit of the young men and the young women who want to give their lives to foreign missions. A number of first-grade candidates have been earning their way by giving transfusions of their own blood.

2. The evidences of the workings of God's spirit in individual and collective life, as, for example, in the baptism of Brahmans in India and the movement in the upper castes.

3. The increasing acceptance of the moral authority of Christ in non-Christian lands. This is not enough but it is something and it represents a great advance.

4. The reality of the rootage which Christianity has taken all over the world and its destructibility by the most hostile forces, even in Russia.

5. The steady growth of the churches on the mission field, in autonomy and self-dependence.

6. The increasing evidence that there is no hope for man save in Christ; that the evil forces of the world cannot be conquered except by his power.—*Robert E. Speer, in The Missionary Review of the World.*

AN Obscure Martyr—When recently Christendom was absorbed in the horror of the martyrdom of Mr. and Mrs. John C. Stam in northern China, there was another martyrdom, equally heroic, that received little or no attention. It was that of an obscure elderly Chinese Christian named Chiang Shu-sen, who pleaded with the communists for mercy for Mr. and Mrs. Stam. He knelt before the murderers and argued that the Stams had done only good. But he was taken into custody by them and his home searched; and when a Bible and hymn book were found therein establishing him as a Christian, the reds executed him!

This man's memory deserves the same honor accorded his younger brethren in Christ, who, taking their lives in their hands, went all the way from the Moody Bible Institute of Chicago to his far away land to preach the gospel to his unsaved neighbors. He might have remained in hiding and saved his life without compromising his faith. But the love of Christ and the love of Christ's messengers constrained him, and his name should be enshrined in our hearts. At this moment, Chiang Shu-sen is sharing the bliss of those whose lives he would have saved. And a type and representative is he of countless other obscure Chinese Christians who have been made partakers of the same inheritance by the sacrificial labors of missionaries like John and Elisabeth Stam. To God be the glory!—*Moody Bible Institute Monthly.*

LIQUOR, Vice and Gambling Burden the Nation's Business—Liquor, vice, and gambling, aside from the moral interest concerned, involve billions of dollars of uneconomic spending and constitute an increasingly heavy burden upon legitimate business. A conservative estimate places the money involved in gambling at \$2,500,000,000.00

annually. It is impossible to estimate the economic loss to the United States because of clandestine or permitted prostitution, but the figure is very large. The present annual expenditure on alcoholic drink is in excess of two billion dollars annually and is increasing. It is not impossible that in direct and indirect cost liquor, vice, and gambling assess as heavy a toll upon society in the United States as crime.

A statement in the *Brewers' Journal* for October makes very clear the competitive importance of the liquor trade in any consideration of the welfare of other industries. This statement declares in effect that the beer trade is a natural business rival of the trades in mineral water, milk, coffee, tea, soft drinks, fruit and vegetable juices, cocoa and chocolate. The *Journal* suggests that the beer trade must cut more heavily into this "general liquid consumption by the public" as the brewing industry wants a larger share.

These proposals are of vital importance to the milk producers and distributors of the nation, to the manufacturers of soft drinks, of other non-intoxicating beverages and of confectionaries. The barking interests and purveyors of general merchandise may well view with concern the proposals to legalize or otherwise encourage gambling which will most inevitably be presented to twenty-nine state legislatures convening next January. A few years ago race-track gambling was legalized in only five of our states and territories, but action taken during 1933 and in California, Michigan, North Carolina, Rhode Island, New Hampshire, New Mexico, Ohio, Oregon, Texas, Washington, and West Virginia indicates what may be expected elsewhere unless our business men throughout the country awoken to the economic interest involved in every moral issue.—*The Presbyterian Survey.*

GERMAN Christianity—Those who understand the times have fixed their eyes on the religious struggle in Germany, as the most significant happening of our time. Hitler, a nominal R. C., has tried his hand at bridling religion and harnessing it to his chariot. The fight of old Bismarck with the Jesuits ended in the Iron Chancellor's defeat. Hitler was that sort of fool who steps in where angels fear to tread. Napoleon had a saying that his territory ended where conscience began. Hitler wanted to annex conscience both in its Roman and Protestant forms. He succeeded in securing remarkable concessions from the Vatican. He anticipated a much easier job with the Protestants. His creature, Muller, tried his hand at unifying and Germanising the different sections of the Protestants. Bishops and pastors were dismissed, but in a land hypnotised by the Nazi leader, there was slowly born a voice of resistance. Germany is Martin Luther's land. Luther's lonely voice broke a greater monopoly than Hitler's. But the peril has been very great. Luther related his Church far too closely to the princes. The alliance of Church and State, never wholesome, has been closer in Germany than in any other Protestant land. It seemed likely that the Lutherans would come to Hitler's heel. But it is not to be. The voice of resistance has grown till Hitler has sensed a crisis such as he dare not face. He has retreated. His creature, Muller, is under suspicion. Protestantism in Germany seems to be in process of proving that its supreme loyalty cannot be transferred from Christ to any, even the most popular, of National leaders.—*The New Zealand Baptist.*

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