

# HOME<sup>AND</sup> FOREIGN FIELDS



SOUTHERN BAPTIST HOSPITAL  
NEW ORLEANS, LA.

CHAS. E. FRANCE

MAY, 1935

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# HOME AND FOREIGN FIELDS

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JOHN L. HILL, *Editor*

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## Girdling the Globe with the Gospel

M. E. DODD

*President, Southern Baptist Convention*

THE sun never sets on the Baptist flag. I have trailed the tracks of the pioneer preachers around the world. There is not a country where their voice is not heard. The globe has been girdled with the gospel of God's grace. The Christ-crowning enterprise of missions has reached every class and clime. It is grandly inspiring to find the fruits of the gospel in all prominent places.

Come with me on a journey around the world and we will study together some of these fruits. We shall journey eastward in search of light, the light of divine truth as revealed in Jesus Christ. We sail from America and reach England, then Germany, Italy, Greece, Syria, Palestine, Egypt, India, Burma, Siam, Singapore, South China, Central China, North China, Manchuria, Korea, Japan, Hawaiian Islands and America again. In every country there are Baptist preachers and missionaries. They speak in almost every language the wonderful words and works of God. The people hear the good news in their own tongue wherein they were born, and rejoice.

This journey in 1934 is a kind of anniversary celebration. In England it is the one hundredth anniversary of the birth of Spurgeon. In Germany it is the one hundredth anniversary of the baptism of Oncken. In India it is the one hundredth anniversary of the death of Carey. And in China it is the one hundredth anniversary of the death of Robert Morrison. Just one hundred years, and what hath God wrought through the gospel of his Son? Just one hundred years and the gospel has marched triumphantly through every land. The promoters, pioneers, and preachers of modern missions have gone forth sowing in tears while their children and children's children return with rejoicing. As it was in the beginning, is now, and evermore shall

be, "The gospel is the power of God unto salvation to every one that believeth."

The Layman's Missionary Inquiry preceded us by a year, making a study of missions, their methods, motives, and men. They presented their findings under the title, "Rethinking Missions." Very few, if any, of the members of this Commission seem ever previously to have shown much zeal for the cause of missions. They entered upon their task with definite preconceived theological and social views. They had a thesis of theism and humanism to sustain. They found material for the support of their thesis. One usually finds what he looks for. They charted their course toward a certain conclusion before leaving their

New England homes. They arrived at their desired and predetermined harbor.

Now, I had as well confess that I also had a thesis to sustain. My thesis is that "The gospel is the power of God unto salvation." I went looking for material to sustain this thesis. I found such material in abundance. The material I found would fill volumes.

There is no need to quarrel, or even debate, with the theists, rationalists and humanists on the matter of our differences. Just let each prove the efficacy of his position by submitting it to the pragmatic test of practical results in the laboratory of human experience; such proof is eloquent.

I sat, one evening, as the sun was a westering, on Mount Carmel. It was not far from the scene of Elijah's dramatic contest with the prophets of Baal. I saw one of the most gorgeous sunsets upon which human eyes ever looked. As the sun touched the rim of the horizon it seemed to spill a vast pot of gold upon the earth. The blue sky changed into a sapphire pink, then a leaden gray and then into a dark night. I named it the



*Dr. M. E. Dodd (saluting with hat) in front of the Chengchow church, November 1, 1934, with Pastor Chang of Kunghsien, Missionary Victor Koon and Mr. Li, teacher in the Kaifeng Women's Bible Institute. Mr. Li interpreted for Dr. Dodd in Kaifeng*

sunset of rationalism. Then I hummed "Sunrise Tomorrow." For Elijah's day and for our day there are sunsets of doubt and sunrises of faith.

As my mind turned from poetic contemplation to more practical things there stood before me the Elijah method of determining the comparative value of the religion of faith on the one and the religion of rationalism on the other.

The prophets of Baal were the rationalists of that day. They ate at the king's table. They were provided for on a purely humanistic basis. They did not heed God. Elijah was the believer of his time. He trusted the true and living God. He had eaten at the table of the King of kings in the mountain gorge of Cherith.

Now, Elijah proposed that they settle their differences by a practical test, with the understanding that the side which proved most efficacious should be the one which all would adopt. We know the results. They have always been the same. We need not fear the results of such a test today.

After a visit to mission fields around the world, I am prepared to propose the same test to the rationalistic reasoners of our day. Let them get over on the other side of the road or on the other side of the country and establish work based on their theory and methods. We who believe in God and in Christ as his Son and in the need of salvation and in the power of the gospel will continue our work. Then we will see which is more effective in redeeming human souls, in lifting up life and in sanctifying human relationships.

As a matter of fact this is exactly what has already been done. The Christian missions which have achieved results in the reclamation of individual lives, in the sanctification of social relationships and in the promotion of political and economic purity have been those which have proclaimed the gospel of God's grace, as his pioneer unto salvation.

On the other hand, there is abundant illustration of the utter incapacity and futility of the rationalistic methods.

For example, they propose that the best of all religions be amalgamated into one supreme world religion. That is exactly what has been attempted in China and in other parts of the world. The philosophy of Confucianism, which is really not a religion at all, Buddhism and other isms have been amalgamated. The results are the heathen world.

But the rationalists protest that what is needed is to add the Christian element. This is exactly what has been done in Mexico and South America. The gruesome gods of the heathen aborigines were supplanted by the more beautiful gods of the Madonna, and the people have gone on worshipping images just the same. The results are ignorance, superstition, and social shame.

I consider Kagawa, of Japan, the world's greatest living Christian. During my visits with him I asked him many questions. Among them, I asked, "What do you think of the program for the amalgamation of all the religions of

the world?" He replied instantly, "It is nonsense. There is no need. Christianity is the synthesis of all good." Those who propose amalgamation seem to have forgotten their history, if, indeed, they ever knew it.

Now, if those who wish to revolutionize the missionary enterprise will just leave the missions which have already been established on the program of gospel preaching, and go on into the untouched fields and there demonstrate the efficacy of their theory, it will greatly relieve the entire situation. It will comfort the missionaries very much. It will also lift the depression which they have put upon the support of Christian missions at home. The tragedy of this business is that the rationalistic proposals do not produce support for their own program, and on the other hand hinder support for the program that has been successfully in process through the years.

The gospel has proved itself to be the power of God unto salvation in every place where it has been preached.

It was grandly inspiring to see the string of gospel lights which Baptists of the English-speaking world have strung across one-half of the world's population in the Orient, from Bombay to Tokyo. I visited missions of the Baptists of England in Bombay, Delhi, Agra and Calcutta. I visited the missions of the Northern Baptist Convention in Burma. I visited the missions of the Southern Baptist Convention in China and of the Northern and Southern Baptists in Japan. I had known something of these missions prior to visiting them. But when I saw them, and it flashed upon my imagination that the English-speaking Baptists of the world had done all of this in one hundred years, I felt like shouting at the top of my voice, "Glory to God in the highest."

I saw these Baptist missions at work through every known method of the missionary enterprise: agricultural missions, colportage missions, hospital missions, educational missions, evangelistic missions, and all.

In every place the gospel has proved itself to be the power of God unto salvation. This is seen in three regards:

*First*, the gospel in regard to social relationship is the power of God unto salvation by its sanctifying processes. In every place where a gospel mission has been planted home life has been sweetened, standards of living have been lifted, business processes have been sanctified, political programs have been purified.

*Second*, in regard to personal advancement. The gospel has proved powerful in lifting the life of the people out of the sordidness of sin and suffering into higher realms of experience.

*Third*, in regard to personal redemption. The gospel has proved itself to be the power of God in saving men from all sorts of evil habits. Demons are cast out, opium addicts, gamblers, drunkards, bandits and pirates have been saved from sin.

There is no land without its witness to God's gospel of grace.

WE hail with peculiar pleasure the approaching session of the Southern Baptist Convention, May 15 to 18, because it appears that emphasis is to be placed where it belongs. Our president has just returned from a tour of mission fields, many other official representatives of our mission work will be present, the hearts of our people are aglow with gratitude, the note of conquest and victory is in the air; our Baptist hosts are coming together in a great inspirational missionary meeting.



## Rethinking Home Missions

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

**I**N this day of surge and tumult, when the world is passing through the birth-pangs of a new social order, it is necessary if one would keep pace with the kaleidoscopic changes of the times to rethink and replot his course at every turn in events. Happy is he who can do this; who can break away from traditional methods and programs that so easily shell-over the vital elements of a God-given undertaking. This is to say, that in times like these we should rethink missions.

The Home Mission Board would, therefore, challenge Southern Baptists to make a new appraisal of Home Missions and to evaluate anew the importance of Home Mission work in the light of the present-day task of world-evangelization.

The old frontiers of Home Missions are passing and new frontiers are taking their place. The "Covered Wagon" and the "Prairie Schooner" no longer register the drift of population to the West. The geographical frontier is giving place to the social, racial, and economic frontier. The wide expanse of the prairies of the West with their spiritual need is being replaced by industrial centers and rapidly growing cities. The man who does not have a chance now in the homeland is not on the far-flung horizon line of geographical frontiers, but on the crowded streets of growing cities that are more and more becoming pagan in their thought and life.

Today there are not the same vast pioneer projects in unchurched frontiers; there is not the need now for the mission schools that were in the yesteryears so vital a part of Home Mission work; multitudes of foreigners are not now flocking to our shores as once they did; but the problems and tasks in Home Mission fields challenging us today are just as vital and just as important in the life of the denomination and to the ongoing of the kingdom of God and as intimately connected with our world-witness to Christ as ever before.

Every Home Mission task today is set in a new social and economic order created by the changing conditions in which we live. City missions; the evangelization of the foreigners; work among our brothers in black; good-will centers and rescue missions; missions to the Jews; missions to the deaf and dumb; missions to the Indians; missions to the mountain sections; work in Cuba and Panama; all, are cast into a new mold and are demanding a new appraisal and new approach.

The new Home Missions must also look to the evangelization of the godless rich and the unchurched masses of the "up and out" in our cities as well as to the evangelization of the underprivileged in the congested industrial centers; to the more adequate training of youth, and to the rescue of multitudes of boy and girl tramps who as "hitch hikers" infest our highways; to the problem of crime and must outline some program to help the youthful criminals, that are today packing our jails and penitentiaries, to find a renewed life of honesty and integrity in Christ Jesus;

to the large and difficult problem of how to bring industrial and political activities, social and domestic life, education and the press, under the sway of Christ and in harmony with his ideals. These things must be done if we are to have a Christlike social order.

The new Home Missions must, therefore, not only work for the evangelization of those who have never yet had an adequate opportunity to know Christ and the power of his gospel, but for the salvation of the civilization of the homeland as well.

This is no little task. Mighty forces are tugging at the foundations of our institutions. Infidelity and atheistic communism are a hydra-headed menace to our civic and religious order. The lines between right and wrong are no longer fixed by a divine revelation, but are moved to suit the whim of a changing public sentiment. The termites of spiritual indifference are eating out the heart of our country churches. The seepage from the modern world spirit is water-logging our city churches. The forces of evil arrayed against the kingdom of God are organized and aggressive.

Education apart from Christ will not save civilization. The restoration of prosperity without the establishment of righteousness will not save civilization. Constitutions and codes of laws will not redeem a people who have lost their moral integrity. Christ alone can save civilization. Christ must be made real to the people of this age.

Home Missions must combat and oppose the false social, economic, political, moral and religious theories that are being promulgated by atheists, agnostics, socialists, communists and materialists who are seeking to destroy our Christian institutions, by bringing the impact of the whole denomination to bear upon the task of lifting up the Christ of the New Testament in such a way as to draw men unto him and away from a false and caricatured Christ that cannot save.

The Religion of Christ is on trial in a sinful world and is being tested here in the homeland as much or more than on foreign fields. If it fails here with everything in its favor, how can we hope for it to succeed in lands where everything is against it. It will not fail of itself. The gospel of Christ is the power of God unto salvation, but it must have an adequate application. Those of us who believe the gospel must make it God's power to redeem and save the homeland.

Here is the task of the New Home Missions: to give the gospel a chance in the homeland to show that it can win in a field of adverse forces. The magnitude of the problem calls for the united efforts of the whole denomination. Our churches working as individual and isolated units are not equal to the task. The situation demands a united Home Mission strategy.

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An individual who would experience the thrill of knowing why he is in the world must be able to see some intelligent connection between what he is doing and the making of a better world.—*H. B. Kerschmer.*

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EDITOR

JOHN L. HILL

Editor's Assistant, ELSIE RICHARDSON

ASSOCIATE EDITORS

CHARLES E. MADDY

J. B. LAWRENCE

KATHLEEN MALLORY

BLANCHE SYDNOR WHITE

CONTRIBUTING EDITORS

INABELLE COLEMAN

J. T. HENDERSON

UNA ROBERTS LAWRENCE

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## EDITORIALS

**W**E are giving editorial emphasis this month to missions. Such emphasis is always in order, but it seems to come with peculiar timeliness just now. We would not be unmindful of any cause fostered by the Convention, but we state the simple truth when we say that missions is the real excuse for the existence of the Convention, and that every other activity of the Convention prospers or languishes as missions thrives or lags. Therefore, in stressing missions we are boosting every interest of the Convention. We shall say nothing new, but we hope to repeat some things that must never be forgotten by Baptists. Using missions as the giving of the gospel to lost men everywhere, we would call to our minds some fundamental truths.

## MISSIONS: HEART OF GOSPEL

**E**VEN an elementary conception of the gospel recognizes its missionary implications. The "good news" of God is good in the first place because man in his sins is lost, hopelessly lost. If man individually, or in co-operation with his fellows, can save himself, the gospel is not even news to him. The gospel proclaims man's lost estate and testifies forever to the futility of human efforts through environment, education, culture, refinement or all of them put together to redeem man from the guilt and power of sin; men without the gospel are lost, or the gospel is meaningless. In the second place, the "good news" of God is good because it brings to man deliverance from his sins. No longer need man remain in the grip of sin, a slave to its power. The gospel is the emancipation proclamation to the millions of earth in the bondage of sin, and the conditions of its operation are so simple that any sinner anywhere may claim its regenerating beneficence. Again the "good

news" of God is good because it announces to unworthy, undone, dying humanity that the way to God has been opened by the atoning sacrifice of his Son, our Saviour. Lost men, helpless in their sins, may come boldly to the throne of God through faith in the shed blood of Jesus.

As we see it, this is the heart of the gospel. We are not unaware that in certain circles such doctrines offend the delicate sensibilities of cultured sinners; but such offense is only evidence of the deception of sin. We know nothing that will so speedily quicken the spirituality of our people as frequent excursions to the Cross and sober reflection in the face of its obvious meaning. How badly we need to be reminded ever so often of the awfulness of our own sins and the terrible cost of our redemption. Somehow, we feel that the secret of Mary Magdalene's beautiful devotion to Jesus is found in the fact that she never forgot what Jesus had saved her from, and she never lost an opportunity to show her gratitude. Others may do as they will, Baptists have no gospel for the world except the voluntary death of Jesus Christ for the salvation of all who will trust him. The gospel and missions are almost synonymous.

## MISSIONS: LOGIC OF GOSPEL

**A**LONG time ago William Carey said that missions rationalizes prayer. Certainly; missions also demonstrates the logic of the gospel. It is not rational to think that a man can realize himself to be helplessly lost in sin, can turn in faith to the Saviour and receive forgiveness for sin and liberation from its power over his life, and then not be active in spreading to the extent of his ability the good news to all who are lost. On the other hand, missions becomes the channel through which the saved man broadcasts his own confession of sin, his saving faith in the Christ, and his victory over sin. From the human standpoint it is very difficult to understand why God should give his Son to die for a lost world, but it is most reasonable to expect a man who has accepted Christ as his substitute to proclaim the adequacy of the Christ to the whole world. We sympathize with good brethren who undertake to evaluate foreign missions in terms of so many dollars per convert. We ought to be economical and efficient in the use of material substance, but we are afraid that any such appraisal of foreign missions smacks more of modern materialism than of the arithmetic of Heaven. In his provision for the salvation of the world, God defied cost. By the same token foreign missions is worth all the money expended if only one soul is saved. We must follow our logic in estimating the value of one soul,—especially if that soul happens to be ours or that of a dear one. All souls are dear to Jesus. Let no one say that there is no sense in missions; it is the most sensible thing that the Christian can engage in. In fact, to fail to be missionary is to assume burdens that no Christian can afford to carry.

### MISSIONS: EXPRESSION OF GOSPEL

JESUS elected to give his message to the world through those who had heard and appropriated that message; by the same token the lost world knows little or nothing of the gospel except as it sees that gospel at work in the lives of them that profess it. We would not be dogmatic, but we seriously question whether there can be any real expression of the gospel apart from its missionary manifestation. "And they took knowledge of them, that they had been with Jesus." Exactly; so do "they" today. The walk of the individual Christian is always an eloquent expression of the gospel, the only evidence of Christianity that many people will ever have. The impress on the onlooking world of a great denomination giving itself intelligently, sacrificially, devotedly to the holy task of preaching the gospel to unsaved people wherever they are to be found carries a genuineness that lost men can't ignore. While we are "rethinking missions" it would not be a bad idea for us to think about a somewhat worthy expression of the gospel through strengthening our missionary efforts. The gospel does not need to be investigated; it needs only to be lived and proclaimed.

### MISSIONS: EXTENSION OF GOSPEL

IT was never intended that the gospel should be confined or restricted. From the very beginning it has been universal in its nature and world-wide in its reach. Missions is the convenient means of projecting cooperatively the gospel to the ends of the earth. Very few Christians are able personally to carry or to send the gospel around the world. Through the missionary enterprise individual Christians are able to pool resources and to extend the message of Christ to distant lands. That's the thrill of missions: the satisfaction of having a part in carrying out the injunction of the Master to preach the gospel to every creature. Missions is almost self-extending. That is, one evangelized community obeys the urge to give the gospel to an unevangelized community. Witness the Baptists of Brazil organizing to send the gospel to the mother country, Portugal. A more nearly perfect illustration of the extension of the gospel cannot be found, and it is done, of course, through missions. The missionary interest of any people is an accurate expression of the size of the gospel professed by that people; it must be.

### MISSIONS: FRUIT OF GOSPEL

THE gospel, like the life, must be judged by its fruits. And here the gospel shines. There is not room to enumerate the conquests of the gospel; we cite only a case or two. Southern Baptists will not forget Soren of Brazil, marvelous trophy of the gospel. The example of his cultured, consecrated personality lives, and will live. The Christian world rejoices in the dynamic witness of Kagawa of Japan, almost universally acclaimed as the greatest living Christian. Only eternity can measure the value of the sacrificial service

of this wonderful servant of Jesus, the voice of Japan's poor. It will be remembered that both of these gentlemen were won to Christ by missionaries. We submit that such fruits are most convincing to any open mind,—and cases could be multiplied almost without end. What will the scoffer do with a gospel that can exhibit such fruits? Well, persistence in unbelief will convict him of a prejudice against which his whole soul rebels.

### MISSIONS: JOY OF GOSPEL

THE reader who can recall the sheer joy of soul that was his when he led his first convert to Christ can appreciate what is meant by calling missions the joy of the gospel. It might not be a bad idea to urge every Christian to know first that personal joy that he may be prepared for the thrill of the thousands coming to Christ, "a nation in a day." Since there is joy among the angels in Heaven when one sinner repents, it is not an exaggeration to say that to the Christian heart there is no joy comparable to that occasioned by the coming of a lost soul to Christ. Sometimes we fear that many of our churches by their hurried manner of receiving members are robbing themselves of much of the joy of their religion because there is little or no time for the membership to rejoice over the salvation of the lost. Would it not be a good idea to take time out now and then for a whole congregation to give expression in praise and prayer of its joy over the salvation of the lost? We saw and heard a cultured, devoted sister shout as she threw her arms about her wayward brother who had just surrendered to Jesus. Well, we know many worse things that could take place in a Baptist church. We are talking about the joy of the gospel. Missions at home, abroad, anywhere is the joy of the gospel. If we would have the joys of our salvation kept fresh we must be busy in passing on to others the gospel that we have found so precious to our own hearts.

### MISSIONS: STAY OF GOSPEL

MISSIONS is the stabilizing force of the gospel as well as the vehicle through which the healing course of the gospel reaches the nation. A gospel that is not shared cannot be preserved. This is another way of saying that the church that does not make it a matter of primary concern to evangelize the whole world, beginning in its own community and continuing everywhere simultaneously will die of dry rot. A non-missionary evangelical church is a monstrosity,—or a social club. Baptists cannot emphasize too often the fact that Baptist churches have no business at all in the world except to do what Jesus has commanded them. The carrying out of his Commission gives them at once joy in obedient service and security in the home base. There is good religion, as well as good psychology, in the answer of a preacher to the question as to what he would do in a lukewarm, debt-ridden church. He said, "The first thing I would do would be to preach a sermon on missions and follow it by a freewill offering for missions."

# Healing in the Name of Jesus

## The Ministry of Healing

*Caroline Bristow, New Orleans, Louisiana*

THE first missionaries sent out by Christ—the Twelve Apostles—were commanded by him to “heal the sick.” And when he sent out that other and larger group, the seventy, they were given the same command. And this was in conformity with his own ministry, which, we are told in the Gospels, consisted of teaching, preaching and healing. Indeed Jesus seems to have regarded healing as a most important part of his ministry, and he would have his church follow his example.

Now, any work of the Christian churches should accord with the spirit of Christianity and should have scriptural warrant. Should either of these be lacking, probably such work is not for the churches.

The ministry of healing fully accords with the spirit of Christianity. In the story of the Good Samaritan Jesus sets this in a clear light. Last year I heard Dr. Henry Alford Porter’s address before the graduating class from the School of Nursing of the Southern Baptist Hospital in New Orleans. He spoke of “The Religion of the Towel,” taking for his subject the foot-washing scene recorded in John’s Gospel. Graphically he portrayed Jesus girded with a towel engaged in a service of helpfulness, and applied the lesson of the scene to the ministry of healing as practiced by nurses—consecrated young women appropriately equipped for a service of helpfulness to those who are sick and unable to care for themselves. How well such service fits in with the spirit of the Master!

We are prone to think of Jesus as a stained glass window or a marble statue, like that which stands in the rotunda of Johns Hopkins Hospital in Baltimore. Beautiful and artistic representations they may be; but it is more appropriate to think of him with his hands filled with bread outstretched towards the hungry multitudes, or touching blind eyes, or crippled limbs, or diseased bodies, and healing them. The Gospels portray him as ministering to the sick, not standing aloof from them. Certainly no other activity more nearly typifies Christianity at its best in social service.

An old woman, crossing the street in front of her home, was struck by an automobile driven by an irresponsible man, and was rendered unconscious. Passers-by brought her to the Southern Baptist Hospital where she was given instant, life-saving service. No one knew who she was, and it was some hours before the police were able to learn her identity. Then it was found that she lived alone in a mere hovel, having no family and few friends. They, too, were poor, as she was. The old woman was given the best of care and learned to love the young women who cared for her; and when she was ready to leave the hospital she testified that she had learned anew what Christian fellowship is.

The one pre-vision of earth’s final judgment let fall by the Master measures acceptance or rejection, weal or woe, the right hand or the left, not by Godward consciousness, integrity of conduct, or purity of life; but solely by the loving succor extended to sufferers along life’s way. In

them he saw himself reflected, and commanded that we identify him with them. Ministering to the sick, then, surely is in accord with the spirit of Christ.

Is there scriptural teaching for the ministry of healing? Reference has been made above to the command of Jesus to the Twelve and to the seventy. And in the Great Commission he said to observe “all things” which he had commanded. The Book of Acts indicates that the first disciples understood him. That book is filled with stories of healings. Recently, in the Sunday school lessons we have been studying the life of Peter; and the first recorded incident in his career after Pentecost is that of healing a lame man at the gate of the temple. Healing formed an important part of his subsequent ministry, as it did also of the ministry of Paul. So, if we would follow the scriptural examples of Jesus and the Apostles, healing should form a part of our Christian work.

Somehow folk associate healing with God. Apart from the many references in the Old Testament, there is the distinct word of James to send for the elders of the church in cases of sickness. And there is the classic story of Mary and Martha and Lazarus. The sisters sent word to Jesus that their brother was sick. They felt it would be well if Jesus were near. And ever since that memorable occasion folk have been sending for a preacher or other Christian worker in time of sickness. My father is a hospital superintendent. Often have I heard him tell of a doctor requesting him to visit a patient, saying to him, “Such-and-such an one needs spiritual ministry more than he needs my services.” The Bible, Christ, consolation—that is the splendid ministry to be had in a Christian hospital. For folk associate healing with God.

And what matchless spiritual opportunities are furnished in a Christian hospital! An elderly woman was fatally injured and was brought to the hospital here in New Orleans. She lived more than a week, and during those days Christian nurses read to her from the Bible, and she was converted and saved; and died in the faith. About two weeks after her death the woman’s husband came to the hospital and asked for the Bible, saying he had never owned one, nor had one been in his home; and that he wanted to learn for himself “the religion which had meant so much to my wife.”

A Baptist preacher died in New Orleans a few weeks ago, whose aged father was converted in the Southern Baptist Hospital. At the old man’s own request, the attending doctor and the nurses through whom he had been brought to Christ attended his baptism, when his own son, pastor of a New Orleans Baptist church, baptized him. Spiritual opportunities? Only those who work in a Christian hospital know!

Of course, our foreign missionaries tell us of the fine work done through Christian hospitals in foreign lands. But no less may be said of such hospitals in the homeland, too. However, far too few of our Baptist people seem to be interested in our hospitals. Many have a sort of listless interest in them, when their hearts are touched by the sight of suffering; and express a hope that the hospital will admit the sick free of charge. There is little personal interest. But the pity raised in one by the sight



of suffering must pass into the prompt energy which relieves it before one may claim a place in that noble company typified by the Good Samaritan of the Master's story. Then, too, we are prone to restrict our sympathies to our own immediate circle. We are not unfeeling, but neither are we unselfish. Duty, imperative and Christ-like, leads us to relieve without delay the suffering which God permits to cross our path. Especially should we succor the poor sick; for then we may alleviate the misery and fearful aggravations which ensue when poverty is wedded to disease.

Baptists were late in beginning hospital work, but when they did commence it, they went into it in a big way. Statistics are tiresome; but when we think of an army of nearly twenty thousand sufferers who each year are given free service by the Baptist hospitals of the South, we may visualize in some measure the great work that is being done in these houses of healing. Add to this army of poor folk who were given service without cost to them the sixty thousand others who paid all or a part of their own expenses, and we see how large a work these hospitals are doing.

## Warren Memorial Hospital's Service in Missions

*N. A. Bryan, M.D., Hwanghsien, China*

THE Warren Memorial Hospital is situated on the northern side of the eastern part of Shantung province, at Hwanghsien, China—a distance of seventy miles west of Chefoo by motor road. Hwanghsien is the county seat of the yellow county. The population of the city is about seventy-five thousand, with about half a million in the county. Thirteen miles west at Lung Kow, a Chinese doctor who used to be with us, runs a small hospital. At Chefoo there is a good hospital operated by the Presbyterian Mission, and they have another at Weihsien one hundred fifteen miles west of us. There are also good hospitals at Tsingtao, one hundred miles to the south. Baptists have a hospital at Laichow-fu, fifty-five miles west, and another at Pingtu, ninety-five miles to the southwest by motor road. (See picture, page 16.)

Shantung is the most densely populated province in our part of the country, probably in all China. We serve two other counties besides our own, Penglai and Chaoyuen. Patients come sometimes from other places east, west, and south; they also come from the isles of the sea north of us, and some from Manchuria. To our missionaries of the North China Mission, and others who come, we give medical aid. There are no trained doctors in this area except those working with us and those at the ports.

While we treat about ten thousand people a year in the clinic, there are people even in our own village, just a little way from the hospital door, who get sick and die for whom we can do nothing because they do not come for help. They get treated by their medicine men or are not treated at all. Some of them are still afraid of us.

The Hwanghsien Hospital has a capacity of seventy beds. Sometimes it is full, and sometimes it is nearly empty. The Chinese come for treatment more in the springtime; they seem to think the treatment is more effective then. During the *La yuch* (the last month in their year) they are so busy getting ready for the new year they haven't time to come. You know, they have no

Perhaps some contrasts may make this clearer. The patients cared for each year in these hospitals would make a city as large as Charlotte, North Carolina, or Little Rock, Arkansas. The pay patients alone each year would make a city twice as large as Baton Rouge, Louisiana. The free patients alone each year would make a city as large as the population of the capital cities of Florida and Kentucky put together. Truly this is a big business, and it deserves the support of the denomination. This service should not be valued in dollars and cents only. There are results that may not be estimated in money, which only eternity itself will reveal.

A closing word: The Southern Baptist Hospital works in closest co-operation with other agencies of the Southern Baptist Convention. Any missionary of the Foreign Board or of the Home Board is given free service; as is true of the State hospitals and State workers. In New Orleans is located a Rescue Mission of the Home Board, where thousands of men and women are given shelter. And the Baptist Hospital in that city gives free hospitalization to any person for whom the Mission makes request.

Christmas and the new year is their biggest holiday—the time when everybody becomes a year older. They spend from ten to seventeen days in festivities, in visiting, and in eating good food. Their new year comes sometime between the middle of January and the middle of February, the time being governed by the new moon.

Our hospital is regarded very highly by many people. They have known very little or nothing about surgery. Since a large part of our work is surgical, much has been accomplished in this line to remove the doubts, fears and superstitions of the people by showing them that disease, large tumors, and lacerated wounds can be removed or repaired painlessly, leaving the patients in a healthy condition. Formerly persons with intestinal obstruction, or gunshot wounds of the abdomen were cases that lived only a few days. Now many have operations and recover, hence they come in great numbers to be operated on. Tumors from the size of a small shot to one weighing eighty-five pounds have been removed. Foreign bodies such as beans in the nose or ear, pieces of hand-grenades from some place in the body, the lock (hammer) of a gun from the cheek, and bullets from many places in the body have been removed. Also there are those whose hands have been blown to pieces, some of which have to be removed; others have been repaired so as to leave a serviceable hand. There are cases of dog bite, or mule or donkey bite that cause no little concern. Occasionally there will be cases of automobile accident.

In the medical line there are the usual fevers and colds that people are subject to in the U. S. A., as well as infections that cause rheumatism, and heart troubles, and many other contagious diseases. Another disease that is most marked in children, called Kala Azar, does not seem to occur in the States. Many children die of this disease, but if they are treated in time about ninety-seven per cent of them get well.

The obstetric work is still small, although many mothers

and children die in the hands of the native midwives in the homes. They have not yet learned to come to us, as we would like for them to do. I am glad to say that this condition has improved in the last few years. Nearly all the cases that used to come to us for aid were seemingly impossible, and of these we would get only about one a month. However, in 1933 there were about twenty-five cases, and in 1934 the number exceeded forty. Some of these were normal cases that had come beforehand to get proper treatment.

In July, 1933, we were called out several miles from the hospital over almost impassable roads to wait on a woman who was in a very critical condition. We did not want to go to the home but instead wanted her to be brought to the hospital, believing that we could give better service where we had good equipment. But they would not bring her, so we went. After much winding over bad roads so narrow that the car could hardly pass we reached the Chinese home—a dirty house with dirt floors and walls smoked black from cooking. In the meantime the mother had become so ill that she had been removed from her room and put on a wooden table out in the hall, as is their custom when people are about to die.

The nurse prepared the patient the best she could under the circumstances, using the sterile linen taken from the hospital. Then she gave her the anesthetic. After much difficulty birth was accomplished, but the baby had been dead for hours. It was believed that the mother could live only a short time and the family was so informed. She lingered two or three days. Then I thought, "What was the use of going to all that trouble when no apparent good came of it?" But listen! The next year a man came asking that his wife be admitted to the hospital for confinement, an unusual thing. But on questioning it was learned that this man was a brother of the woman we had treated out in the country. He did not want his wife to die so he came for help in time, and she got on well. So our trouble was not in vain. I believe it will be only a short time before hundreds of these cases will be coming to the hospital as they should.

Many cases of poisoning are brought to us for treatment, numbers of them being attempted suicides. When a young man marries he takes his bride to his father's home. There the mother-in-law sometimes is friendly and good to her, but usually she makes a servant of the daughter-in-law. Sometimes such living becomes almost unbearable and the girl tries to end it all by taking poison, opium or arsenic, or matches. One girl cut up the gold band to her wrist watch and ate that. To give necessary treatment these patients must remain in the hospital for some time, and then it is that we have an opportunity to tell them about Jesus. Another method used to end life is to jump into an open well. How different would be Chinese family life if they only knew Jesus!

It costs from \$18,000 to \$20,000 a year to run the hospital. This money is derived from the small charges made for services rendered the patients, from gifts from the White Cross women of Georgia and Missouri, and gifts from the missionaries. The Foreign Mission Board makes a small appropriation each year for the work. But since 1931, because of the Board's financial condition, this appropriation has not been used, but allowed to go back to the Board to help pay the debt. We have been trusting the Lord to see us through, and he has done it.

We do not run the hospital in debt. Once some money—\$60—was needed to pay the help. I had no idea where it could come from. I asked the Lord to supply it for us by the next morning. When the day's work was done and we took accounts there was not quite enough to make one dollar, but I did not feel that God would leave us and not supply the needed amount. Just as I was leaving for home a man knocked on the door. I asked him to come in, which he did, and began to put a lot of dollars down on the desk. He came to pay his son's hospital bill. When the money was counted there were \$58. The next morning before the pay roll was needed another man paid \$10. The Lord is faithful and he will provide!

We wish to praise the Lord for his many blessings. He has given strength and wisdom to do the work, to manage the affairs, to care for the patients who come. One of the greatest blessings is the spreading of the gospel through the hospital. We have one evangelist and two Bible women who spend their time preaching and instructing the patients in the Bible. The doctors and nurses help in this work, too, as time permits. As we go about doing our daily work we seize every opportunity to witness for Jesus and to try to point these people to the Lord, and many are brought to accept Jesus as their Saviour.

I feel that the ministry of healing through hospitals is one of the most needed services in all mission work. It brings relief from pain, healing for the body, and makes for friendliness. It touches some that might not be reached any other way for the Lord. Through it we can show the highest type of love. We hope and pray that this love will be as the Master loved and worked while he was on earth among men, touching and healing their diseases and hurts. Pray for us while we work!

\* \* \*

## WAITING

Elbert N. Johnson

The world has waited in its night,—  
Dark shadow of its sin,—  
Has waited for the sons of light  
To bring the Kingdom in;  
It's waiting now in night and woe  
And poignant is its cry;  
God's people are so deaf and slow,  
While men in darkness die.

The Christ has waited on the throne  
With power in His name;  
Long has He waited for His own  
The gospel to proclaim;  
Expectant, He is waiting still  
For men to bear the Word,  
To go, responsive to His will,  
Till all the world has heard.

We stand between the waiting Christ  
And every needy race—  
Between the Saviour who sufficed  
And man's deep need of grace;  
We have the Christ whose heart still bleeds  
Outside our Zion's gate;  
We hold the Light the dark world needs,  
The Life for which men wait.

O waiting Church, what wait we for?  
With banner high, unfurled,  
Enlist with Him in holy war,  
Light up the dark, wide world.  
O waiting Christ, ourselves we bring,  
To move at Thy command,  
Till all the nations crown Thee King  
To rule in every land.

## An Expanding Service

*R. E. Beddoe, M.D., Stout Memorial Hospital, Wuchow, South China*

ON March 16, 1934, the writer of this article assumed superintendency of the Stout Memorial Hospital, at Wuchow, South China. God has wonderfully blessed our efforts during this first year of renewed service in this field where we served some years ago.

It has been necessary in times past to keep a staff of male nurses for the male wards. This has never been satisfactory, for young men simply do not make good nurses. Moreover, the male graduates of our training school have almost invariably set themselves up as "doctors." An extreme case is that of a young man who was employed as a boy to operate our switchboard. After holding this position for about ten years, and with no other schooling or training, he posed as a medical graduate and is now "surgeon" in the national army of China! For such reasons, and because the traditional attitude of the Chinese has changed, the experiment of placing girl nurses in charge of male wards was made with fear and trembling. It has proved to be a wise move. Coincident with this change, our head nurse was given full charge of all nurses and orderlies, elevated to the position of Superintendent of Nurses and given a private office, centrally located in the main building. Her interest, energy and efficiency delight us every day.

In this connection mention must be made of the plan for scholarships for selected nurse graduates. Reports from Miss Ruth Nip, the first recipient of a scholarship, are quite satisfactory. It is our hope that she may return, after a year of postgraduate work in Public Health, to assist in extension work. The hope is to establish yearly scholarships for nurses in public health, pharmacy, midwifery, administration and other branches, as well as to provide postgraduate work for faithful doctors of the staff from time to time. It is not surprising that there has been a marked improvement in the attitude of the entire staff toward their work and toward the patients. The idea is constantly kept before the staff that patients are our guests and should be so treated.

During these months the doors of the hospital have been opened to private physicians of good standing. Already they are beginning to take advantage of this privilege. While this move has presented some problems, it has created an improvement in the general attitude of the public.

During the spring a dark room for developing X-ray films was fitted up with tanks, running water, temperature control, time control and other necessary conveniences. Since that time our little X-ray machine has been serving well. In addition to the usual bone work, we have made numerous successful pictures of the chest, gastro-intestinal, gall-bladder and urinary systems. British and American gunboats have made calls upon us for pictures and Chinese patients have been coming long distances for this service.

Probably the most important venture has been our extension work which was started in May. While it has been impossible for the superintendent to leave on these trips, capable doctors, nurses and evangelists have been sent to two selected points in the interior at regular ten-day intervals. (See picture, page 17.) Thousands have been given

free treatment, and thousands of tracts and scripture portions have been distributed. Some in-patients have come to us from these two points, and we confidently expect the patronage to be gradually increased as the direct result of this extension work. It is hoped that finances will soon permit the enlargement of this most important phase of our work.

The religious life of the hospital has been carried on as usual. We are fortunate to have an earnest, energetic evangelist and a well trained Bible woman. The regular routine of daily chapel, daily preaching in the clinic, personal work with in-patients and distribution of tracts has been followed consistently. During the year our regular Bible conference was held and later a series of evangelistic meetings with Mr. Wang Ming-tao as speaker were arranged. From time to time we have been favored by short visits by outstanding men, of whom we make particular mention of Dr. M. E. Dodd.

But things started to happen when, on October 1, Mrs. Beddoe arrived to take full charge of evangelism in the hospital. The transformation has been a marvel and a joy to behold. Before her arrival her office had been fitted up with a desk, typewriter, files and other necessary equipment. The staff was eager to welcome and ready to co-operate. Almost immediately a decided change of attitude was noticed. As soon as she grasped the situation new plans were made, including revitalization of all of the regular services and the inauguration of many new activities. It can be truthfully said that this, the most important branch of this institution, is measuring up to our ideals as never before. The new interest has spread throughout the staff and is making itself felt in the wards and private rooms in such a manner that the influence is distinctly felt as doctors contact the patients professionally.

On September 1, Dr. C. F. Leung, a bright young doctor of our staff, was sent to Canton where he is now doing excellent post-graduate work under our own Doctor Hayes. Doctor Leung was given a leave on pay so he can equip himself to assist in opening this new department of specializing of eye, ear, nose and throat work. Soon he will return, but it saddens one to realize that he will be hopelessly handicapped by lack of proper equipment for his work. The room for the eye clinic has been designated and plans are being formulated for its equipment. But, unfortunately, our finances will not permit any extensive expenditure of money for these costly instruments.

In this connection grateful acknowledgement is made of the receipt recently of a suction and ether-vapor machine—the gift of friends in the Gaston Avenue Baptist Church, Dallas, Texas. It is the "last word" in this sort of equipment and is exactly what was wanted. This will be the nucleus around which it is hoped to build our eye clinic. Other things are equally needed, such as trans-illumination lights, apparatus for eye refraction, and so forth. But somehow it is felt that these things will be supplied so this greatly needed service can soon be rendered in Wuchow, for the entire province.

A survey of the present situation in the hospital, in Wuchow and Kwangsi, impels the statement that the very life of this great work depends, humanly speaking, upon the early appointment of a well equipped surgeon to give his life and talents here. New blood is needed and new skill is desperately necessary. Our fine young Chinese surgeon is rendering excellent service, but he can never

fill the place of a gifted and fearless missionary surgeon, with the most modern training. Such conditions as strangulated hernia requiring resection of the intestine, thyroid excision, gastric ulcer, and so forth, we dare not attempt.

It is most encouraging that, with a change in management, there has been no falling off in patronage. For this we praise our God and express deep appreciation of the faithful services of the Chinese staff. In fact, improvement in patronage is definitely noted, especially in our free work. This is largely due to the extension work already mentioned.

In this connection a few figures will serve to give an idea of our activities. The year's totals show the following in-patient "days" to be 8,225, and free clinic patients (including extension work) 26,927. Office consultations (including the University work) 1,999. Out calls 43, maternity cases 43, major operations 43, minor operations 627, vaccinations 275, and surgical dressings 9,485, or a total "treatments" of 56,030!

The books of the hospital have been audited by the regular Mission auditor every quarter and certified copies filed with the Foreign Mission Board, Richmond, and mission treasurer, Canton, and at the hospital. Vouchers covering every cent of the money, even for small incidentals, such as matches, are permanently bound in the general ledger.

One of the most encouraging incidents of the year was the successful conclusion of a contract with the great Kwangsi University here to take care of their medical work. This not only brings in a nice sum each month, but noticeably improves our standing in the community. Furthermore, since the signing of this contract in September, we have, by reason of this victory, received into the hospital as in-patients no less than twenty-five students, teachers and relatives who otherwise would have gone to the government hospital.

So it is that the path is strewn with thorns; but there are also roses by the way, and their fragrance makes us forget the pricks of those problems and difficulties that constantly beset us.

Much has been written in former years about the "sleeping dragon" and much has been said recently of the "awakening giant." It is true that China is rapidly taking on a new complexion. Radical and startling changes are apparent to the most casual observer. Having cast aside the restraining influence of thousands of years of moral teaching, she now turns to the West for something to take the place of these precepts. How sad it is to see much of the undesirable of our "civilization" being avidly accepted while much of that which is good and true is spurned. Truly it is a new day in China. Our opportunity is NOW, not tomorrow. Tomorrow will be too late.

Humbly, and conscious of our limitations, it is the hope of all connected with this institution to find the need of the day and, under God, to supply that need. China is rapidly coming to the place of self-determination. This may have a far-reaching influence upon our mission work. Indeed, it is already having decided effect. Let us labor while it is yet day. Let us conserve what we have and extend our influence to the poor and needy of the rural districts while we yet have the opportunity.

Before closing this article, one phase of activity and service must be mentioned. It is the medical service rendered to missionaries and other foreigners of Wuchow and the

entire province. Epidemics of Typhoid, Diphtheria, Whooping Cough and such have taken their toll with foreigners as well as Chinese. It has been necessary to administer numerous curative and prophylactic vaccines and shoulder the responsibility in many cases of serious illness.

One hot summer day a dear missionary couple came bringing their only child, a fine baby boy. They had traveled seven days under the most trying circumstances for expert advice in the case of the child who had fallen and supposedly broken a wrist. Fortunately the X-ray showed no fracture. But this illustrates one of the important services of our work, which, while it is not the primary object of medical missions, is nevertheless a responsibility, and a most serious one, which we must carry. We gladly serve all evangelists of light, just as we gladly serve any other suffering human being, be he American, Chinese, heathen, Catholic, or whatever his race, station or belief may be. May our God, who is able to supply all our needs, give us strength to cope with the problems and responsibilities which weigh so heavily upon us every hour!

## Holding Forth the Word of Life

*Mrs. R. E. Beddoe, Missionary, Wuchow, China*

THE title, taken from Philippians 2: 16, states briefly our task in the hospital, here at the gateway of the Kwangsi province with its eight millions of people. There is no denying the fact that such an institution is one of the greatest agencies known for such work. But how to make it serve the spiritual needs of this host is a question we face in conference and in every season of prayer, both public and private. While emphasis is placed upon modern equipment and service in the medical department, it is our desire to bring those seeking such service at the hands of this hospital, into vital relationship with Christ and his gospel message. It is also our aim to reach out after the lost, being careful to contact every escort and every visitor coming this way, as well as to follow up with visits to the homes. For this important department we have a Bible woman and an evangelist for full time. With the new year another evangelist was added to our forces.

It is a source of regret that there are yet members of our staff who are not Christians, and our task with this group is necessarily two-fold. It is frequently our good fortune to have, as guests in the building, visiting ministers, whose life and witness make a lasting impression upon all the employees. Such was our privilege in the recent meeting held here by Mr. Wang Ming-tao, that man of God who is being so greatly blessed in his ministry in China at this time. The early morning service was held in our chapel on the fifth floor, and was well attended by throngs of hungry-hearted from within and without our hospital.

As a contribution to the religious life of the organization, the annual Bible institute is held here, when the workers from the various churches and stations participate, gathering help from every possible source for their own task. The Sunday school hour (the hospital conducts a thriving branch Sunday school), the Tuesday night service, and the regular Thursday afternoon children's meetings are all designed with our staff in view. One of our finest

male nurses, a student of English, upon reading one of the story papers in English, asked, "Would you let me tell these stories in Chinese to the children in their meeting Thursday afternoon?" I thanked God that we were thus enabled to realize one of our objectives.

For the patients we are trying to work along the following lines: give a clear presentation of the plan of salvation to each one; provide literature for each to read while here, besides the copy of the Scriptures already in each room and ward; reach as many of the relatives and escorts as possible; secure the name and address of each patient; present to each departing patient a package of carefully selected literature; visit the homes of former patients.

The health centers being promoted by the hospital are to be evangelistic centers as well, for it is our purpose to send an evangelist and Bible woman every time it is at all possible. When impossible, then we shall send literature to be distributed by the nurse and the doctor. Returning from their last trip, they said: "You did not send enough literature—we could have used much more." Our nurse now taking special training for work in these centers will make of them centers of blessing to suffering humanity, while our evangelistic force will seek through these to "hold forth the word of life" to the perishing multitudes.

We found on hand, roughly speaking, 70,000 pieces of literature of various kinds, which we have classified and arranged conveniently for our daily use. This supply, with the 36,000 new tracts recently purchased, will meet a real need in our evangelistic work, since we use great quantities in the hospital, in the free clinic, and in the health centers. We are in touch with those who have used literature most effectively, and whose suggestions are invaluable to us in our desire to make the best possible use of every page given out.

Samples of all literature are kept in the room set apart for headquarters for the evangelistic department. It is in this room that we meet for conference and prayer at a stated time each day. We are overwhelmed as we consider the marvelous possibilities and opportunities of the work, and we ask, "Who is sufficient for these things?" and, "Is thy God able?" We know, however, that ours is a great God, and the answer comes ringing back, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, for ever and ever." We stand in strength not our own as we seek to "hold forth the Word of Life" through the agency of the Stout Memorial Hospital.

(NOTE: Mrs. Beddoe arrived in Wuchow on October 1, 1934, and immediately took full charge of the department of evangelism in the hospital. During the first three months 279 religious services were held and 8,073 tracts were carefully distributed.)

\* \* \*

### The Everlasting Arms

And as feeble babes that suffer,  
Toss and cry and will not rest,  
Are the ones the tender mother  
Holds the closest, loves the best;  
So when we are weak and wretched,  
By our ills weighed down, distressed,  
Then it is that God's great patience  
Holds us closest, loves us best.

—Saxe Holm.

## The Southern Baptist Sanatorium

W. W. Britton, M.D., Superintendent and Medical Director, El Paso, Texas

THERE lies beyond the city limits of El Paso, on the eastern slope of Mount Franklin, an institution owned and controlled by the Baptists, which represents an investment of a half-million dollars given for the purpose of the care and treatment of our loved ones who are suffering with tuberculosis. It is an institution second to none in the Southwest, the most ideal climate that could be chosen for such patients.

For the past sixteen years thousands of people have been cared for in this institution and the greater percent have been blessed by having their health restored.

The Sanatorium carries a force of twenty or more employees; two doctors and seven nurses for the care of these patients, who see them and administer to them day and night. The institution is so constructed that the majority of the rooms are on the ground floor facing South, with French doors which enable the patients to step from their rooms into the fresh air and sunshine, and enjoy Nature in its fullness. With the abundance of warm bright sunshine and dry weather a patient is enabled to live so close to nature such a great part of the time that it contributes much in the way of restoring health.

Each room has an adjoining warm dressing room between it and the warm corridors. The institution has all the modern conveniences that cities can afford, such as steam heat, electric lights, running water, electric nurses' call bells—in fact, all those things which make its accommodations so perfect, and with amusement at the proper time the stay is so pleasant that one is led to forget he is suffering from tuberculosis; still he is free of the noise, dust and distractions of the city.

All patients are given tray service, and all rooms are equipped with hospital beds with rubber casters. The rooms have large doors whereby the sick can be rolled on their beds to a large recreation hall for church, Sunday school, and various entertainments, making it possible for many to attend who are not able to dress and sit up for such exercises.

The institution is equipped with X-ray, fluoroscope, best of laboratories and all modern equipment and conveniences that enable a sanatorium to make the most scientific examinations and treatment. Artificial pneumothorax is administered to those who need it.

Each and every patient soon learns the friendly feeling and good-fellowship of our institution, that on the higher basis make us one large family and the time is so well spent that the thoughts of being homesick or never getting well are soon banished from their minds. With the three good hot meals a day from the best of food that the market affords, and all the good Jersey milk a patient wishes, they rapidly gain weight, and with physicians and nurses who previously suffered with the same trouble administering to them, it is a great incentive and inspiration to the patients to see what others have done and know they can do the same.

The stay of the patients in this institution is made so pleasant for them that when they leave because of finances

or even when their health is restored to many of them, it seems like a breaking up of a family reunion, and we get letters after they return home making inquiry as to the welfare of many of the patients. Many send us Christmas cards wishing us as wonderful a Christmas as they spent the previous year in the Sanatorium. Of three institutions in which I have served during my work in the past eighteen years, and many others that I have visited, I do know that our institution is so operated that each and every patient feels that his stay in the Sanatorium, in event he makes improvements, has not been amiss in life. So much has been gained in their personal care and welfare by their education in how to live to maintain health and happiness, and by their contacts, and coming from an institution that has been provided for them through the goodness of the Christian people, they are not only benefited physically but morally and spiritually; and they go forth praising the time they spent in the Sanatorium and never think of their stay here as a period of gloom and despondency; of suffering with the loathsome disease of tuberculosis. That thought is lost in the wonderful environment and in the splendid things that have been achieved during this time and people are made better for the future.

Many who enter the Sanatorium far-advanced, with large cavities in their lungs, and given up by their physicians without any hope of recovery, upon the administration of pneumothorax soon gain in weight and are up and about. The lesions soon heal and the patients, feeling their former youth and enjoying good health, are able to return home, where with reasonable care they are able to live out their natural life time,—their lives saved at only a cost of from \$45.00 to \$60.00 per month: rates 50 per cent less than similar large institutions, given by the Southern Baptist Sanatorium, of El Paso, Texas.

Mrs. H., suffering with tuberculosis for three years, had become resigned to her fate, but a friend told her she had a chance if she would come to the Southern Baptist Sanatorium, in the heart of the Health Country. On great persuasion she finally decided to make the effort. On her arrival we began to administer artificial pneumothorax and in six months she had gained twenty pounds, lost her temperature, was eating heartily, sleeping well and felt as well as she ever did in her life. With health restored, she happily returned home and has been the means of sending many patients to this institution.

Mrs. T., from West Texas, came to the Sanatorium six years ago, very thin and emaciated. She had had many hemorrhages, one entire lung was almost gone and there was involvement in the other. After administering pneumothorax and other treatment, in one year she took up training as a nurse and since that time has been on regular duty in this institution. She enjoys perfect health and feels that happiness that Nature endowed us all with when in perfect health and enjoying the comforts of life.

These are only two that we mention out of hundreds of similar cases that today are living in every state, from Texas to the Atlantic coast, and from Florida to the northern bounds of Kentucky.

In Texas only there are 35,000 people suffering with pulmonary tuberculosis, and in each and every state in the Union there will be found that great a number in proportion to the population. Of all the people suffering with this disease, if one-tenth of them knew of this institution

with its great climatic advantages, and accommodations; of the wonderful results being attained, and the remarkably low rates being offered, the number of applicants could not be accommodated.

Tell our story to the people, for a life saved is a wonderful work; the splendid work they can do in the years to come means happiness, prosperity and much good. Because we have our institution, given by the good people of the Baptist churches, our work is not finished, for we must continue to tell those about it who know not what has been done for them.

We hope this message will reach many, for there are many only waiting to hear such a message from our splendid Sanatorium, of El Paso, Texas.

## WANTED—A FOOT

*Missionary Mildred Matthews, Havana, Cuba*

**A** FAITHFUL Cuban Sunbeam has lost a foot and wants a new one. His name is Daniel Corujedo. His daddy is pastor of the First Baptist Church at Matanzas, Cuba.

A little more than a year ago Daniel was playing bare-foot in his patio and stuck a splinter in his foot. He did not say anything about it for at first it did not hurt. Later



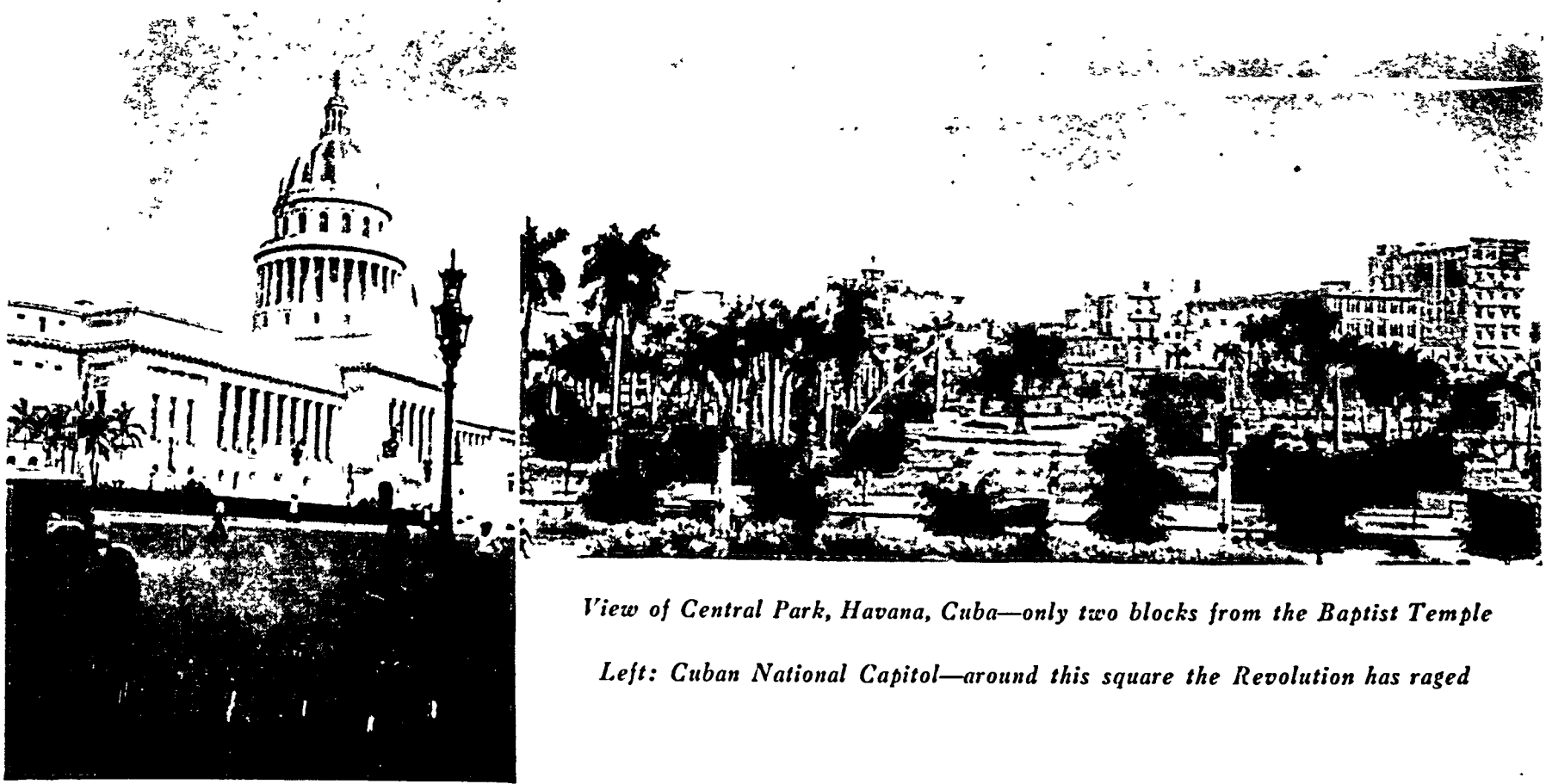
*Daniel Corujedo*

when his foot became inflamed and swollen and Daniel had to limp because it hurt so much, his mother said: "Daniel, come here and let me see what is the matter with that foot." His mother found the splinter and she and his daddy pulled it out and painted the place with iodine. But it was too late; the infection had already set in.

For days and weeks and months poor little

Daniel suffered and lingered between life and death. He was given blood transfusions and the doctors performed operations, but nothing took that infection away. Sometimes he got much better and could roll himself about in a wheel chair. Once he even improved enough to be allowed to go home from the hospital for a few weeks, but was soon rushed back for an emergency operation in order to save his life. Each time the doctors operated they removed the infected part, but the infection would start somewhere else. Once his face was swollen because of the infection and the doctors all agreed that nothing would save him except to amputate his foot. How his mother and daddy did hate to see their son lose his foot. Though finally, a few months ago his foot was removed.

It was while Daniel was staying in (*Turn to page 20*)



*View of Central Park, Havana, Cuba—only two blocks from the Baptist Temple*

*Left: Cuban National Capitol—around this square the Revolution has raged*

## Strategic Situations and the Home Mission Board

*Una Roberts Lawrence, Kansas City, Missouri*

Perhaps never before in its history has the Home Mission Board as the organized agency of active mission work in the territory of the Southern Baptist Convention faced any more critical situations involving religious and mission factors than it does today. We here present one of these situations—"The Home Mission Board in the Revolution in Cuba." In succeeding issues of this magazine we will discuss "The Home Mission Board in the Social Experiments of the South," "The Home Mission Board in the Changes of the Indian Administration," and "The Home Mission Board and the Evangelization of Mexico." Look for these timely discussions of the strategic importance of Home Missions today.

### Revolution in Cuba

IN August, 1933, as the result of long-continued oppression by a president who had become a dictator and ended constitutional government with cruel and heartless tyranny, Cuba broke into revolution which resulted in the overthrow of President Machado and his dictatorship. In his ruthless and absolute rule many of the men who could have led in the restoration of constitutional government had been killed. There had been little development of capable, responsible political leadership among the people. Different groups who had taken part in the overthrow of the dictatorship contended for power, and for some eight or ten months there was political chaos with first one and then another faction in power.

A temporary compromise government was finally inaugurated with Carlos Mendieta, an aristocrat representing to a certain extent the former regime but a man of undoubted patriotism and personal integrity, as president. A soldier of peasant origin, Fulgencio Batista, however, was the real power as the head of the army. It was to be a temporary government until the regular elections in March, when the Cuban people could elect their own choices as their leaders.

Due to continued unsettled conditions, the temporary government thought it best to postpone the elections, with the result that dissatisfied elements led in a general strike early in March. This proved very serious. Former supporters of Mendieta were among the leaders in the re-

newed revolution. The resignations of several members of the cabinet were forced and apparently Batista became the most powerful figure in the government. No one can foresee the outcome at this present writing (March 18). Certain it is that the longer stable elected government is postponed the more apt is radicalism to get a permanent hold upon the nation, and Communism is active in Cuba.

This second phase of the revolution came just at the height of the sugar cane gathering and grinding season. The masses of the people who have taken little part in the revolution save as the victims of its violence or the sufferers from its hardships have been for more than two years almost entirely without work. Thousands have barely existed and hunger and want are the lot of the masses today. A more favorable sugar tariff rate with the U. S. adopted last fall gave promise of better times and increased employment which brought hope as the sugar season came on. Business which had been almost paralyzed began to pick up, and the Cuban farmers began to hope for a market for the produce his land bears so abundantly.

Then came this second phase of the revolution and in the midst of the only employment season the land knows, business is again paralyzed. Cuba's sugar crop in its peak years was 6,000,000 pounds. This year at best it would have been only 2,000,000 pounds. Now the mills are at a standstill, the cane is spoiling and hope for better times this year for the masses of the people is fading into the red ruin of civil warfare.

But what have Baptists to do with this situation? A

great deal. With a confident conviction that they possess the secret that will heal their land, Cuban Baptist people have seen in the terrible plight of their beloved land the crucial time to press their claims of the evangelical faith, a personal belief in Jesus Christ as the Saviour from sin and his teachings as the Way of Life for all people.

Beginning without any conscious deliberate effort on the part of our missionaries or Baptist people, a revival movement has been gathering force and power through these trying months. Hundreds of our Baptist people are without work. Facing unemployment as a factor over which they have no control, they have sought to see God's hand in the situation and have turned to self-inaugurated campaigns of soul-winning as the right use of this time of idleness from their regular trades and professions. God is blessing such movements. In almost every mission station there has been a great outpouring of the Spirit of God in revival, and from almost every one there are today native workers and evangelistic bands at work in many new centers that have been opened in response to the appeals of new believers or eager enquirers for the Words of Life. (See picture, page 16.) Hundreds have confessed Christ as Saviour and found a new peace of heart in their new faith.

The recent revolutionary outbreak forced military law upon Havana again. Outside of Havana there has been little interruption of normal movement of life, but at several long periods military law has ruled in the capital. It was clamped on again in March. A curfew law required every one to be inside his home by nine o'clock, forbade passage from one part of the city to the other without passes, and permitted search of the individual without warrant. Constitutional rights of assembly, free speech and trial were suspended. For several days street cars and buses were operated by soldiers under heavy armed escort. It was safer to walk. Delivery of ice, milk and other necessities ceased, and the postal service was paralyzed.

Three single women missionaries are living in the Temple in downtown Havana now. It is in the heart of the most disturbed section. One of these, Mrs. H. R. Moseley, evangelist for Havana, in a letter that has come to the States on perhaps the first mail service after the revolution broke, gives a vivid word picture of what the gospel means in Cuba today. No discussion of the situation could possibly be as convincing as this glimpse into what is actually happening in Cuba today, and the significance of Home Mission Board work. This letter was written late Sunday night, March 10, and was addressed to the W.M.S. of First Baptist Church, Selma, Alabama, with some postscripts to this writer. The parenthetical explanations are mine.

I know I should go to bed, but I know also that I could not sleep, all keyed up as I am over tonight's services in the Temple which I want to share with you.

Of course you have seen the papers, and know that we are in the throes of another revolution. Perhaps I should call it a crescendo movement of the same old revolution, coupled with a general strike affecting transportation, mail and almost everything else, even public worship. Notwithstanding the bombs and shooting during Saturday night, our early morning consecration service (for the workers in the missions and churches of Havana) was well attended. I could not go over to Vibora Sunday school (her regular Sunday morning work in a suburban church) this morning. There were a few street cars and buses running occasionally but these were manned by soldiers and policemen, and were liable to be fired upon. So Doctor McCall would not let me go.

At the Temple Sunday school in the afternoon our crowd was not as big as usual and it looked as though we would not be able to hold the night service. People were warned to stay off the streets but they came anyway.

On account of the warning and threatened danger we decided to have a short prayer service followed by the Lord's Supper (the regular time for it), dismissing the congregation earlier than usual. Our closing hymn after the Supper is always "Savour, Breathe an Evening Blessing." Our people know it by heart and everybody sings. It seemed peculiarly suggestive and appropriate tonight, sung with the Latin fervor and devotion:

*"Though destruction walk around us,  
Though the arrows past us fly."*

It makes a difference when one is in the midst of danger and destruction with bullets whizzing by! Then, oh, the comfort of the certainty that

*"Angel guards from Thee surround us,  
We are safe when Thou art nigh."*

And he was nigh—even in our very hearts. We felt his presence in that group of Cuban Baptists who had braved danger and destruction, some of them walking long distances, to come and keep their tryst with the Master in his memorial. And oh, the singing! I think I shall not hear anything sweeter this side of heaven. I said they knew that song by heart—and from their hearts it came, warm, tender, devout. We felt that the Master "breathed upon" us in the song, so full of comfort and confidence was it, and "we thanked God and took courage" as we continued,

*"Though the night be dark and dreary,  
Darkness cannot hide from Thee,  
Thou art He, who, never weary,  
Watchest where Thy people be."*

I am sure he was watching. All during the service there was quietness. Firing has started again now, but it is quite late and his people have had time to get to their homes. May he hold them "in the hollow of his hand!" Southern Baptists gave that song to Cuba. These are his people who sang it tonight, because you sent the missionaries!

Then the letter goes on in a series of postscripts, written at intervals the following days—

I do not know when this will reach you. We receive no mail, and can send none, not even by air. But we have a friend who has a friend who works on a boat. He will take our letters and post them on the other side. Last Thursday night Miss Smith went with me to the Week of Prayer meeting at Vibora. While there the street cars "struck," and we had to come in on the bus. It was stopped and searched three times by policemen, looking for arms. The ladies were spared. My tract bag might have been full of dynamite for all they knew. Maybe it was. But dynamite of a very different type from what they were looking for! We hope that things will be better in a few days. It is strictly a Cuban fight. No attack has been made on foreigners, and we seem to be quite safe indoors.

March 12—For the past two days we have had no ice or milk delivery. The suggestion was made that we pose for a picture, "The Starving Missionaries!" Miss Matthews and I fear, however, we would not be very convincing—so that is postponed for a time anyway! If you do not receive this, just know that our friend's-friend-who-worked-on-a-boat has "struck," and let me know, please, if you do not get it!

March 14—After all, my letter did not get off. Things got so dangerous in the street we were afraid for our friend to take it to the boat. Mail service is being restored now. Doctor McCall has not allowed us to go out during this past week. The firing was so heavy last night that we left our rooms and went to the sala (living-room) for safety. (It is inside the large building. The bedrooms are on the street side.) There we read until about eleven when we went to bed and to sleep. I was reading *Splendor of God* while surrounded by the fury of fiends. But our dangers are small compared with Judson's. In fact, we have it too easy to be compared with him. But we glory in being in the same service, and are so thankful for that privilege.

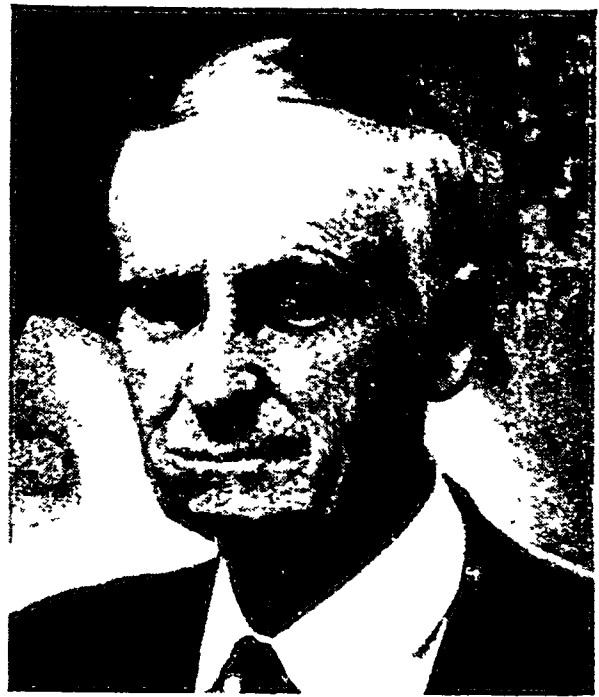
At the very base of Cuban life your Home Mission Board missionaries are at work remaking the nation by the slow but sure method of the kingdom of God. Here is one strategic situation where the Home Mission Board through its missionaries is shaping the future of one of the most important nations of Latin America.





*Pauline Cammack, Albuquerque, New Mexico*

PRESENTING  
NEW  
MISSIONARIES



*J. K. Hair, Columbia, South Carolina*

**Pauline Cammack**—From her place as a teacher in the brave little band of far-visioned teachers and students who have re-opened Montezuma Baptist College, in New Mexico, on a basis of self-support and sharing mutually the meager and uncertain income of the little school, Miss Pauline Cammack was called last October by the Home Mission Board to its great field of Indian Missions in that state. She had demonstrated unusual missionary vision and devotion and came to the task with an understanding of the difficulties and hardships that would be hers as she took up the work laid down by the consecrated hands of Eathyl Burnett Hicks.

Dr. C. W. Stumph writes of her, "Miss Cammack is certainly proving herself to be all we expected her to be. She is the best we could have found for this work. . . ."

Of her life and call to the work Miss Cammack writes very modestly:

I was born and reared in Waco, Texas, one of five children of Christian parents. At about the age of ten, I gave my heart to Christ and was baptized into the Columbus Avenue Baptist Church, where I found joy in service until I left Waco after my graduation from Baylor University.

While a student at Baylor, I volunteered for foreign mission service, feeling the call to be a medical missionary in China. With this in view, I completed my college work, meeting the requirements both for an A.B. degree and for entrance into medical school.

Then came a severe testing time, right at the beginning of the fall term. Illness came; economic pressure increased. Three months later, I accepted a high school teaching position and during the next year began graduate work at Baylor University. Then followed five more years of teaching high school science and an occasional summer of graduate study. The years passed. Thus was I side-tracked. I had failed the first test.

Here was the natural consequence. During a part of the time I was teaching, I became a lukewarm Christian. I did not realize that God expected me to be just as much a missionary in the homeland as I thought he had wanted me to be on the foreign field, although I never got away from the conviction that he wanted my life completely surrendered to his service.

With this burden on my heart, upon receiving my master's degree from Baylor University in 1929, I accepted a position to teach in Montezuma Baptist College and came to New Mexico with the intention of giving my life to the cause of Christian education in this state. There I taught chemistry, physics, and biology for fifteen months before the school closed. Later, I taught at the Normal University, in Las Vegas, as assistant professor of Education, being engaged while there in the work of teacher training. When Montezuma College re-opened in December, 1933, I resigned my position at the Normal in order to again have a part in Christian education.

I have had no seminary training, but since I was an Intermediate, I have taken the excellent practical courses in B.Y.P.U.,

**John Knox Hair** was born near Blackville, South Carolina, March 22, 1869. His parents were Darling J. Hair and Rebecca Walker Hair. The ancestors of both parents were residents of Barnwell County since Colonial times. He attended the public school in the country and studied one year under Rev. Arthur Buist, in Blackville, and one year in Leesville Academy. He entered Furman University in September, 1890, and spent three years there, graduating in 1897 with the degree of Bachelor of Arts. Four years of the intervening time were spent in teaching.

He graduated at the University of North Carolina in 1898 with the degree of Master of Arts, and taught school two years after graduating. He entered the Seminary at Louisville, Kentucky, in the fall of 1901 and graduated in 1903 with the degree of Master of Theology. He has held pastorates in Union, Rock Hill, Walhalla, Cross Anchor, Chesterfield, Mount Pleasant, Great Falls and Lykesland, all in South Carolina. He married Miss Alice Caroline Ferrell, of Raleigh, North Carolina, in 1917.

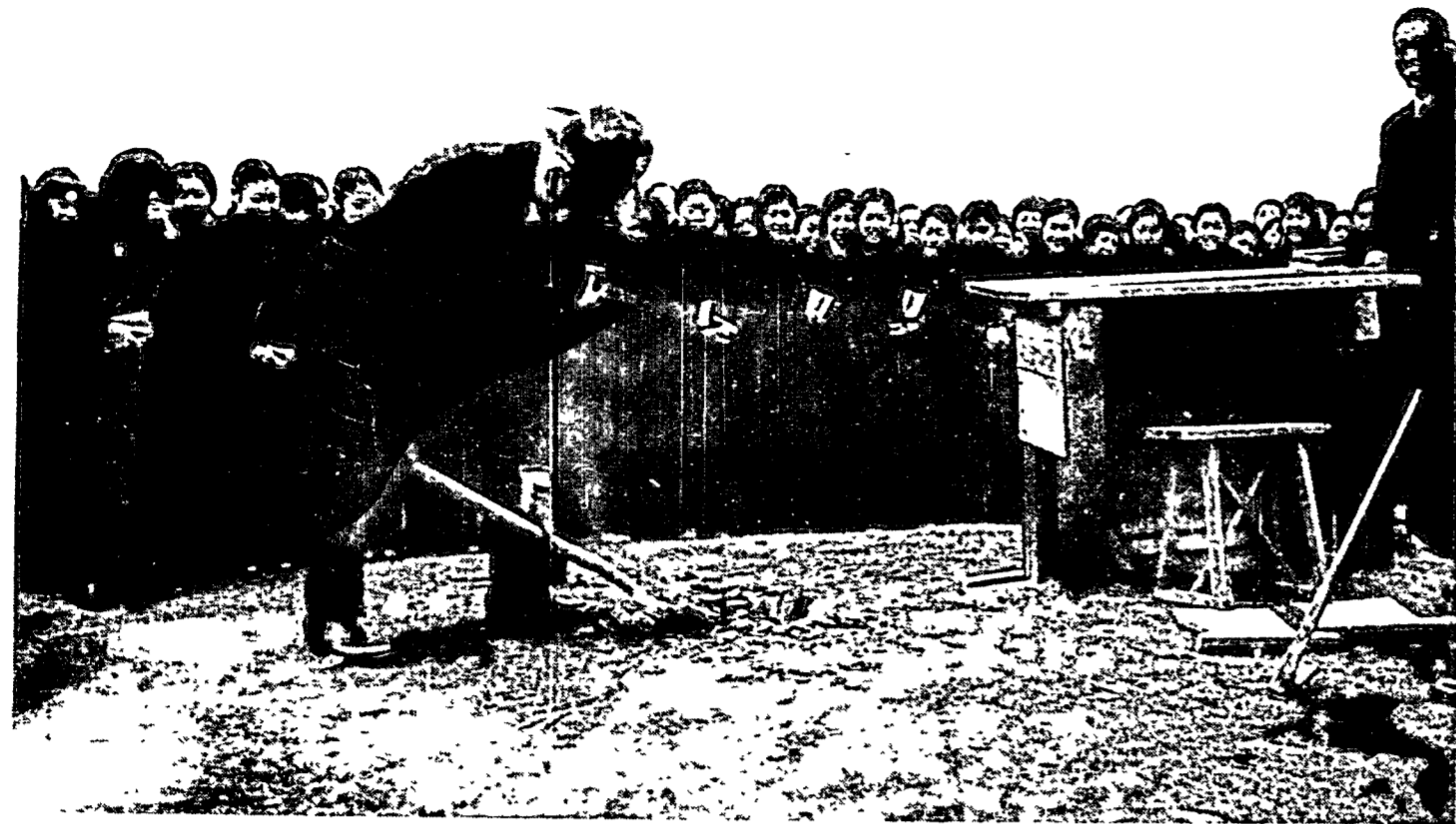
For many years Brother Hair has had an earnest desire to help the Negro race, especially the preachers. He was very happy indeed to find that the Home Mission Board was prepared to enter this field of service in South Carolina, and to receive an appointment to teach Old and New Testament in the Theological Department of Benedict College, for Negroes, in Columbia, South Carolina. He is now enjoying this work very much and hopes to help repay some of the debt which the white people of the South owe to the Negro race.

Sunday school teaching, and Y.W.A. My good pastors have seen to that, especially my last pastor, Rev. E. D. Morgan, of Las Vegas.

My biggest hobby during the last two or three years (I have three hobbies—college students, music, and flowers) has been that of being faculty adviser to two different B.S.U.'s. It was while I was actively engaged in B.S.U. work at the Normal that I realized the need for a deeper Christian experience and a closer walk with Christ. Through prayer, I found that for which I sought and Christ is real to me now as never before.

Through prayer, also, I felt definitely led to accept the call to this larger field of service among the Indians. Unwilling to let my interest in missions in this state take the place of a definite, personal call to this work, or to follow my own wishes as to where I would rather work, I waited until I had the assurance through prayer that God would have me serve here.

I need your prayers constantly that God will use me in helping to extend the borders of his kingdom among the Indians of this state.



*Dr. Charles E. Maddy breaking ground on February 2, 1935, for "Rowe Memorial Auditorium," Seinan Jo Gakuin, Kokura, Japan*



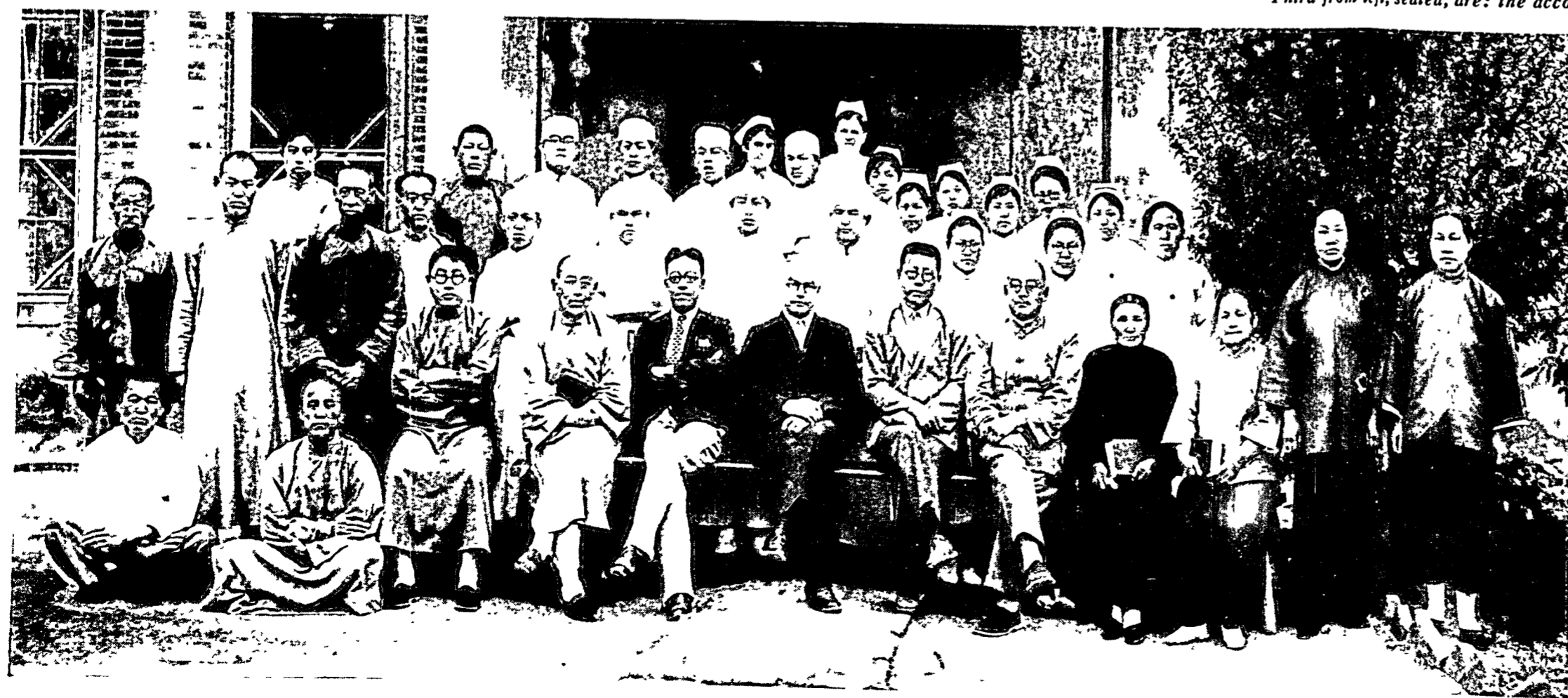
*Southern Baptists' one lone missionary couple, Rev. and Mrs. Roswell E. Owens, at Mt. Carmel, Haifa, Palestine, have three lovely children: Laurella Jay, born November 2, 1928; Rosalind May, born May 4, 1930; and Robert Fleming, born March 2, 1933*



*Street services are impossible in Cuba now, but the revival goes on. Dr. Antonio Martinez, of Cardenas, is one of the leaders in the revival movement*



*Group of workers of the Stout Memorial Hospital, Wuchow, China, just before leaving on regular itinerating trip. Seated in the foreground are three hospital carriers. Standing, left to right, two evangelists; Dr. R. E. Beddoe, superintendent; graduate nurse; Mrs. R. E. Beddoe, director of evangelism; physician; and Bible woman. The square boxes contain drugs for free treatment*



*Staff of Warren Memorial Baptist Hospital, Hwanghsien, China. Third from left, seated, are: the accountant; evangelist in the Men's Hospital; native physician; Dr. N. A. Bryan, superintendent; two native physicians, and two Bible women. In doorway, back row, are the missionaries, Miss Lucy Wright, and Mrs. W. B. Glass*



*Dr. and Mrs. W. B. Pettus, College of Chinese Studies, Peiping, China; Dr. and Mrs. J. Franklin Ray, for more than thirty years missionaries in Japan; and Dr. and Mrs. E. A. Hoose, American Bible Society, Peiping. Dr. Pettus is remembered as the originator of mission study classes for Southern Baptists. This picture was taken in Peiping*

# PERSONS AND PERSONALITIES

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

## Notable Missionary Women

(Continued from April issue)

### JUST A REMINDER

AGAIN, allow me to say that there are in Southern Baptist ranks many "notable missionary women" in every division suggested. My choice may not be yours.

Then, you will remember that all of these women are "notable" in more than one sphere. Their talents are multifold.

"Persons and Personalities" would like to have your selection for any one of these groups and welcomes, too, the reasons for your choice in every instance.



MRS. SUSY TAYLOR WHITTINGHILL  
Rome, Italy  
Notable Missionary Homemaker



MRS. ROSALEE MILLS APPLEBY  
Petropolis, Brazil  
Notable Missionary Heroine

### NOTABLE MISSIONARY HOMEMAKER, MRS. SUSY TAYLOR WHITTINGHILL, ROME, ITALY

*"Six things are requisite to create a 'happy home.' Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God."—Selected.*

Granddaughter of the first secretary of the Foreign Mission Board of the Southern Baptist Convention; daughter of our pioneer missionary to Italy; sister of "Coz. George," the founder of the Sunbeam movement; wife of that fine gentleman whose courtesy, wisdom and tact have saved our Italian Mission very serious political tangles many a time,—surely Susy Taylor Whittinghill would find it hard to select her greatest honor among so many distinctions. But I have chosen her as my "Notable Missionary Homemaker."

She was a baby when she set out with her parents to open missionary work in Rome. What lessons of patience and kindness and economy she learned from her mother in those early days when the home must be established in the new mission field! Crowded quarters were accepted as gracefully as the Braxtons and Taylors had dispensed hospitality from the mansions of bygone days. The Italian Christians were welcomed and made "at home" in those rooms; American tourists who imposed upon the English-speaking missionaries, were received with gentle hospitality; American Baptist friends who were really interested, were welcomed and entertained so gladly.

Then in 1905, little Susy became the missionary and upon her slender shoulders fell the duty of making her home a restful place into which her husband might come to rid himself of the strain of administrative perplexities. It must be, too, a place into which her children would turn

with joy and satisfaction. It must be ready for the stranger who would turn to the missionary for hospitality. It must be open to the Italian Christians. And the Homemaker must be ready, too, for all the demands which would be made upon her and her home. These things must be done in expensive Rome, with a missionary's salary upon which to draw when the bills were presented.

"It almost broke my heart," Doctor Maddry said, "to see the Whittinghills climb those five (I think it is) flights of steep steps to their apartment. No elevator, no way of reducing the strain of toiling up those steps, and neither of the Whittinghills is strong." Once up the steps, he added, "it is a lovely home."

Of course, it is! Integrity, tidiness, affection, cheerfulness, industry, the blessing of God,—all of these she had in abundant store, though the dollars were limited. Henry van Dyke once wrote—

"Every house where love abides  
And friendship is a guest,  
Is surely home and home sweet home;  
For there the heart can rest."

From a group of the most notable homemakers in all the world,—our missionary friends,—I have selected Susy Taylor Whittinghill as the most notable.

### NOTABLE MISSIONARY HEROINE ROSALEE MILLS APPLEBY, PETROPOLIS, BRAZIL

*"To live well in the quiet routine of life, to fill a little space because God wills it, to go on cheerfully, with a petty round of little duties, and little avocations; to smile for the joys of others when the heart is aching,—who does this, his works will follow him. He is one of God's heroes."—Selected.*

I met them one day on a dusty train in Oklahoma. Absorbed in each other, jubilant over their appointment by the Foreign Mission Board to Brazil; very humble because they had been chosen to answer the long-denied prayer of



**MRS. E. G. MACLEAN**  
Saki, Africa  
Notable Missionary Noblewoman



**MRS. ANNE LUTHER BAGBY**  
Porto Alegre, Brazil  
Notable Missionary Pioneer



**MRS. MAUDE BURKE DOZIER**  
Fukuoka, Japan  
Notable Missionary Builder

the Brazilian who had plead with God for a missionary,—David Appleby and our heroine talked with me and looked at each other.

When I heard that he had gone so quickly from the Brazilian field to life eternal, I dreaded the time when I should see dear Rosalee Mills Appleby again, so greatly bereaved I knew she must be. Heroic in the courage with which she accepted her loss; heroic in her decision to go on with her work; heroic in her messages to us through the books which have been published; but most heroic to me, after all, in the bright face which she shows to the world for the sake of her dear husband, who would have had her brave, for the sake of the little son, whose life must not be shadowed by his mother's grief, for the sake of her Lord, who has robbed the grave of its victory, has stolen from death its most poignant sting.

So she goes quietly on with her writing for the Rio Baptist Publishing House, with her church duties in Petropolis, with her mothering of little David, smiling that others may be cheered. Surely, she is God's heroine!

#### NOTABLE MISSIONARY NOBLEWOMAN, MRS. E. G. MACLEAN, SAKI, AFRICA

*"Talent and worth are the only external grounds of distinction. To these the Almighty has affixed his everlasting patent of nobility. Knowledge and goodness,—these make degrees in heaven, and they must be the graduating scale of a true democracy."—Selected.*

It was the year 1916. Plans were being made for the Southern Baptist Convention to meet that year in Asheville, North Carolina. With unusual generosity, the Asheville Committee had placed hotel accommodations at the disposal of the missionaries who would be in attendance upon the Convention. A limited number of rooms were offered in beautiful Grove Park Inn,—a name to conjure with at that time. Who will be assigned to Grove Park Inn, I wondered?

During those days of preparation there came into the office of the Foreign Mission Board the MacLeans of Canada, and Nigeria. I had never seen them before. Their great and unselfish work, however, was well known to us who had access to the files of our missionary correspondence.

I shall never forget Mrs. MacLean. Of noble proportions, with a smile that is as vivid in my memory now as it was nineteen years ago, when she acknowledged the awed felicitations of the adoring stenographer; with a nature freed of selfishness and jealousy, if they ever dwelt

within her heart; talented and worthy the praise which is upon the lips of every co-worker,—I have thought of her ever since as God's Noblewoman.

I remember how breathlessly I rushed into Doctor Ray's office as soon as the MacLeans went out of our Foreign Mission Rooms, and how earnestly I begged him to write *immediately* to the Asheville Committee, asking that the MacLeans be assigned to lovely Grove Park Inn. I remember, too, Doctor Ray's smile of satisfaction as he said, "Why, of course! I had that down on my notes. Take the letter right now."

#### NOTABLE MISSIONARY PIONEER, ANNE LUTHER BAGBY, PORTO ALEGRE, BRAZIL

They tell me she is on her way home for a furlough, and that she may not return to Brazil. I cannot think of Brazil without Anne Luther Bagby. Fifty-four of her seventy-five years she has spent under the appointment of our Board as missionary to Brazil. Born in Kansas City in 1859; attending St. Louis public schools and Lexington (Mo.) Female College, teaching in great Baylor College, yielding to the call of God and of a neglected continent, yielding, too, to the invitation to become the wife of Wm. B. Bagby, appointed in December, 1880. So soon we can read the sketch of this great pioneer.

It was in Texas that I heard this story. I think my friend, Mrs. Townshend of Baylor College, was responsible for telling it to me. Here it is: When Anne Luther was very young she heard that all well-favored girls were supposed to marry when they grew into womanhood. This was a serious thing, you know, for it meant that some man, at that time unknown to her, would influence her life tremendously. So this was her prayer: "O Lord, please don't let me fall in love with a man who isn't a Baptist preacher. And, please, dear Lord, let him want to go as a foreign missionary. For I must go, and if the man I love won't go with me, then I must leave my homeland with a broken heart."

Whether or not this is a true story, I present it to you as a beautiful story of one whom we follow to Brazil; watch as she endures persecution for Christ's sake; watch with her the first scriptural baptism performed in Bahia, that first Brazilian station of our Board; go with her to Rio, and marvel as the work established by the Bagbys grows so fast. Then we travel with her to Sao Paulo, and in that school established by our Notable Pioneer, we see the results of prayer that lays hold of God's Omnipotence.

Pioneering still, the Bagbys went to Porto Alegre in spite of their advanced years, and there, with their two daughters, they became pioneers again in that southernmost point of our line of offense and defense in Brazil.

And so she's coming home for a rest, they say,—this "Notable Missionary Pioneer" of ours. I pray that she may find it restful to soul and mind and body as she moves about among us. Wouldn't it be a joy to pioneer a little ourselves in the almost unknown virtues of sacrificial sharing which would lift that debt upon her Porto Alegre school?

### NOTABLE MISSIONARY BUILDER, MAUDE BURKE DOZIER, FUKUOKA, JAPAN

*"They go to the forest for palm or pine,  
The stuff for the humbler homes;  
The mountain gives up its valued gifts  
For the stately spires and domes;  
But whether they work with marble or sod,  
The Builder is hand in hand with God."*

She built beside her husband during those busy years between 1906-1916. There was the foundation work of language study; there were the steel girders of careful study of Japanese history, customs and religions, of Christian movements since missionary work had been planted in the Sunrise Kingdom, most painstaking surveys of our own Southern Baptist Mission's weakness and strength. There were those daring experiments in Night School classes, which grew into classes during the day also. Then the happy day in 1916, when Seinan Gakuin was born into our Southern Baptist family of educational institutions. For nineteen years this building has been tested by the rains of financial adversity, the floods of student problems, and the contrary winds of public opinion, but, founded upon the Rock, Christ Jesus, it stands today as the crown of our educational work in Japan.

Did I say she built beside her husband? In the founding of this school, her place was just behind him, for, except as his wife and helper, her name does not appear upon this building. Always ready with encouragement and counsel, always generous with praise and intercessory prayer, her building here was done in her husband's name, as they labored with their hands in the hand of God.

She has been building, too, through her children, Edwin and Helen, so fine and sensitive, whose lives are dominated by the missionary passion, whose hearts turned early toward God and Japan,—there could be no more beautiful building than these two. Again, our Builder worked hand in hand with God, as she and her dear husband presented to the Lord their children.

A third building which she has built upon a rock is the Woman's Missionary Union of Japan. In its organization she led; through the years she has been the leading spirit. Building through the Japanese women, she has tried to stay in the background, but this building is peculiarly hers as she has worked hand in hand with God every step of the way.

In a lovely booklet, bound in red, the work, I think, of Edwin, our builder's son, we find the history of Woman's Missionary Union of Japan and a forward look:

The year 1920 records very weak Aid Societies in most of the churches of the Convention, occasional meetings being held and meager contributions being made for the local church.

*Organization.* November 9-11, 1920, marks the first meeting of representatives from the various churches with a view to organizing a W.M.U.

*Present Status.* On October 16-18, 1934, the record reads that all of the societies in the Convention except 3 are affiliating with the W.M.U.

*Auxiliary to Convention.* For more than 14 years the W.M.U. has been working through the churches but it was not recognized as a part of the West Japan Baptist Convention until April, 1934.

*Kind of Work Done*—On the fifteenth anniversary (October, 1934) the following report indicates the growth of work in addition to what is being done in each local church:

1. Total contributions by societies 6,157.88 yen.
2. Good Will Center in Tobata, in co-operation with the W.M.U. of the S.B.C.
3. Mallory Scholarship afforded 7 boys and girls as result of April Day of Prayer and Thanksgiving.
4. Y.W.A. Summer Camp held in co-operation with W.M.U. of the S.B.C. resulting in a world vision and saved souls. 60 present in 1934. 10 Y.W.A.'s co-operating.
5. Annual Meeting in October. At first, Mission met expenses for travel and board, but now the societies meet all expenses.
6. Baptist Day of Prayer in December is observed. 1931 the Union's first gift to Home Missions stimulated the Convention to plan for such work to be begun in 1934.
7. Funds for gifts to Ministerial Relief could be provided only by sacrificing meals, or favorite articles of food at stated times.
8. Circulating library for the study of Missions.

*Looking Forward*—

1. Secure a full time corresponding secretary to build up women and young people of churches.
2. Make Tobata Good Will Center (Rinkosha) an ideal institution for helping men, women and children to find Jesus for the here and now as well as the hereafter.
3. Increase membership by organizing societies into Home Makers and Business Women's Circles.
4. Organize Y.W.A.'s and Children's Societies in every church.
5. Support the Woman's Missionary Training School to be opened April, 1933, and the Seminary.
6. Secure thank offerings and tithes as means by which all work of the Union shall be supported.

The name of Maude Burke Dozier is not mentioned here. She prefers it so. Hidden behind her husband or within the lives of her children, or lost in the great plans of the Union, she has built and is building still with her husband hidden in the hand of her God.

\* \* \*

### WANTED—A FOOT

(Continued from page 12)

the hospital that he did his real mission work. Every Baptist who went to see him learned to take Gospels and tracts, for he wanted them to give to every doctor, nurse and other visitors who passed his bed or wheel chair. He was the pet of the hospital and was allowed to go all over the building. He visited all the patients—the very ill and the convalescents—giving them tracts to read and telling them of the Christ that his daddy preached about over at the Baptist church. Often he read to them from his New Testament which he also carried with him.

Daniel lost a foot, but nobody knows how many souls he won in his hospital ministry. Now he gets about in a wonderful way on a crutch and goes to school, Sunday school and the Sunbeam meetings—but he wants an artificial foot so that he can work more for Jesus. A foot can be bought for about seventy-five dollars. However, Daniel's daddy makes a very small salary, and besides there are three little sisters to be fed and clothed; it will take a long time to save enough to buy that new foot. I wonder if the little children all over the Southland would not like to help buy a new foot for Daniel?

P.S.—Any one wishing to help this fine Cuban lad walk normally again should write to Miss Mildred Matthews, Baptist Temple, Havana, Cuba.—U. R. L.

# 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)

**H**AVE you read your newspaper this morning? Yes! Then you have the latest information about the missionary enterprise.

What! You found nothing about missions in *your* paper! Oh, yes, you did. That is, if you read a paper that subscribes to the Associated Press, the United Press, the North American Newspaper Alliance or any other of the great world news services that provide the latest happenings of the farthest places for your breakfast table. Was there no item of news from Germany! None from Mexico! Nothing about Italy! Not a line about Japan—or Ethiopia—or England or Cuba!

This morning—March 15—I found in my morning newspaper fifteen items of news that vitally, directly and definitely are linked with the missionary enterprise. In fact, you cannot keep up with the missionary enterprise unless you keep up with what is happening today, right now, in the world.

Cuba is again ablaze with revolution, this time a desperate and almost hopeless struggle of a people blindly striving after national unity and peace against their own selfish and self-seeking leaders. Carleton Beals, whose book, *The Crime of Cuba* (Lippincott, \$3.00), gives the most accurate and complete picture of the steps that led to the first phase of the revolution, writes today a special article copyrighted by the North American Newspaper Alliance headed "Cuba in Agony." He tells of the paralysis of business, the deserted streets of Havana, the soldiers with machine guns who search even the women shoppers who venture out to buy necessities at grocery stores or in Woolworth's, and of the hopelessness of rebuilding a government by force alone. He walks the beautiful Prado, promenade of Cuba's society where "at every other step a submachine gun or a rifle was stuck in my stomach and a demand made for my military pass."

Just a little way from that Prado, across from the Central Police Station which is the nerve center of all the military movements in the city, three American women live serenely in the midst of fusillades and bombs, of war and death. There in the very heart of everything is the Baptist Headquarters with the largest church on the island, Calvario, and the day school, Colegio Cubano-Americano. Every news dispatch from Cuba tells of the anxiety, the burdens and the task of these missionaries of ours who live in the midst of revolution, quietly and persistently continuing their work of building the Kingdom of God. You cannot separate revolution in Cuba from our mission work. News from one is certain to be news of the other.

But let us look at other headlines. Hitler on yesterday repudiated the Versailles Treaty and today the headlines tell of the powerful army he has ready to throw into any conflict—and conflict seems inevitable. Mussolini is regretting the legions so recently dispatched to Abyssinia. The necessity of acquiring rich lands for colonial expansion there now fades into insignificance against the suddenly raised question of the existence of Italy against the awakened and released power of a new Germany. London holds hurried cabinet meetings and sends by airplane a

softly talking emissary to interview Hitler while the headlines scream of Ludendorff being called from obscurity to head the German war machine and the full-blood Jews being thrown into a labor gang to do the work behind the army lines. And from our great world statesman, Doctor Rushbrooke, there comes a grave and troubled warning that no one can tell the outcome of the continued suppression of church leadership within the German Reich. Yes, every headline talks of missions.

From Kweilin, China, there comes today a dispatch telling of the heroism of an humble Chinese Baptist pastor, Si Seng, whose life was given to save his village from the Communists who finally destroyed it. And at the same time a quiet woman whose eyes are serene with untroubled peace tells of her plans to sail soon for that mission station up the River from Canton, the center of the bloody, cruel struggle with Communism. War and missions have ever been enemies. And war is coming, so scream the headlines of every newspaper. What are we who believe the teachings of the Christ going to do about it all?

In our own Congress there have been some startling revelations through the investigations of the Nye committee which seemed to take its task seriously. The unholy alliance between great munition manufacturers, ship yards, members of Congress, high officials of the Army and Navy and all the intricate business of mass murder called war has been revealed in its most hideous reality. Yet, despite this, which has been made very plain, Congress is voting appropriations for Army and Navy exceeding even the days of the last War.

Out of many books, I wish to present two as helpful in understanding what we face.

The first book will stir you to boiling indignation over the ruthless campaign for war waged for commercial purposes. *Merchants of Death*, by H. C. Englebrecht and F. C. Hanighen (Dodd Mead & Co., \$2.50), is a dispassionate story of the rise and power of the armament makers, which in its very well documented pages presents enough evidence of the mercenary activities of the war-makers to make one want to outlaw every one of them and wreck their vast business ramifications. Posing as patriots, in war and after war they have sold arms alike to their own country and its foes. They are all alike, American, English, French, German and Swedish. Today they are so interlocked with directorates and stock held in common that it is impossible for any one of them to be loyal to his own land in time of war. Money and power have made a superstate, owning real loyalty to no land, but seeking the ruin of all if thereby they may pile up their huge profits of the blood and souls of humanity.

Another book of recent date, *Toward the Flame*, by Hervey Allen (Farrar and Rhinehart, \$2.50), whose later book, *Anthony Adverse*, has been a best seller of unusual proportions, gives the human side of the war business, being just the transcription into connected narrative of his diary kept during the drive from the Marne to Vesle in July and August, 1918, and a little glimpse of the fighting about Chateau Thierry and Fismes. It does not pretend

to be a history of those military movements. Often it is obvious that the author knew little or nothing about where he was or where he was going! It is the record of the soldier, the smallest unit of warfare and the most negligible quantity in its ruthless impersonal machinery. Without being either vulgar or profane, as so many other books of this type have been, Mr. Allen succeeds in giving us a picture of the daily life of the soldier, what he ate, thought about, how he lived and died, with the strange mixture of sordidness, filth, courage and self-sacrifice that made up war in the trenches. It is not a "horror" book, but it leaves the reader with an abiding feeling of the terrible tragedy of the whole bloody business.

*The War Myth in United States History*, by C. H. Hamlin (Vanguard Press, 75 cents), is a small book full of the dynamite of terse, unvarnished exposure of the stark reality that lies behind the sentimental veneer of our own war history. It should be read by every one who wants a sane and accurate analysis of propaganda such as will be set in motion to get us ready for the next war.

The January, 1933, issue of *The Christian Herald* gives a complete list of all sources of literature on the question of war and peace. Every issue of this vigorous Christian magazine gives the latest news from the "Peace Front." An article in February, 1935, issue, "No More Wars," by Major Smedley Butler, is worth the year's subscription price. That same issue gives you reviews on several other startling books on the subject.

Entangled with the world problem of war is that of race antagonism. A most significant book is this one by Basil Mathews, *The Jew and the World Ferment* (Friendship Press, \$1.50). Your attention is arrested by a brief quotation that leaps to the eye from the page facing the preface, "The Jew has stood at the grave side of all his persecutors," taken from the lips of Dean Inge. The book is an endeavor to understand the world-wide antagonism to the Jews of every other race, to trace through history the course of Jewish life and point to the false conclusions that have been drawn from this history. "To try to pierce that mist," he says, "with a searchlight from their uniquely marvelous history and their tormented yet hopeful present is the task of this book; and its aim is to try to discover how we, who are in our own land their neighbors, ought to act towards them." Through six chapters in that matchless English prose which characterizes all that Doctor Mathews writes, he follows his theme to the last phase, "Destiny, the Jew and the Christian," in which he takes up the future of the Jew as related to the life and teachings of the Greatest Jew of all history, Jesus of Nazareth. In no other book does this reviewer remember such an analysis as is found here. It moves on to a great conclusion in the last chapter, "Who is my neighbor?" which is expressed in these words,

It is useless for Christian groups to resolve to refrain from presenting Christ to mankind. We have no kind of an excuse for excluding the Jewish people from the presentation of the good news. Nearly every metaphor used by Jesus to describe the kingdom of God is one of growth, expansion, radiation, multiplication, and transformation. . . . Such a missionary Christianity will not be able to tolerate in itself any jot or tittle of superiority, for it will be on its knees at the foot of the cross where the Christian sees "the glory of God in the face of Jesus Christ." There, with the words, "Father, forgive them" in their ears, men will find strength to go out to try to end the tragic sequence of hostilities and to set right the cruel wrongs that are at once a concrete blasphemy against the God of justice and of mercy and flagrant disobedience of him who,

as Macaulay put it, "commanded us to love our neighbor as ourselves, and who when he was called upon to explain what he meant by a neighbor, selected as an example a heretic and an alien."

Accompanying this story of the Jew in a world setting there is a small but very significant book by our own Christian evangelist to the Jews. *The Jew and Jesus*, by Jacob Gartenhaus (S. S. B., 25 cents), is a thoughtful and thought-provoking study of the Christ of the Old Testament, the Promised One, the Messiah, Israel's only hope. In the same forceful way in which Brother Gartenhaus captures the hearts of his hearers as he talks of Christ, he here presents Christ as the fulfillment of the Jewish scriptures, the Messiah of his people. It is a book to read and to give away to your Jewish friends.

Now let us turn for just a glimpse of that world movement we call missions and see if there is not some hope for humanity in the signs of our missionary times. *Men and Women of Far Horizons*, edited by Jesse R. Wilson, and published by Friendship Press (60 cents and \$1.00), does bring hope and joy and gratitude. For here gathered into a book that may be used in a multitude of ways are stories of real life, told by those to whom rare and glorious experiences have come upon mission fields. It is a book that cannot be properly reviewed, for one is tempted to re-tell story after story. But let every pastor, every Sunday school teacher, B.Y.P.U. director, W.M.U. program chairman and leader of young people invest in this book as a source for illustrations for sermons, talks, stories and extra features on programs for every occasion. It could be used as a study textbook, with a map of world missions on which the stories might be located as a study of the variety and significance of the missionary investment today.

To my desk this week there came a fascinating volume, bound in red and tied with cord, containing detailed information concerning the history, achievements, problems, present work and hopes for the future of our Japanese Baptist Mission. It is a most revealing little volume, gathered by the missionaries, American and Japanese, and mimeographed originally as a guide to Doctor and Mrs. Maddry and Doctor and Mrs. Weatherspoon in a study of that field and shared with a wider circle of friends of Japan. There is a promise of pages to come from time to time to keep the book up to date.

This reviewer thanks Edwin Dozier for his thoughtfulness in sending a copy to this desk. Every word has been read, every chart and map studied, and for the first time I feel that I know a little about our Japanese work. As never before I appreciate the missionaries who have struggled against such terrible odds, some of them laid upon them by our lack of understanding. As never before I am rebuked by the courage and faith of the few—only fifteen now on the field—left to hold the work together. As never before I shall pray for Japan.

And speaking of prayer—there is a book you must not miss. In no other book and from no other spiritual leader have I found as much help in prayer as in a small very simply written book, *Prayer*, by O. Hallesby (Augsburg Press, \$1.00). He strikes at your own personal problem in prayer, this Norwegian minister, as no other thinker or writer I have ever known. He reveals simple truths you feel you should have seen for yourself, but did not, and gives you a new grasp on the power of prayer, its mean-

(Continued on page 29)

# Stranger Than Fiction

CHARLES E. MADDY

*Executive Secretary, Foreign Mission Board*

IT has been fifteen years since a representative of the Foreign Mission Board visited the work in Japan. The mission has suffered terrible losses in both missionary personnel and material equipment during these years. The membership of the churches is smaller than it was fifteen years ago. This is due to the fact that we have not trained an aggressive evangelistic ministry for Japan, and due to the further fact that our work in Japan is confined largely to the southern island and our members are lost to us when they go away. They join the churches of other denominations because we have no churches in the other provinces to hold them.

THE Publishing House in Japan, under the direction of Dr. E. N. Walne, has done much through the years to provide literature and Christian books for our people. Doctor Walne has been compelled to retire because of ill health and there is no one prepared to carry on the work he so well began. A fine young Japanese layman has been placed in charge of the book store and the distribution end of the work, but we must have, at the earliest possible moment, a fine American missionary couple to carry on this work. It must be made a great evangelistic agency for the Empire and we should look forward to the day in the near future, when we shall have one Publishing House for all Japan. Northern and Southern Baptists should join together in this enterprise, thereby saving mission funds and preventing overlapping in the expensive business of providing Christian literature, caring for the needs of the Sunday schools and other agencies of our churches, and giving the Scriptures to all the people.

THERE is a small Baptist paper published monthly by a group of our pastors and missionaries. This paper should be enlarged and published through the Department of Literature, and used as the medium of the Publishing House in its effort to distribute widely Baptist literature throughout Japan.

ALIVE and vital question now before the Baptists of Japan, Northern and Southern, is the unification of all their work. There are many difficulties and obstacles in the way, but there are none that cannot be overcome, provided both groups are willing to put away non-essential differences for the larger good. In this heathen and pagan land, where there are yet many millions without the gospel of Christ, the local and sectional differences that separate us in America seem petty and insignificant. May God speed the day when the Baptists of Japan, in the face of so many difficulties, may present a solid and united front against the common enemy!

THE most acute and pathetic need confronting our Baptist churches in Japan, is for an efficient, trained leadership for the pulpits and for the winning of the lost. There is a strange and deadening lack of zeal and evangelistic fervor among the pastors. There seems to be a wide and universal absence of the sense of sin and the need for

a Saviour. Evidently this feeling of national superiority and sufficiency on the part of the masses has reacted upon the spirit of morale of the pastors, and the result is that few are being saved in the churches. Oh, for a deep and genuine revival of religion throughout the whole land!

ONE of the greatest Christian leaders of this generation, in any land, is Kagawa of Tokyo, Japan. He is the son of a geisha dancing girl and a government official, born out of wedlock. He was gloriously saved through the efforts of a Congregational missionary named Meyers. From his childhood Kagawa has had a consuming passion for purity,—purity in his personal life and the life of his people. He is a great evangelist and is interested in all sorts of practical movements in Japan, for the social and spiritual uplift of his people. He is a hard worker and has written hundreds of books and tracts in his lifetime.

KAGAWA is intensely human and social. We called by appointment at 10:30 A.M. He received us in his tiny study with such grace and charm as only his people know. He served tea and cakes, the universal custom in Japan. We all removed our shoes on entering his study and put on grass or felt slippers. These are made for the Japanese, who are small men and women and have very small feet. Those of us who could not put a number thirteen foot in a number five shoe, went in our sock feet. He did graciously give us chairs to sit on, to our immense relief! To have to sit through a long interview, or session, of a conference on one's feet when one has never tried such a thing before, is an agonizing experience, certainly after a few minutes.

ONE of our young missionaries asked Kawaga what advice he would give an American missionary as he begins his work in Japan. His reply was significant:

"Sit still. You American missionaries are in such a hurry, running here, there, everywhere in your cars. Take time to study and win one and teach him. Win a few; teach them and send them out to win others."

KAGAWA believes that a religion of the head only, the intellectual acceptance of the gospel without the heart being changed, is a vain and useless thing. He said that a missionary must love the people, if he would win them for Christ. This is significant in view of the fact that the Japanese have no words in their language expressing our ideas of God, home and love. When a Japanese speaks of our conception of a Christian home, he uses our word "home" without attempting to translate it. They have no conception of, or expression for, our idea and conception of a Christian home. It is the same with our word "love." They have no word for this idea and it is a national characteristic NOT to express, or show one's affection for another. The kiss of affection is unknown in Japan. Affection of the children for the parents, the parents for the children, or the husband or wife for



each other, is never expressed. Respect, yes, but no outward show of affection!

Hence the deep significance of the statement of Kagawa, when he said that Japan could be won to Christ by love. He said it was the love of a missionary and his wife that led him to Christ. As he stated it concretely, "Mrs.

Meyers could not love many, but she loved me and always had a place for me at her table."

**B**UDDHISM and Shintoism in Japan have adopted many of the methods of Christian churches to win and hold their people. They have Sunday schools, preach-  
(Turn to page 32)

## FOREIGN MISSION WEEK AT RIDGECREST, NORTH CAROLINA AUGUST 11-18

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

(Chairman of 1935 Foreign Mission Week)

**W**HY not plan to spend your vacation in the mountains of North Carolina and enjoy a week of unsurpassed fellowship and a week of inspiration such as you have never known?

Dr. Charles E. Maddry will return from the Orient just in time to meet you at Ridgecrest. It will be worth a trip across the Continent to hear a report of his visit to China and Japan. Dr. J. B. Weatherspoon, who is with Doctor Maddry in the Orient, will also be there to thrill you with his messages.

Many of your missionaries just from all your fields, bringing their message of hope, will inspire you. Dr. Everett Gill and Miss Earle Hester will tell of the wonderful things God is doing in Europe.

Dr. W. O. Carver, the great teacher and missionary statesman, will bring a message each day. Doctor Carver needs no introduction and those who have sat at his feet, will rejoice in the privilege that awaits them in hearing him again.

Dr. W. E. Denham will feed your souls as he directs the twilight hour. Those who heard him last year remember with pleasure the heights to which he led them.

No better place can be found for the children. If greater freedom for them than the hotel gives is desired, secure a cabin with linens and towels furnished, also warm blankets—and you will need them in Ridgecrest even in August!

Delicious meals are served in the large hotel dining-room. Your room and board will cost less than living expenses at home.

Of course the splendid menu is an important part of the day, but the outstanding feature in the dining-room is not the delicious food, but the fellowship enjoyed with the missionaries and friends from different parts of the world.

A nice swimming pool awaits the children; also supervised play for them while you attend the services!

The afternoons will be free for siestas or sightseeing. You will want to see Biltmore, the Vanderbilt estate, one of the great show places of America. Other places near by are Chimney Rock, Blue Ridge and Mount Mitchell, the highest point east of the Rockies. The view from the top of this mountain cannot be surpassed as many can testify.

No effort is being spared to make the program this year the best possible.

Make your reservations early as a capacity crowd will be on the grounds. For reservations write to Mr. R. F. Staples, Ridgecrest, North Carolina, stating the accommodations desired.

Make your plans to go to this great missionary conference; a greater array of missionary talent cannot be found on the American Continent. A great week of fellowship, prayer and inspiration awaits you and you cannot afford to miss it!

### Ridgecrest Rates for Foreign Mission Week

1. Pritchell Hall, \$2.00 a day with meals and lodging.
2. Hillside Annex with private bath same as rooms with private bath in Pritchell Hall, \$2.50 a day for meals and lodging.
3. Cabins \$1.50 a day with meals and lodging, linen and blankets furnished.
4. Crystal Springs Lodge with bath \$2.50; without bath \$2.00 and outside cabins \$1.50. Meals included in these rates.
5. Three cottages back of auditorium and close to spring—numbers 2, 3, and 4 with bath, hot and cold water, fuel, lights, and water in rental, \$18.00 a week.
6. Nash cottages are located on opposite side of highway from depot and post office, just a short distance off highway number 10. The price will be \$12.00 a week for each cottage. The capacity is 8 people. \$1.00 a week extra per person over this number. We furnish no extra equipment.
7. Cabins—Section two rooms, \$5.00 a week—lodging 8 people, double deck beds.  
Whole cabin, four rooms, \$10.00 a week—lodging 16 people.  
Renters furnish (under this plan) their own linens and bed clothes and service of cabin.  
Cabin accommodations \$1.50 a day per person with meals and lodging, linens and blankets furnished.
8. We are offering these rates for this season fully aware that prices are advancing. We are doing this hoping to break even at least but in order to give the conferences the full benefit of the doubt and thus trying to help our people to come to Ridgecrest at the lowest possible cost. *Make reservations early.*

R. F. STAPLES, Manager,  
Southern Baptist Assembly, Ridgecrest, North Carolina



INABELLE G. COLEMAN, Editorial Secretary, Foreign Mission Board

### Sailings

*To Brazil:* On March 15, Rev. and Mrs. L. L. Johnson and three children, Evelyn Ethlene, Edwin J., and William Cary, sailed from Philadelphia, Pennsylvania, on the *S. S. Biela* for Pernambuco, Brazil, where they will resume their missionary services after a year's furlough in the States. They leave three of their children in school in Shawnee, Oklahoma. They are: Claudia Colombia, Perla May and Dorothy Lee.

*To China:* On March 9, Miss Lila Watson sailed from Seattle, Washington, on the *S. S. Empress of Asia* for Shanghai, China. After a year's furlough in the States, Miss Watson returns to her field of missionary service in Central China.

On March 30, Dr. and Mrs. Charles A. Leonard sailed from New York City on the *S. S. Europe* for Manchuria, North China. The Leonards hope to reach their mission station in time to welcome Dr. Charles E. Maddry, who plans to visit the Manchurian field during June. Dr. and Mrs. Leonard are leaving their two children in the States. Charles is a student at Wake Forest College, and Rachel at Meredith College, Raleigh, North Carolina.

### Arrivals

*From Argentina:* Rev. and Mrs. L. C. Quarles, of Buenos Aires, Argentina, have arrived on furlough. They are located at 3018 Porter Street, Richmond, Virginia.

### Births:

To Rev. and Mrs. W. W. Enete, of Rio de Janeiro, Brazil, was born a daughter, Crystal Joy, on February 7, 1935. Congratulations and best wishes!

### Deaths

A cablegram has come announcing the death of Missionary J. R. Mashburn, of Tsinan, China, on February 28. Brother Mashburn, who has given thirteen years of faithful service in China, has been seriously ill for more than a year, but he preferred remaining with his Chinese until the end that his body might rest until the Resurrection in the land of the people to whom he gave his life for Christ's sake.

Rev. Loren M. Reno, for thirty-one years Southern Baptists' missionary to Brazil, died on March 6, at his home in Victoria, Brazil. The Board extends tenderest sympathy to Mrs. Reno and the two daughters, who, with Miss Edith West, are the only missionaries in Victoria.

On March 6, Dr. Samuel Judson Porter, pastor emeritus of the First Baptist Church of Washington, D. C., died at his home in the Capital city.

Doctor Porter was a missionary to Brazil from the Foreign Mission Board from 1893-1894, and served the Board

as field secretary from March 1, 1907, until September 5, 1910, when he accepted the pastorate of the First Baptist Church in San Antonio, Texas. For the past seven years Doctor Porter has served as the State representative of the Foreign Mission Board from the District of Columbia.

Doctor Porter's memory at the Foreign Mission Board rooms will always be fraught with gratitude for his never ceasing interest and loyalty to foreign missions. The Board extends its deepest sympathy to Doctor Porter's bereaved family.

### Improving

The many friends of Miss Elsie Clor, a Christian Jewess and Southern Baptists' one lone missionary in Jerusalem, Palestine, will rejoice to know that she is at last out of danger and improving after a long siege of severe and dangerous illness. If Miss Clor continues to improve, she hopes to sail on April 11 for the States, in hopes of reaching Memphis, Tennessee, for the annual Southern Baptist Convention in May. Miss Clor expects to spend a year's furlough in the States.

### Resignations

At the regular monthly meeting of the Foreign Mission Board on March 7, it accepted the resignation of Dr. and Mrs. George W. Leavell, who for twenty-three years were Southern Baptists' missionaries at Stout Memorial Hospital, Wuchow, South China. Doctor and Mrs. Leavell have just completed their year's furlough, and, therefore, their resignation is effective immediately. They are now with Paul Rudolph, Clarksville, Tennessee, and their only daughter, Cornelia, is a student at Georgetown College.

### Appointments

On March 7, the Foreign Mission Board appointed Missionary M. T. Rankin of Canton, China, as oriental superintendent of Southern Baptists' mission work in all China.

On March 7, Dr. C. Sylvester Green, pastor of Grove Avenue Baptist Church, Richmond, Virginia, was elected as a member of the Foreign Mission Board in the place of Mr. Jesse Binford, superintendent of the City Schools of Richmond, who has resigned as a local member of the Board.

## FINANCIAL FEATURES FOR FEBRUARY

The total receipts for this February show an increase of \$14,500 over February a year ago. As compared with the total receipts for February, 1933, the increase is nearly \$50,000!

A substantial advance continues in the Co-operative Program receipts. The figures for February, 1935, are more

than \$3,000 in excess of the February, 1934, and more than double the February, 1933, Program receipts.

The February reductions of the debt of the Foreign Mission Board bring the total of outstanding notes as of March 15, 1933, down to \$613,500. This is the lowest figure attained for the debt within the last five years.

The outstanding feature for February is the remarkable total of approximately \$211,500 reached by the Lottie Moon Christmas Offering within the month. This means that the W.M.U. Goal of \$150,000 has been exceeded by more than \$60,000! With two months yet to go before the Southern Baptist Convention meets—May, it is likely that this splendid total will be still further increased.

#### February Receipts

|                                      |                     |
|--------------------------------------|---------------------|
| Co-operative Program .....           | \$ 26,854.27        |
| Designated Gifts .....               | 11,327.81           |
| On Debt Account .....                | 12,301.11           |
| Lottie Moon Christmas Offering ..... | 62,493.50           |
| Miscellaneous Income .....           | 1,140.05            |
| <b>Total Receipts .....</b>          | <b>\$114,116.74</b> |

#### MADDRYS IN CENTRAL CHINA

May is the month that the Commission to the Orient plans to spend in visiting Baptist Missions in Central China.

As this issue goes to press a letter has just come from Doctor Charles E. Maddry as he and his party are leaving Japan for China. He writes from Kobe, Japan: "We came here last night from Fukuoka. The weather has been beautiful but cold and raw. Flowers and oranges growing, but the most penetrating cold I ever felt. We are all wearing heavy woollens and then suffer from the cold. The atmosphere is so damp and chilling. One is never out of sight of sea or mountains and usually both are in sight and the tops of the mountains are covered with snow."

#### NOTICE

Foreign Mission Week at Ridgecrest, North Carolina, will be August 11-18. Make your reservations to Manager R. F. Staples, Ridgecrest, North Carolina.

*The Spirit of Power* is the title of the little book containing the 1934 record of work of the Foreign Mission Board and its missionaries. From around the world has come the bugle notes of *victory, progress and achievements* for the Lord during the past year. Gratefully are all these accepted with hearts full of praise to the glory of the Lord, whose power has prevailed. "God hath not given us the spirit of fear; but of power and of love, and of a sound mind" (2 Timothy 1: 7). Baptists everywhere will find this little booklet an invaluable supplement for every missionary program during 1935.

*The Jew and Jesus* (25 cents from Baptist Book Stores) contains as much material for a study of the Jew in Foreign Mission fields as it does for the Home Mission territory. Dr. John L. Hill says: "In presenting the very difficult and very important subject of *The Jew and Jesus*, we are fortunate to have in our author, a cultured Jew and consecrated Christian—combining thorough knowledge of the Jew and complete devotion to Jesus, Mr. Jacob Gartenhaus lifts the subject out of its one-sidedness and discloses without prejudice the attitude of Jews toward Christ."

#### DR. DENHAM'S BOOK OFF THE PRESS

*The Comforter* (\$1.25 from the Baptist Book Store serving your State) is off the press. Those who heard Doctor Denham's messages at the Sunset Services by the Ridgecrest lake last summer during Foreign Mission Week, will agree with Dr. W. O. Carver's words in the introduction of this new book: "I was impressed with the scholarly, balanced, sane and scriptural interpretations and applications of these studies, as also with their spiritual and practical religious value and appeal." Everyone who was at Ridgecrest last summer will want a copy of these lake-side messages.

#### HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

##### Birthdays in July

| Date | Name                      | Address  |
|------|---------------------------|--|
| 1..  | Rev. Earl Parker.....     | Shantung Province, Pingtu, North China               |
| 4..  | Rev. W. Harvey Clarke...  | 41 Kago Machi, Koishikawa, Ku, Tokyo, Japan          |
| 4..  | Mrs. I. N. Patterson..... | Abeokuta, via Lagos, Nigeria, Africa                 |
| 5..  | Mrs. T. C. Bagby.....     | Rua Homen de Mello 57, Sao Paulo, South Brazil       |
| 5..  | Miss Anne Nora Laseter... | Casilla 185, Temuco, Chile                           |
| 5..  | Rev. Paul C. Porter.....  | Rua Germania 175, Campinas, Brazil                   |
| 5..  | Rev. A. J. Terry*.....    | Box 812, Black Mountain, North Carolina              |
| 5..  | Mrs. A. J. Townshend..... | Kweiteh, Interior China                              |
| 6..  | Rev. George A. Carver.... | Shanghai University, Shanghai, China                 |
| 6..  | Miss Blanche Groves.....  | Soochow, Central China                               |
| 7..  | Miss Alda Grayson.....    | Laichowfu, Shantung Province, North China            |
| 7..  | Rev. A. E. Hayes.....     | Caixa 178, Pernambuco, Brazil                        |
| 8..  | Miss Mildred Cox.....     | Caixa 178, Pernambuco, Brazil                        |
| 10.. | Mrs. M. W. Rankin.....    | Shiuchow, via Canton, China                          |
| 10.. | Rev. J. A. Tumblin.....   | Jaguaquara, via Nazareth, E. da Bahia, North Brazil  |
| 14.. | Mrs. W. W. Adams.....     | Dairen, 25 Noto-Machi, Manchuria, North China        |
| 14.. | Rev. A. L. Dunstan.....   | Caixa 196, Pelotas, South Brazil                     |
| 15.. | Dr. C. A. Hayes.....      | Canton, South China                                  |
| 15.. | Miss Neale C. Young.....  | Abeokuta, via Lagos, Nigeria, West Africa            |
| 16.. | Miss Bonnie Jean Ray....  | Pingtu, Shantung Province, North China               |
| 17.. | Miss Ruth Pettigrew.....  | Waichow, via Contan, South China                     |
| 17.. | Miss Elizabeth Routh..... | Ogbomoso, via Lagos, Nigeria, Africa                 |
| 18.. | Rev. J. R. Saunders.....  | Shiuchow, via Canton, South China                    |
| 18.. | Mrs. N. F. Williamson*... | 2119 Capers Avenue, Nashville, Tennessee             |
| 21.. | Rev. H. H. McMillan.....  | Soochow, Central China                               |
| 23.. | Mrs. R. H. Graves.....    | Canton, South China                                  |
| 25.. | Dr. Leonard Long.....     | Ogbomoso, via Lagos, Nigeria, Africa                 |
| 25.. | Mrs. S. M. Sowell.....    | Ramon Falcon 4100, Buenos Aires, Argentina           |
| 26.. | Mrs. L. O. Engelmann..... | Allende 30, Toluca, Mexico                           |
| 26.. | Dr. George Green.....     | Ogbomoso, via Lagos, Nigeria, Africa                 |
| 26.. | Miss Pearl Johnson.....   | Wuchow, South China                                  |
| 26.. | Rev. C. G. McDaniel.....  | Soochow, Central China                               |
| 26.. | Miss Hannah F. Sallee.... | Shanghai, Central China                              |
| 27.. | Rev. Wm. H. Berry.....    | Rua Pouse Alegre, 602, Bello Horizonte, South Brazil |
| 28.. | Rev. M. T. Rankin.....    | Canton, South China                                  |
| 29.. | Miss Kathleen Manley....  | Ogbomoso, via Lagos, Nigeria, Africa                 |
| 29.. | Miss Reba Stewart*.....   | Care of Mrs. Charlotta S. Tait, Camden, Alabama      |
| 30.. | Rev. F. P. Lide*.....     | 6 Underwood Avenue, Greenville, South Carolina       |
| 31.. | Mrs. W. W. Enete.....     | Caixa 352, Rio de Janeiro, Brazil                    |

\*At present in this country.

# WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

## MEMPHIS IN MAY

### Flags

WOMAN'S MISSIONARY UNION will use the second night of its annual meeting in Memphis in May for special—and somewhat spectacular—emphasis upon foreign missions. One of the features will be the display of the Christian flag, the desire being that every person who attends that Tuesday night service will take to it a Christian flag. Very easily may the flag be made about as follows: 9 inches deep by 15 inches wide of white cotton cloth; in the upper left hand corner put a "field" of dark blue cotton cloth, this blue "field" to be 4 inches deep by 5 inches wide; on the blue "field" put a red Roman cross of cotton cloth, the cross to be 3 inches deep with its cross-beam being 2 inches. It is not necessary to have a rod by which to hold up this small flag, but of course it can be held more triumphantly aloft if it is fastened to a short rod. Any one desiring to purchase a Christian flag for this foreign missions service on May 14 can get one (11x18 inches) for 15 cents from State Baptist Bookstores. The program which will be distributed at the Tuesday night meeting will explain to all thus participating the moment and manner in which to "fling out the banner," so please make or buy your flag and bring it with you to that Tuesday night service in Memphis, May 14.

### Meetings

The flag service mentioned above is only one of the five sessions of the annual W.M.U. meeting in Memphis. The first will be on Monday night, May 13. It will feature W.M.U. young people's organizations, presenting a pageant of world-wide scope. It is anticipated that an internationally known speaker will add to the many attractions of that Monday night service. Each of the five W.M.U. sessions will be held in Municipal Auditorium, the fifth and final sessions closing about noon on Wednesday, the fifteenth. The Southwide W.M.U. committees will all meet in annual session in Memphis on Monday, May 13, at the Peabody Hotel. The following will commence at 9 A.M.—Margaret Fund, Stewardship, Personal Service, Mission Study, W.M.U. Young People's Secretaries. At 11 A.M. will be held the General Board of W.M.U. Training School, and at 2 P.M. a joint session of W.M.U. Executive Committee and state secretaries. It is earnestly hoped that each state will be duly represented at each of these seven committee meetings and that all W.M.U. delegates and many visitors will reach Memphis in time for the pageant that Monday night, May 13.

### Worshipful

Public auditoriums do not inherently furnish an atmosphere of worship. Humanly speaking, it can be created by music, meditation and concerted quiet. Realizing this, the great organ in the Municipal Auditorium at Memphis will begin to play at seven o'clock on Monday night, May 13, the sacred strains continuing for twenty minutes. It will do likewise on Tuesday night. Similarly there will be a fifteen minutes' meditation of organ music on Tuesday

morning, Tuesday afternoon and Wednesday morning, commencing at 8:40 in the morning and at 1:40 in the afternoon. Every one is most earnestly requested to keep perfectly quiet during each of these five organ meditations. Also it is known to be irreverent to speak or move about during the singing of hymns in praise to God: accordingly, time will be otherwise provided for the seating of any who find it impossible to arrive before each session opens.

### "WELCOME TO MEMPHIS"

MAGNIFICENT Ellis Auditorium has been chosen as the place for holding the meetings of the Southern Baptist Convention which meets in Memphis in the week of May 12, 1935. This building was constructed at a cost of \$3,000,000. Memphis is justly proud of the ownership of such a building. It is modern in facilities, marvelous in acoustics, seats 12,000 people. It may be divided into a North Hall seating 6,500 and a South Hall seating 2,500. A second arrangement provides for an assembly hall seating 2,500 with 55,000 square feet of exhibit space. Eleven other "Committee Halls" seat from 150 to 450 each. There is ample space for rest rooms, small conference rooms, writing rooms, a nursery and many other conveniences. A stage unequaled anywhere in the South may be used from either hall. The mighty Kimball pipe organ—whose notes of liquid silver peal forth to fill every cubic inch of space within the four walls merely at the touch of the skilled musician—has two consoles: a five manual for the North Hall and a three manual for the South Hall.

Mrs. R. L. Sanders has again been made general W.M.U. chairman of the local committee on arrangements. Those of you who were privileged to attend the W.M.U. annual meeting held in Memphis in 1929 remember with what precision she planned and carried through to conclusion a most pleasant, helpful and spiritual meeting so far as local arrangements were concerned. She has again surrounded herself with the very capable chairmen of twenty-four committees, all of whom were chosen for their particular fitness for their duty.

The hundreds of major conventions held every year in Memphis attest the city's facilities. Being a "City of Homes," hundreds of Southern mansions smile upon visitors from trellised rose gardens and tree-lined parkways. Inspiring shrubs and impressive memorials arrest the attention.

Side trips tempt—to Muscle Shoals, Mammoth Cave, Hot Springs National Park—no wonder the Bluff City is so frequently chosen by this and other large conventions as their meeting place. Many justly famous hotels provide ample accommodation for the largest national conventions. A list of these hotels with rates appears below.

Of greater interest to church people is the fact that Memphis is rapidly becoming the center of religious activities of the South. From its small beginning in the

early days of more than a century ago, the work and influence of the Baptist denomination has grown in Memphis and Shelby County, until today we have forty-three churches with a membership of more than 14,000.

The missionary motive illuminates the early record of the Baptist denomination of entire Tennessee, as is shown by numerous references to the great mission of the denomination and to the work which has been done in the direction of helping to spread the gospel message throughout the nation and the world. We pray that this guiding motive may continue down through the years to come. Hobab received an invitation from his son-in-law to "come thou with us and we will do thee good." That is one of the earliest examples of personal invitations from one to the other to come with the followers of Jehovah. I feel sure this worthwhile example still has its appeal. I am speaking now for the Baptists of Tennessee: they are a spiritual people and an association with them will do you good.

We are expecting you in large numbers in May. Please let me enlist your co-operation in the service of urging others to come. Say a good word for the Convention, pray for and recommend the fellowship to be had there; then, consider what a blessing you shall receive. Just surrender to the desire to attend and allow the spell of Christian fellowship to enthrall you for the week of May 12 and carry back to your individual society all the information, inspiration and helpfulness possible.

The white blossomed magnolias, swaying in the light May breeze, will be whispering "Welcome, Welcome"; white winding roads leading to sequestered scenes mid which the clamoring dogwood reigns will be sending forth their "Welcome, Welcome"; historic old Memphis where Bedford Forrest fought and Jefferson Davis lived, will be saying "Welcome, Welcome." The spires of the forty-three Baptist churches seem to glisten with a "Welcome, Welcome" but most of all, the chanting voices and beckoning hands of the 14,000 Baptists say "Come! Welcome, thrice welcome," and we pray that if it may be God's will you come.—Mrs. M. L. Martin, Memphis W.M.U. Publicity Chairman.

### AS TO HOTELS IN MEMPHIS

Some of Memphis' hotels, showing location, number of rooms, and rates are as follows. All Southwide W.M.U. committee meetings will be held in the Peabody Hotel, in which hotel the Southwide W.M.U. officers will also have their rooms. Write directly to whichever hotel you prefer concerning your reservation.

| Hotel        | Location     | Rooms | Rates Single | Rates Double      |
|--------------|--------------|-------|--------------|-------------------|
| Peabody      | 140 Union    | 625   | \$3.00       | \$4.00 and \$5.00 |
| Gayoso       | 139 S. Main  | 300   | 2.00         | 2.50 and 3.00     |
| Claridge     | 109 N. Main  | 205   | 2.00         | 3.50 and 5.00     |
| Chisca       | 270 S. Main  | 350   | 2.00         | 2.50 and 3.50     |
| Parkview     | 1914 Poplar  | 200   | 3.50         | 4.50 and 6.00     |
| William Len  | 110 Monroe   | 250   | 2.00         | 2.50 and 3.00     |
| DeVoy        | 69 Jefferson | ...   | 1.50         | 2.00 and 2.50     |
| Tennessee    | 80 S. Third  | 200   | 2.00         | 3.00 and 3.50     |
| Adler        | 73 Linden    | 200   | 2.00         | 3.00 and 5.00     |
| Ambassador   | 347 S. Main  | 140   | 1.00         | 1.25 and 1.50     |
| Congress     | 200 Union    | 50    | 1.25         | 2.00 and 3.00     |
| Forrest Park | 855 Union    | 40    | 1.50         | 2.00 and 3.00     |
| Arlington    | 156 N. Main  | 25    | 1.00         | 1.50 and 2.00     |
| Majestic     | 184 Linden   | 50    | 1.00         | 2.00 and 2.50     |

### As to Apartments and Rooming-Houses in Memphis

| Parkview<br>Gilmore | 1914 Poplar<br>6 S. McLain | Forrest Park<br>Almadura | 773 Court<br>175 Stonewall |
|---------------------|----------------------------|--------------------------|----------------------------|
|---------------------|----------------------------|--------------------------|----------------------------|

Efficiency apartments can be had in any of the above apartment buildings at \$2.50 to \$4.00 per day.

Rev. J. R. Black, Perkins Avenue, Memphis, Tennessee, is chairman of the Committee on Homes. You may address your communication to him concerning space in an apartment or rooming-house. Write directly to any of the above hotels.

### BRAZILIAN W.M.U. MEETING

WE really had a fine meeting. There were 165 to register and they represented nine states. That is the best attendance we have ever had. Three sessions were held and each one was as fine as could be. Many new plans were made for 1935 and I believe the state secretaries will do all in their power to put them into practice.

A campaign is to be made for our *Quarterly*. A goal was set for each state and we are hoping to see good results. We have to have two field workers this year: Miss Simpson for all of Brazil, and Herodias Pinto in the South—mostly in the state of Rio de Janeiro. The chain-of-prayer cards were again presented and many women took them and said they would sign them and pray daily for our denominational work. We also voted as our watchword for the year "Seek ye first the Kingdom of God." The key word will be "Seek Ye." They were well received by all and I believe many sweet and helpful devotionals will be given on the subject during the year.

Three special days will be observed during the year. The first, on the fifth of July when the W.M.S.'s. and Y.W.A.'s. will have a special program on Christian Education. Our greatest need both in Portugal and Brazil is that of consecrated and prepared workers, so our Union has made definite plans to help awaken in our Baptists a desire to help prepare boys and girls who are called to carry the "good news." We are to prepare a special program and send it out to all the societies. Part of the offering will be for the Seminary in Portugal, part for the ones in Recife and Rio. It will without a doubt carry an appeal for all.

We also accepted as a goal for the year, "Every one win one." I had our watchword and "Every one win one" printed on lavender ribbon, and gave one to each person who would promise to try to win at least one person to Christ during the year. Two hundred ten ribbons were printed and all were given out except three or four that I saved to send to friends who could not come, and I have received requests for 200 more. Pastors who were present asked that we make some for their entire membership. I asked that each person would write me about her experiences during the year, and I am expecting the meeting next year to be a mountain-top experience for all who attend. The Brazilian women do enjoy personal work and many of them are experts.

The W.M.U. of the Southland has certainly done a great work by sending us help from its Lottie Moon Christmas Offering each year. We are making plans for literature that will be helpful to all and will offer a scholarship to the Rio and Recife schools, one each, for a worthy girl who wants to be trained to do Christian work and has not the means to put herself through school. Your help also enables us to have the field workers. The work is

growing by leaps and bounds and it keeps some of us very busy to keep up with it, but we are willing to give our all in order to get the work well organized. The women are so grateful and so willing to work! The time may come when we missionaries will have to turn the important places over to them, and I am more than willing when they are prepared and ready, but I want to get it on firm and solid bases so when it is turned over to them it will be easy for them. Up until now the pastors have given us their hearty co-operation, but I feel every year that there may be some objection (*you know there usually is when an organization is growing*) so I am trying to think well and prayerfully before launching any new plan.

Some of us are feeling the need of a Good Will Center here in Rio; it would be such a great help and the need is great. We have been wondering if we could use some of our budget for one. I have spoken to several of the missionary women both of Rio and from other places and they are all quite in favor, if we can manage it. The only thing that hinders is that the missionary women who are now on the field are so overworked that we don't see how any one could tackle anything else.—*Minnie Landrum, Rio de Janeiro.*

## MY MISSIONARY BOOKSHELF

(Continued from page 22)

ing, its operation in your life and as intercession for others. His interpretation will give a new meaning to intercession. Therefore every lover of missions should read it and set immediately to a practice of its principles in world missions. I wish I could give it to every home and foreign missionary, to every friend I have, to every young Christian. I wish I had found it years ago, or had found somewhere the simple, powerful truths it offers concerning prayer. I shall pray for peace, for our missionaries, and for myself more confidently and more constantly because I know a little better what prayer is and what it can do.

## PROGRAM OUTLINE

THEME—"HEALING HUMANITY'S HURT"

*Prayer of Thanksgiving* for Christ, the Great Physician  
*Hymn*—"The Great Physician Now Is Near"

*Scripture Meditation*—Luke 5: 12-15; 6: 6-10; 8: 40-55; 13: 10-17; 17: 11-19

*Prayer* for all physicians and nurses, thanking God for their skill and patience and interceding that each of them may be a follower of the Great Physician

*Talk*—The Influence of Christianity upon the Science of Medicine (If possible get a Christian doctor or nurse to make this talk or to help in securing data for its preparation.)

*Hymn*—"Nothing But the Blood"

*Talk*—Why Have Baptist Hospitals in the South? (Help for this talk will be found on pages 6, 11, 12.)

*Talk*—The Christian Influence of Foreign Mission Hospitals (Help for this talk will be found on pages 7-11.)

*Season of Prayer* for Baptist hospitals—their doctors, nurses and patients—in states, Southland and foreign fields

*Hymn*—"There Is a Name I Love to Hear"

*Rendering of Leaflet*—My Life and Yours (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Talk*—Second of Chief Aims of Union (Help for this talk will be found on pages 16, 17, 31, 47 of 1935 W.M.U. Year Book.)

*Rendering of Leaflet*—Mrs. Brent's New Committee (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Discussion of Articles* (See items in this W.M.U. department, pages 27, 28.)

*Prayer* for God's blessing upon Memphis meeting

*Business Session*—Reports and Plans for Participation in: (1) Mission Study; (2) Personal Service; (3) Enlistment; (4) Stewardship; (5) W.M.U. Young People's Work; (6) Summer Camps—Minutes—Offering

*Hymn*—(as closing prayer)—"Footsteps of Jesus"

# BAPTIST BROTHERHOOD

J. T. HENDERSON

## INTRODUCTION OF SPEAKERS

IN the matter of introducing a speaker, is it not sufficient to give his name and title, his place of residence, and the position he holds? If he has more than one title, the mention of the highest includes the lower; if he has held other positions, reference to the two most important should suffice.

Extensive and fulsome eulogy can well be omitted, for several reasons: first, the presiding officer does none of the speakers of the occasion an injustice and saves himself from the charge of favoritism.

Second, by this method he confines himself to the facts and impresses the audience with his sincerity.

Third, the speaker will soon show what he can do and each hearer then has the opportunity of forming his own estimate of the speaker's ability.

Fourth, an extravagant eulogy is an injustice to the speaker; the people are led to expect so much, that he is

embarrassed with the consciousness that he may not measure up to the standard announced.

Fifth, extended introductions consume some of the valuable time of the speaker and thereby detract from his effectiveness, either because he had to hurry, or felt it necessary to eliminate some vital features of his address. This loss of time also depresses the spirit of the speaker and renders him more or less nervous.

My attention was first called to this matter many years ago while attending the annual meeting at Lake Chautauqua, New York. Bishop Vincent was presiding and introduced W. R. Harper as follows: "Ladies and gentlemen, I now have the honor of introducing to you as the speaker for this hour, Dr. Wm. R. Harper, president of the University of Chicago." The brevity and comprehensiveness of the introduction impressed me most favorably.

## NEWS NOTES

## Frankfort, Kentucky—

Sunday and Monday, February 17 and 18, were spent with the First Baptist Church of Frankfort, Kentucky. Frankfort, the capital of the state, has a population of 11,626 and the First Baptist Church claims a membership of 1,600. The Sunday morning hour was given to the ordination of three new deacons; several deacons from country churches attended and participated in the ordination. There were thirty-five deacons all told connected with this service. The General Secretary made an address on the duties and qualifications of the deacon, and Dr. Ross E. Dillon, the pastor, offered the prayer and delivered the charge to the church. The house was crowded with interested people, and the occasion was considered very impressive. Although the weather was very unfavorable, the evening audience was a credit to the church.

On Monday evening we spoke at the regular meeting of the Brotherhood; among the large number of men in attendance were several members of the Legislature and other officers of the state. The pastor makes the following statement regarding this meeting.

The Brotherhood meeting last Monday night was a huge success. While plates were laid for only sixty-three, there were eighty-five men present. We congratulate the men on this attendance. A fine spirit was present and we are beginning to understand better the great purpose of a Brotherhood. Dr. J. T. Henderson brought an inspiring message; his presence in our midst has been a blessing to our church.

## Arlington Brotherhood—

In response to an urgent invitation from Chas. M. Walker, who is president of the Brotherhood, also a member of the City Council of Knoxville, we were glad to attend the monthly meeting of the Brotherhood of the Arlington Baptist Church on February 21. There were some men from other churches, and the total attendance was 108. Following a devotional period and a short business session, the General Secretary was invited to speak briefly. The leading address of the occasion was delivered by Dean A. E. Cate of Carson-Newman College. In the opening of his address he spoke of the large place that the Scriptures assign to men in connection with the work of the Kingdom and then followed with some

forcible remarks on "Brotherhood." The reports submitted at the business session indicated that this Brotherhood is rendering a large and valuable service.

## Georgia

In connection with a visit to Georgia to participate in a series of Conferences on Evangelism and Stewardship, we spent Sunday, February 24, in Macon. On invitation of two prominent laymen, who met us at the hotel, we attended and spoke briefly at two Bible classes of men, each numbering about one hundred. At 11 A.M. we spoke to a large audience of responsive people in the First Baptist Church, of which Dr. Jos. P. Boone is the zealous pastor. To be sure, we were reminded of the late Dr. R. J. Willingham, as we met one of his brothers and several of his other near relatives. This church has 1,400 members and a visitor is impressed with the personnel of the membership.

The Brotherhood of this church meets twice a month and we were very much gratified to learn from the pastor that the meeting, during the week that followed our visit, showed an increase in attendance and interest.

At 3:30 in the afternoon a meeting was held in the Tabernacle Baptist Church, of Macon, which was intended primarily for deacons. The General Secretary spoke on the qualifications and duties of this important office. There were about one hundred present, representing twelve churches, and among this number were perhaps a dozen pastors and a few elect women. The church at Fort Valley is entitled to special mention for the reason that its pastor, Rev. M. D. Reed, and all seven of the deacons were in attendance.

Rev. Jos. P. Boone is Chairman of the Executive Committee and has some large plans for the enlistment of all the churches of the Rehoboth Association.

Rev. A. C. Baker, the wide-awake pastor of the Tabernacle Church, was away conducting a revival in Detroit, Michigan; this church holds first place among the Baptist churches of Macon in its number of members, having more than 2,000.

On Sunday evening we spoke in the Tattnell Square Baptist Church, which is located on the campus of

Mercer University. The pastor, Rev. L. H. Wright, has not been with this church long, but we were told that he is having fine success. The audience was far above the average for Sunday night and among those present were several members of the faculty and a large number of students from Mercer University.

The five conferences on Evangelism and Stewardship, under the direction of Secretary Jas. W. Merritt, began on February 25, with the First Baptist Church of Americus. A day was devoted to each conference and there were forenoon, afternoon and evening sessions, covering about eight hours of actual conference work. For the next four days similar conferences were held at Thomasville, Baxley, Statesboro, and with the Vineville Church of Macon.

The regular speakers were Dr. J. B. Lawrence of the Home Mission Board, Dr. T. F. Callaway, president of the Georgia Baptist Convention, and J. T. Henderson, Brotherhood Secretary. In addition to lectures on Evangelism and Stewardship, round-table discussions were conducted on these topics by Rev. T. F. Callaway and J. T. Henderson, respectively. The places at which these conferences were held are well distributed over southern Georgia and the meetings touched representatives from a large number of churches. The forenoon sessions were intended primarily for pastors, the afternoon sessions for laymen and pastors, and the evening sessions for laymen. The number of pastors in attendance at each place ranged from 35 to 50; a larger number of laymen attended, especially at the evening service, and Secretary Merritt estimated that there were representatives from churches with a joint membership of from 15,000 to 25,000 at each meeting. There were usually from eight to fifteen associations represented at each meeting.

I was glad to find that three of the churches visited on this tour have active Brotherhoods and most of the others are planning to organize soon. I had the privilege of speaking at the regular meeting of the Brotherhood of the First Baptist Church of Thomasville, and there were perhaps as many as one hundred fifty men present.

Secretary Merritt was very thoughtful and generous in providing entertainment and transportation for the visiting speakers; he is a very

resourceful secretary and has the hearty co-operation of the Baptist people throughout the state.

**Texas**

The primary object of this visit to Texas was to participate in the Texas Baptist Laymen's Conference, which was held in the First Baptist Church of Dallas, March 7, 8. The conference opened Thursday evening, March 7, and continued through the next day, making four sessions in all. The *Dallas News* reported that more than three thousand Baptist men were present. This unusual attendance may be accounted for as follows: The Texas Baptist General Convention authorized this meeting and appointed a wide-awake committee to promote it. The committee started its publicity immediately, giving themselves ample time. Dr. J. Howard Williams, the general secretary, threw himself heartily into the publicity and urged all the employes of the State Board to help, including the fifteen district Missionaries.

Mr. Earl B. Smyth, representative of the Southwide Brotherhood Committee for Texas, was appointed chairman of the program committee, and was an effective force in promoting this conference. The *Texas Baptist Standard* gave the Conference wide and effective publicity; in fact, it published a special issue in the interest of this great meeting. Dr. T. C. Gardner, as publicity Director, was very resourceful and succeeded in getting the report of this conference into the dailies and weeklies throughout the state.

The program was well conceived and a number of representative state laymen spoke briefly, in addition to the following outside speakers: John L. Hill, J. L. Kraft, Frank Tripp and J. T. Henderson.

Secretary Williams and Doctor Truett spoke very effectively near the close of this meeting, and urged the men to introduce in their churches the policies advocated in the conference.

Chairman Smyth presided with grace and dignity. He kept the program moving smoothly and on schedule time. Song and praise had a large place and the spirit throughout was refreshing.

It was gratifying to note the promptness and eagerness with which the men purchased the booklets of programs.

Mr. Kraft so impressed the men

with his modest report of how he recognizes the Lord in his business that Doctor Truett urged him to speak the second time, taking a part of the time allotted to him.

**Jacksonville—**

Sunday, March 10, was spent with Rev. J. Frank Weedon, pastor of the Central Baptist Church of Jacksonville. At the Sunday school hour I spoke to a joint meeting of the two men's classes on "Men and the Kingdom"; there were about sixty men present. At 11 A.M. I spoke on "The Double Challenge of Men," and at the evening hour to a good congregation on "The Baptist Situation and Outlook." This church has about eight hundred members and the first

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year of the present pastorate contributed \$400 to the Co-operative Program; the second year, \$1,600.

The church showed its appreciation of pastor Weedon by making it possible for him to attend the Baptist World Alliance in Berlin and to visit the Holy Land.

This church has forty-five members of the Hundred Thousand Club.

The First Baptist Church, of Jacksonville, affiliates with the Baptist



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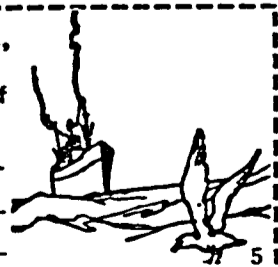
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Dear Mr. Van Ness: Please let me know complete details and cost of the "Christian Fellowship Tour" to Alaska.

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## The Third Annual Christian Fellowship Cruise to Alaska



Missionary Association of Texas, and we were glad to find that the spirit between these two churches is very fine.

On Sunday afternoon we spoke to an associational meeting at Rusk on "The Office of Deacon." There were ten churches represented and a fine interest was manifested.

Marshall—

Monday and Tuesday, March 11 and 12, were spent in attending the East Texas Workers' Conference, which was held in the College of Marshall. This meeting was well attended, consisted of fine music by the college band, and choral club, and enthusiastic singing of gospel hymns. Christian Education was the leading theme of discussion, accompanied with three fine sermons by Dr. John A. Huff of New Orleans, and with a

striking keynote address by Dr. Andrew Potter of Oklahoma City. The addresses on education were of high rank. The secretary gave a brief discussion of the Scriptural Plan of Supporting the Kingdom.

Dr. F. S. Groner has been president of this Junior College for six and a half years; during that time a dormitory has been erected, the attendance has been quadrupled, and the enrolment this year is 540. The college has no debt. The constituency speak highly of both the educational rank and the spiritual tone of this institution.

A very attractive feature of this program was the address of J. E. Boulet, who is blind; he spoke with readiness and force, using his manuscript of raised letters.

#### BROTHERHOOD CONFERENCE IN MEMPHIS

The Executive Committee of the Baptist Brotherhood of the South is planning to hold a Brotherhood Conference in the Bellevue Baptist Church, Memphis, on May 14-15, 1935, immediately preceding the sessions of the Southern Baptist Convention. An attractive program is being arranged, several eminent speakers will participate in the meetings, and it is hoped there will be a large and representative attendance from over the South. Brotherhoods should begin now to arrange to send representatives. The men are also urged to make their plans to remain for the Southern Baptist Convention, in the affairs of which our men in increasing numbers should participate.

### STRANGER THAN FICTION

(Continued from page 24)

ing, revivals and have adopted many of our hymn tunes, and in some cases the very words of our hymns, changing only the words expressing deity for words expressing the idea of their gods. The subtlety of this is in the fact that they will be satisfied with the imitation.

#### ADDITIONAL NOTES ON JAPAN

OUR foreign mission work began in Japan with the appointment of Rev. J. W. McCollum in 1889, who became the pioneer of Southern Baptist work in the Island Kingdom. Since that time 58 missionaries have been sent to Japan, including Mr. and Mrs. J. C. A. Rhorer, who were lost at sea on their way to Japan in 1860. During that time the losses by death, resignation, ill-health and retirement have been 43, while 15 remain on the active list now. Three of these came out in 1934, and three are at home on furlough.

TODAY there are 20 churches and four preaching places; six self-supporting churches, twenty pastors, two splendid schools and a theological seminary. There is a hotel in Tokyo for students, and a Good Will Center. We have a Publishing House and a book business that are great kingdom agencies.

IN 1916, C. K. Dozier founded the Willingham Middle School for Boys. This humble beginning has grown into Seinan (Southwestern) Gakuin (School) for boys and young men. It consists of the Middle or High School and the College. There are just a few less than 800 students, with a faculty of sixty members. A total of 3,391 students have entered its doors, while 1,191 have been graduated. There is a campus of twelve acres and some splendid buildings. One can never see what God has wrought through this school without believing in the reality of miracles. Surely this school is one of the agencies through which God will redeem Japan!

IN 1922, J. H. Rowe founded Seinan Jo Gakuin, a school for girls. (See pictures, page 16.) Today there is a student body of 493 and a faculty of 26 members. The school is just now going to a Junior college status. They have a magnificent campus of fifteen acres and the opportunity before this school for great kingdom service is staggering in its possibilities.

THE Theological Seminary has been closed for a year. Funds from America failed and there were no American missionaries available as teachers. There is a sad dearth of pastors, evangelists and Christian teachers in Japan. The one absolutely essential need NOW is for the re-opening of the Seminary. The pastors of Fukuoka and Kokura, assisted by Missionary Edwin Dozier, will re-open the Seminary on a small scale April 1, 1935. A missionary residence owned by the Foreign Mission Board, in Fukuoka, will be the Seminary's temporary home.

A WOMAN'S Training School will be opened in connection with the Seminary, and there are already five young women ready to enter. Mrs. C. K. Dozier and some leading Japanese women will direct the Training School, and the young women will take their Bible study along with the men in the Seminary.

THE permanent Seminary will be built around Dr. W. Maxfield Garrott and Rev. Hiroji Kuriya, who is now studying at Louisville. Another American teacher must be provided and one other Japanese teacher sent to Louisville for training. Doctor Garrott will remain in Tokyo until April, 1936, giving himself for these two years to a study of the language.

THE sincere hope is expressed that Northern and Southern Baptists will unite and build and equip one permanent Baptist Seminary in Japan that will train the leadership for the whole Empire.

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NEW MEXICO—811 S. 3rd St., Albuquerque: J. G. Sanchez, Mrs. Sanchez; 123 N. Maple St., Albuquerque: J. B. Parker, Mrs. Parker.

OKLAHOMA—Box 181, Krebs: Pascal Arpaio, Mrs. Arpaio.

TEXAS—Bastrop: Paul C. Bell, Mrs. Bell, Shad Medlin, Mrs. Medlin, Pascual Hurtiz; 303 E. Ave., Austin: Ignacio E. Gonzales, Mrs. Gonzales; Box 1138, El Paso: A. Velez, Mrs. Velez, Miss Gladys McLanahan, Miss Lillie Mae Weatherford; Box 888, Brownsville: Geo. B. Mixim, Mrs. Mixim, Abel R. Saenz, Mrs. Saenz; Box 687, San Angelo: Donato Ruiz, Mrs. Ruiz; 1501 Caldwell St., Corpus Christi: Daniel Delgado, Mrs. Delgado; Box 836, Pearsall: J. A. Lopez, Mrs. Lopez; 1316 San Bernardo, Laredo: Andres R. Cavazos, Mrs. Cavazos; Box 187, Cameron: Moises Robledo, Mrs. Robledo; 121 San Marcos St., San Antonio: Matias C. Garcia, Mrs. Garcia; 212 Jefferson St., Kerrville: Emmett Rodriguez, Mrs. Rodriguez; 1201 W. Ashby Place, San Antonio: Miss Ollie Lewellyn; Box 132, Eagle Pass: Cayetano Garcia, Mrs. Garcia.

#### Missionaries to the Negroes

(White Workers)—202 Girard St., Montgomery, Alabama: Noble Y. Beall, Mrs. Beall; Seminary Hill, Texas: Miss Lou Wilkins; 1301 Compton Ave., Columbia, S. C.: Dr. J. K. Hair.

NATIONAL BAPTIST CONVENTION WORKERS—4834 Vincennes Ave., Chicago: T. Theo Lovelace, Mrs. Lovelace; Box 573, Tuscaloosa, Alabama: R. J. Moore, Mrs. Moore; 303 Cherry St., Abilene, Texas: Miles Jennings, Selma University, Selma, Alabama: R. T. Pollard, Mrs. Pollard; 510 W. Lead St., Albuquerque, New Mexico: F. Dixon, Mrs. Dixon.

#### Missionaries to the Deaf

Box 396, Sandston, Virginia: J. W. Michaels, Mrs. Michaels; 5709 Vickery Blvd., Dallas, Texas: A. O. Wilson, Mrs. Wilson; 704 Park St., Fort Worth, Texas: C. F. Landon, Mrs. Landon.

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MISSISSIPPI—Union: S. E. McAdory, Mrs. McAdory.  
NEW MEXICO—1010 N. 8th St., Albuquerque: C. W. Stumph, Mrs. Stumph; 323 S. Edith, Albuquerque: Miss Pauline Cammack.

NORTH CAROLINA—Murphy, Route 2: J. N. Lee, Mrs. Lee.

OKLAHOMA—419 W. Midland, Shawnee: A. W. Hancock, Mrs. Hancock; R.F.D. No. 3, Shawnee: D. D. Cooper, Mrs. Cooper; Box 206, Pawhuska: A. Worthington, Mrs. Worthington; R.F.D., No. 2, Arkansas City, Kansas: Miss Gladys Sharp; Nardin: Miss Grace Clifford; Box 63, Pawnee: Roe R. Beard, Mrs. Beard; Wetumpka: G. Lee Phelps, Mrs. Phelps; Chilocco: Sam Lincoln, Mrs. Lincoln.

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FLORIDA—(*Seminoles*)—Dania: William King, Mrs. King.

#### Missionaries in the Mountains

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### MISSIONS IN CUBA

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HAVANA—M. N. McCall, *Superintendent*, Mrs. McCall, Miss Mildred Mathews, Miss Eva Smith, Mrs. H. R. Moseley, Miss Edelmira Robinson; (*Cuban American College, Havana*)—Prof. M. R. Vivanco, Mrs. Vivanco, Mrs. Luz Peraza, Miss Maria Menendez; (*English-speaking Church, Havana*) Regla, Mart. 68:—Herbert Caudill, Mrs. Caudill.

CUBAN CHURCHES—(*Havana Province*)—Vibora: R. R. Machado, Mrs. Machado; Jacovina: F. J. Armas, Mrs. Armas; Guanabacoa: Emilio Planos, Mrs. Planos; Los Pinos: Antonio Etchevarria; San Jose: Juan B. Ferrer, Mrs. Ferrer; Calabazar: F. J. Rodriguez, Mrs. Rodriguez; Bejucal: J. L. Greno, Mrs. Greno; Aguacate: J. M. Fleytes, Mrs. Fleytes; (*Santa Clara Province*)—Santa Clara: Moises Gonzales, Mrs. Gonzales; Sagua la Grande: M. A. Calleiro, Mrs. Calleiro; Esperanza: Filomeno Hernandez, Mrs. Hernandez; Cruces: Ismael Negrin, Mrs. Negrin; Arriete: Heriberto Rodriguez, Mrs. Rodriguez; Cienfuegos: A. T. Bequer, Mrs. Bequer; Cumanayagua: Alejandro Pereira, Mrs. Pereira; Lajas: Bibiano Molina, Mrs. Molina; Camajuani: Enrique Vasquez, Mrs. Vasquez; Caibarien: Domingo Hernandez, Mrs. Hernandez; Placetas: N. J. Rodriguez, Mrs. Rodriguez; Santa Clara: Rafael Fragueta, Mrs. Fragueta; Sancti Spiritus: E. Becerra; (*Matanzas Province*)—Matanzas: Artuzo Corujedo, Mrs. Corujedo; Cardenas: Antonio Martinez, Mrs. Martinez, Miss Virginia Perez; Colon: Agustin Lopez, Mrs. Lopez; (*Pinar del Rio Province*)—San Juan y Martinez: Fernando Santana, Mrs. Santana; Consolacion del Sur: Angel Pinelo; Mariel: J. M. Marquez, Mrs. Marquez; Guanajay: Miss Christine Garnett.

### MISSIONS IN CANAL ZONE

(West Indian Work)

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# Lifting the Banner of the Cross Through a Ministry of Healing!

*Emphasis of missions this month will be: Our hospitals on mission fields; hospitals in Southern Baptist territory; some notable names in our medical work; the story of Grace McBride*



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