

JUNE

1935

HOME AND FOREIGN FIELDS



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HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, *Editor*

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Friends—Student and Teacher

ON the campus of Seinan Gakuin, the English name of which is "The Calder T. Willingham Memorial School for Boys," of Fukuoka, Japan. The original plan for this school was to have High School, College, and Theological Seminary. Owing to reduced appropriations it became necessary in April, 1934, to close the Seminary. However, this was only a temporary expediency for it has been the purpose all the time to reopen the Seminary at the earliest possible moment. With the present student enrolment of 800 the Foreign Board is called on to pay less than half of the operating expenses because a large amount comes in from tuition. Mr. Yamashita (left) is a graduate of Seinan Gakuin. He also holds a license from the Japanese Government, Department of Education, having stood a very difficult examination held in English, which entitles him to teach Commercial English. Only a very few students of our school have been able to pass this examination. Missionary Norman F. Williamson (right) coached Mr. Yamashita in preparation for the government examination, and at the student's request, because of appreciation of the missionary's interest and helpfulness, this picture was taken on the campus of his beloved alma mater. Would that Southern Baptists might provide funds to equip and operate Seinan Gakuin at its highest efficiency!

Christian Education in the New Day

J. M. Price, Director, School of Religious Education,
Southwestern Baptist Theological Seminary

THE convergence of two trends in the educational development of America has brought us to a real crisis in Christian education. The extent to which we realize this crisis and the manner in which we meet it will determine largely our future service to civilization.

THE SITUATION FACED

1. *The elimination of denominational schools.* In the beginning of our national life education was predominantly Christian in purpose and spirit. Harvard was founded to "educate Indian and American youth in knowledge and godliness," placed on its seal "*Christo et ecclesia*," and required students before graduation to translate the Old Testament from Hebrew, and the New Testament from Greek into Latin. Yale was "founded by religious people for religious ends," required students to study the "Assembly Catechism," and have daily prayers. Princeton was founded on the belief that "without education piety would cease to be intelligent and without piety the desire for education would be lessened." Even Columbia's charter required permanently a chapel for religious services on the campus. In fact, all but one of the colleges founded prior to the Revolution were under Christian auspices, and even it (the University of Pennsylvania) required the Bible in its curriculum. Such was largely true down to the Civil War.

But with the Land-Grant Act of 1862 and the impetus to state education that came out from it, the tide turned in American education. Agricultural and mechanical colleges were founded widely. State universities grew apace. Normal schools which later developed into teachers' colleges were established in large numbers. State and municipal junior colleges multiplied rapidly, and urban and rural high schools sprang up everywhere.

All of these things have gradually eliminated denominational academies except in remote regions, greatly reduced the number of junior colleges, and closed some senior colleges. Southern Baptists reported 119 a few years ago, and the number is under seventy now. A Ph.D. thesis at the University of Texas is authority for the statement that of three hundred Christian schools started in Texas prior to the Civil War only six remain, and that practically one thousand of all grades have perished during the history of the state.

2. *The elimination of the religious element from state schools.* In the early days of our country, especially in New England, the public school teacher was either the minister himself or some one licensed by the minister. He was practically a pastor's assistant instructing the children in the Scripture and catechism, teaching singing and prayers, and seeing that they attended church and got the preacher's message. At Flatbush, New York, a contract required the teacher "to ring the church bell, act as chorister, provide wine for the Lord's Supper, and a basin

of water for sprinkling infants, furnish the names of children to be sprinkled, give funeral invitations, dig the graves and toll the bell." Now the teacher is a public servant but has no official relation to the church.

For a long time also the textbooks used in public schools were shot through with religious material. In fact, the aim in establishing schools in Massachusetts and Pennsylvania was that children might know the Bible. The New England Primer, published in 1690 by a Baptist, of which 3,000,000 copies were printed in about a century, used Scripture verses in learning the alphabet and had the Lord's Prayer, the Apostles' Creed, the Shorter Catechism and other materials on the Bible. But the separation of Church and State and the multiplicity of denominations changed this so that a study of 1291 readers and spellers showed a drop from twenty-two per cent religious material in the early days of the nation to none now, and from fifty per cent moral to only three.

One might go a step further and say that in some cases the material or teaching is even anti-Christian, for in one university a professor carried the psychology of John B. Watson to its logical conclusion in saying that thought was a chemical process, in another the soul was ruled out, and in another the Freudian psychology was so stressed as to discount the control of sex impulses. So we face not only the day of the education of most youth in state schools, but also in schools with religion, and sometimes even Christian morality, left out.

SOME TASKS AHEAD

1. *Reduce the number of Christian schools to the minimum and increase their efficiency to the maximum.* It is impossible for us to compete quantitatively with state schools. Their resources are too great. In one Southern state, when the leading Baptist school was rejoicing at the gift of \$1,250,000, the legislature a few miles away was considering a \$10,000,000 appropriation for the State University. In another, where the outstanding Baptist University was trying hard to lift an indebtedness of a million dollars, the State University was receiving one-fourth that much per month from royalty on oil lands. It takes no prophet to see that such a race cannot long be maintained.

So it is out of the question to hope to match state schools in numbers, equipment and endowment. And if denominational schools are not able to meet the standards along these lines, students will not attend them. There is, then, but one alternative. Cut down the number we keep to such a basis as can be maintained favorably in comparison with state schools and make them as efficient, with the Christian element added. In other words, reduce the number of Christian schools to the minimum and increase their efficiency to the maximum.

2. *Provide for the Christian training of Baptist stu-*



dents in state schools. Already more than half our Baptist students in higher institutions in the South are in state and independent schools. Soon it will reach two-thirds, and before many years three-fourths. And these will be our future agriculturalists, teachers, lawyers and editors. In another half century these graduates will be the predominating influence in church and denominational life, or outside of it. If we are fearful about an occasional evidence of Modernism in a church school, what must be our anxiety about a situation of this kind!

In the light of these facts we are penny wise and pound foolish to put more than nine-tenths of the expenditures in higher education on the fewer than half of our Baptist boys and girls in denominational schools. By all means we should provide student secretaries to supervise the religious life of our young people and relate them to the churches. We should also have Bible chairs with regular credit courses offered. And where possible dormitories under Christian supervision should be maintained.

3. *Strengthen the religious education program of our churches.* Since municipal high schools and junior colleges have so largely displaced Christian academies and junior colleges, the vast majority of our young people will get their secondary if not junior college education while remaining at home. If they are to get Christian training comparable to that provided in the past through the Christian schools they must get it in the home churches.

But if this work is done as it should be we must both lengthen our cords and strengthen our stakes. That is to say, we must develop a system of week-day schools under church auspices at least for the high school grades sufficient to request time out of the public schools and secure credit for graduation. In other words, they should match the Bible department of the academy. And in cities with municipal junior colleges instruction should extend to these grades also. Nothing less than this will give the boys and girls of the future the equivalent of the church schools of the past.

4. *As far as possible secure Christian teachers for the public schools.* Since the public school teacher is with the pupil five days out of the week and therefore has the opportunity for a much closer contact than the pastor or Sunday school teacher, it is exceedingly important that persons be selected for the task who have the Christian spirit and viewpoint. Particularly is this true in churches with absentee pastors.

In this connection it might be said that one of the greatest opportunities for missionary service confronting the young person today is to prepare for public education and also religious education, and then invest the life in rural or village school work as a vocation, and Sunday school and B.T.U. work in the nearest church as an avocation.

Only as we do these various things shall we pass on a heritage comparable to that transmitted to us.

A Call to Venerate The Venerable Bede

The American Bible Society, New York, appropriately suggests a wide reading and re-reading of the Gospel of John at the time of the significant Scripture anniversary soon to occur and herewith described

MANY schools have wondered how the Venerable Bede got his name. His death at sixty-three demonstrates that to be venerated a man does not need to grow a flowing white beard and seam his countenance with the furrows of eighty winters.

Bede was the most learned man of his age in Britain, and perhaps anywhere. But that is less than half. He was both honest and modest. He did not square off and tell the universe how to run itself, as is the temptation of small souls endowed with superior knowledge. He lived long, long before the dawn of the age of modern science, but he had the true scientist's reverence for facts. He knew that all his ideas were not his own, and he faithfully gave credit to those from whom he derived them. And he constantly strove to keep within his facts. He has properly been called the father of English history for he had the historical sense highly developed though living in an age of ignorance and crude magic.

But best of all, he used his knowledge for the benefit of others, and especially for common folk. He spent his last days translating one of the Gospels into the vernacular of his period. This is the first time any portion of the Bible got written into English. Nor was any serious attempt made to go on with this work for more than six centuries. Wycliffe was born about six hundred years after Bede died, and Tyndale did not appear for more than a century and a half later still.

This fact gives point to the call from the Bible societies in English-speaking lands today to read and re-read the Gospel of John, which was the one chosen by Bede for this early achievement in translation. May 25, 735, marks a double Bede anniversary; on that day he completed this translation, and on that day he died, 1200 years ago. This work was his last labor. In excessive weakness of body he struggled through the last portion of the task. His clerk told him that they had come to the last sentence. On through that he went. The clerk said, "Now, it is finished." "Finished, indeed!" said the good man, turned on his couch, murmured the Gloria, and died.

Bede's Latin was good. He knew Greek. He probably knew some Hebrew. He had access to a good library, good as libraries went in those days and on his far frontier of the world. (Turn to page 6)

Life's Stewardship

If I have strength, I owe the service of the strong;

If melody I have, I owe the world a song.

If I can stand when all around my post are falling,

If I can run with speed when needy hearts are calling,

And if my torch can light the dark of any night,

Then, I must pay the debt I owe with living light.

If heaven's grace has dowered me with some rare gift;

If I can lift some load no other's strength can lift;

If I can heal some wound no other hand can heal;

If some great truth the speaking skies to me reveal,

Then, I must go, a broken and a wounded thing,

If to a wounded world my gifts no healing bring.

For any gift God gives to me I cannot pay;
Gifts are most mine when I most give them all away.

God's gifts are like his flowers which show their right to stay

By giving all of their bloom and fragrance away;

Riches are not in gold or land, estates or marts,

The only wealth worth having is found in human hearts.

—In Missions.

HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

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EDITORIALS

IT has been said of more than one member of the United States Senate that his eloquence even in quoting statistics moved his hearers to tears. We claim no such eloquence, but in the advance statistical table for all foreign missions for 1934 we find figures that move us to rejoicing. We want to use our editorial space this month to call attention to some heartening facts in a number of our mission fields. Of course, these data will appear in the official reports but they will not be available for some little time, and it may be that many of our readers will not give studied attention to statistical material. It need not be said that statistics cannot tell the story of any movement; in this case nothing is said of our publication work in any field, but there are facts in these figures that we ought to have and it is our purpose to give them emphasis. Perhaps, there is a suggestion here for all who speak on missions. The story of missions in any country becomes concrete as a few simple facts are presented, and it simply will not do to take for granted that the average audience has any specific information on missions.

LIGHT IN THE DARK CONTINENT

SOUTHERN Baptists began work in Africa in 1850. The difficulties, of course, have been tremendous, but the results are almost unbelievably glorious. Today we have one hundred ninety-one churches in Africa, of which one hundred five are self-supporting. One thousand and sixty-five were baptized into these churches last year, and they now have a membership of twenty-nine thousand six hundred forty-six, who contributed \$33,000 for all purposes this past year. Our working force in Africa is greatly depleted. We have only thirty-four missionaries, with twenty ordained natives and one hundred eighty-nine unordained native

workers. Three kindergartens, thirty-seven lower elementary schools, three middle schools, one normal school, two women's training schools, one theological school, and one hospital are maintained with most encouraging results. The whole policy of this mission would seem to be to win the lost to Christ and to train the saved for service in native institutions. Southern Baptist progress in Africa is one of the best arguments for missions that we know. Enterprises, like trees and lives, must be judged by their fruits. Foreign missions in Africa submits its defense in the form of results accomplished, and in the facilities created for meeting the responsibilities ahead.

FRUITFUL ROUMANIA

OF all our mission fields Roumania would seem to be the most responsive to the evangelistic appeal. We entered Roumania in 1921 and in the short period of thirteen years fifteen hundred fifteen churches have been organized of which fourteen hundred ninety-seven are self-supporting. There were six thousand and fifty baptisms last year, raising the total membership of our churches to fifty-eight thousand two hundred seventy-seven who contributed \$55,000 to all causes during the year. We have only four missionaries in Roumania, but there are three hundred ten ordained natives and three hundred seventeen unordained native workers who give themselves sacrificially and efficiently to the work. An educational beginning has been made in one seminary and one woman's training school. The fruitfulness of the work in Roumania is a stirring challenge to Southern Baptists to possess the land. With anything like adequate resources, it would seem that this strategic country could be taken for Christ in this generation. We refuse to contemplate the consequences, if we permit this God-given opportunity to pass. The pages of our all too brief service in foreign missions are blotted with lost opportunities; we must not fail here.

RESPONSIVE BRAZIL

OUR work in Brazil covers only a part of the active life of one man, for Doctor Bagby who began the work in 1882 is still vigorous. In no country is the romance of missions more beautifully illustrated than in Brazil; in no other country has the response to the gospel been more encouraging. There were four thousand six hundred thirty-four baptisms last year! Most of us can remember when that figure would have been a glorious one for all mission fields combined. Two hundred ninety of our four hundred eighty-three churches in Brazil are self-supporting. The total membership of forty-two thousand eight hundred sixty-six contributed \$153,926 to all causes last year. We note, with reproach to ourselves, that these Brazilian Baptists are practicing the stewardship of material substance. We have eighty-five missionaries in Brazil, with one hundred ninety-five ordained natives and sixty-eight unordained workers. We operate five kindergartens, forty-two lower elementary schools, nine higher ele-

mentary schools, three middle schools, three colleges, one normal school, two women's training schools, and two theological schools. It is interesting to observe that Brazil has thirteen hundred ninety-six out-stations, or more than half the number of out-stations in all foreign fields combined. As we understand it, these out-stations are centers from which churches spring into existence.

A personal letter from one of our missionaries, dated April 16, 1935, says, "The First Church of Rio is always making a new record for itself, but this year it has surpassed itself to such an extent that I must tell you about it. The first occasion was on Home Mission day. On that day the church gave the largest single offering the Home Board (Brazilian) has ever received. And then last Sunday was Go to Sunday School Day. We set our goal at five hundred and we had six hundred fifty-eight present. The largest Sunday school in the history of the church!

"We are all so proud of our young pastor, John Soren. He is living up to the ideals of his father and leading the church in a wonderful way."

This is fairly typical of the responsiveness of Brazil, and all this has come about within less than a lifetime. Surely the gospel is the power of God in Brazil.

CHALLENGING CHINA

CHINA is our oldest foreign mission field; its very vastness has always challenged us. Southern Baptists entered South China in 1845. We are certain that the most capable missionary we have in China could not make the most intelligent Baptist among us understand the difficulties faced by those who do missionary work in China; the imagination of the inexperienced would not rise to the point of comprehension. Today we have two hundred twenty-one churches, thirty-seven of which are self-supporting. There were four thousand one hundred fifteen baptisms last year, and the present combined membership of the churches is forty-one thousand four hundred fifty; the native contributions to all causes were \$33,736.91. We have two hundred eighteen missionaries, eighty-nine ordained natives, and five hundred thirty-four unordained native workers, who operate ten kindergartens, sixty-seven lower elementary schools, twenty-five higher elementary schools, fifteen middle schools, one college, one normal school, eight women's training schools, five theological schools, and extensive hospital service.

"China's millions" is a phrase that has always had a peculiar appeal to our people. In these days of fundamental change, it is gratifying to know that Christianity has made such an impress upon China's leadership. Southern Baptists may count themselves fortunate to have built such substantial foundation from which to project the aggressive campaign of the challenging future. Even as we write, the organization of Southern Baptist work in China is being revamped to meet the requirements of what must continue to be our most challenging field.

RANDOM BRIGHT SPOTS

FRESH statistics are not available for Japan and Mexico, so we are omitting these important fields from our comments. Jugo-Slavia is a most promising field. Our work began in this vigorous young republic in 1921. We now have thirty churches, all self-supporting, with a total membership of eighteen hundred seventy-seven, two hundred fifty-two of whom were baptized last year. Chile, entered by Southern Baptists in 1917, reports thirty-nine churches with a total of two hundred six baptisms for the year. Our work in Spain is less than fourteen years old, and yet we have nineteen churches, three of which are self-supporting, with a total membership of one thousand forty-eight. Contributions amounting to \$4,571.37 indicate a high sense of stewardship. Argentina offers signs of real encouragement. Southern Baptists began work here in 1903; we have sixty-eight churches, of which thirty-two are self-supporting. There were three hundred fourteen baptisms last year, bringing the total membership of churches to four thousand five hundred fifty-three; these members contributed \$25,039.70 to all objects. Hungary, war torn, oppressed, and depressed, is giving ear to the gospel message. Our work there began in 1921 and we now have eighty-two churches, with four hundred ninety out-stations. Seven hundred forty-eight were baptized last year and the combined church membership is twelve thousand nine hundred thirty-six. Italy, inherently difficult, is yielding slowly but surely under the leadership of our two heroic missionaries and thirty-nine ordained natives. The fifty-five churches report one hundred seventy-three baptisms for the year, with total membership of two thousand eight hundred nine, who contributed \$12,571.56.

CONCLUDING OBSERVATIONS

FROM even these rambling remarks it is apparent that the objector to foreign missions must go outside statistical facts for the basis of his criticism. As always, the best Christian evidences are the evidences of Christ in human lives and conduct. Mere abstractions about missions make no impression on those who are familiar with the power of missions. We need not less intelligence, but more consecration. Facts speak for themselves and need neither explanation nor defense. Outstandingly significant in this mass of figures are the following facts: self-supporting churches are increasing rapidly,—there are two thousand of these altogether; the spirit of evangelism permeates all of the fields,—there were seventeen thousand five hundred ninety-four baptisms last year; the number of native workers is growing,—there were two thousand five hundred sixteen employed last year; native Christians are giving systematically and sacrificially. There can be only one interpretation of such an exhibit: the blessing of our Father is on our efforts, constructive work is being done, native leadership is being developed, and opportunities for effective service are multiplying.

A CALL TO VENERATE

(Continued from page 3)

This was centuries before the art of printing was invented. Bede devoted his whole life to his learning and his writing—labors, as he said, undertaken for the benefit of his brethren. He wrote history, volumes of it. He prepared a grammar. He wrote a treatise on music. He put knowledge within the reach of those who could use the only language of scholarship then known. And at the last he set about getting the Bible into the vernacular of the humblest.

It will be refreshing to every present-day reader, in the light of all this, to take in hand this familiar portion of the Bible on which Bede worked. None of those who sit down in response to the call to read anew the Gospel of John will follow the language which Bede himself used, for the English of today has no speaking acquaintance with the English of Bede's day. Furthermore, the Bede text is no longer within reach; no copy is known to exist. The loss is somewhat sentimental, for only the rarest scholar of today would be able to read a verse of it. The student in high school and college has a hard enough time making head and tail of Chaucer, and Bede lived six hundred years before Chaucer.

Bede never traveled. In all of his life he moved not more than a few miles from the place of his birth. The same is true of Immanuel Kant, one of the profoundest thinkers of all time. Men like him and Bede make it clear that provincialism is a disease of the mind, a blight of the soul, and not the accident of travel or the lack of it. This

Bede anniversary may well be celebrated by all in a reappraisal of the essential values of life. There are acres of diamonds in the dooryard of each of us.

There will be some speculation as to why Bede chose the Gospel of John for his first essay in translation. To a less discriminating spirit than his it may seem to be the least suitable of the four Gospels for presentation to a rough and ignorant populace such as that by which he was surrounded. May it not be that it was precisely because life of the times was so drab that Bede chose John's Gospel? The same Jesus appears here as in the other Gospels. He walks the same streets, trudges along the same dusty highways, ministers to the same hunger and misery. But in John's Gospel this pre-eminent life rises above its surroundings as in none of the others. The transcendent significance of life is depicted.

Is it not likely that Bede sensed this, and hastened first to put this interpretation of the life of Christ before the starved and suppressed spirits about him? He wanted religion to mean to them the fullest possible emancipation. He would have them know that narrow confinement and drudging duties need not stifle the soul in men. He had experienced the truth, this man who had never traveled, had never held high office, had never been Lord or bishop of anything but of himself and his own exalted purposes.

With this insight each and all may well respond to the call to read anew John's Gospel, for reading it means communion with the most exalted Spirits of the ages, and encourages just now acquaintance with a great soul, worthily venerated because he caught the spirit of Jesus, lived, wrought, and died in the power of that Spirit.

Touching South American Ports

Chaplain W. R. Hall, U.S.S. Ranger, Norfolk, Virginia

ONE of the privileges of a Navy Chaplain is to get around and see something of how people live in other lands. Recently I returned from a cruise to Rio de Janeiro, Buenos Aires, and Montevideo. While in those ports I had the opportunity of meeting a great many of our Southern Baptist missionaries, talking with them and with local leaders, and seeing something of the work.

In Rio, Dr. L. M. Bratcher met me and took me in hand. At the present time he is serving as the interim pastor of the First Baptist Church, in Rio. That, by the way, is the largest Protestant organization in Brazil. It was organized in August, 1884, by Dr. W. B. Bagby, with four members. Today it has more than six hundred members and is the mother church of several other Baptist churches in and near Rio. When Doctor Soren, the former pastor of this great church, died Protestant forces in Brazil lost one of their outstanding leaders. I learned that he had attended William Jewell several years before I was there; that his wife was from the States and that he met her at Louisville. I had the great privilege of preaching in this church, and John Soren, the son of the former pastor, was my interpreter. John is teaching in the Baptist College. He is a graduate of the University of Louisville and the Seminary there. At this service all the songs were in Portuguese, of course, but I knew them all and sang in English.

What an efficient building houses this organization! I

was told that Mrs. Bottoms, of Texarkana, furnished the money and that she said that she got more for her money in this building than for any other that she had spent. It has an auditorium that seats 1400, and facilities for the well-organized body: Sunday school rooms for all departments (the attendance is over 500); for the W.M.U., with its attendance over 200; for seven B.Y.P.U. societies, whose members total 150. I was told that the interest in the church is so great that frequently the prayer meeting room is too small.

And I was told this about the missionary work: the Home Mission Board of Brazil is not in debt, and moreover will end the year with a surplus. Even during the depression, offerings have increased more than 50 per cent, and workers have been increased 75 per cent. In the office of Dr. Bratcher, the corresponding secretary of the Home Mission Board, I saw Bibles in twenty-two different languages. Home mission work is carried on among the Indians; foreign mission work in Portugal. Our missionary children are showing us the way.

The Baptist College interested me: Academy, College, Seminary. Founded in 1908 by Doctor Shepard (now at the Bible Institute, New Orleans), this institution has taken a place in the first rank in Brazil. Many of the students come from Catholic homes.

At the Publishing House Brothers Stover (Lancaster County, South Carolina) and Cowser (Goodman, Missis-

sippi) took me in hand and loaded me down with information. The work includes the following:

Denominational Paper, *O Journal Baptista*, Sunday school literature for all Brazil; B.Y.P.U. literature (senior and intermediate), Women's Quarterly (W.M.U. work), Training Course books, theological and doctrinal publications, and tracts by the thousands.

The average number of pieces published annually amounts to more than 536,000. I was interested, later, to find that this house also publishes *Brazilian Business*, an American business publication in Rio.

Two days before we left I had several of the missionaries and their families as my guests: Rev. and Mrs. T. B. Stover and Bertram; Rev. and Mrs. J. J. Cowsert and Esther, Ruth, Helen, and George; Mrs. Lawrence Leith and Hally; Rev. and Mrs. A. R. Crabtree and Margaret, Lydia, and George; Rev. and Mrs. W. W. Enete and Billy. Rev. and Mrs. A. J. Terry were to come, but he was not feeling well. They have since returned to the States. We looked over the ship (from the flight deck to the galley) and incidentally had some American ice cream cones that the older folks seemed to enjoy as much as the younger ones! And, then, just before we left here came a beautiful tray for Mrs. Hall and a paperweight for me from those friends.

As Doctor Bagby takes stock of the work in Brazil I know he must feel deeply grateful that he was privileged to have so large a part in its beginning.

I had written Brother R. M. Logan, at Buenos Aires, (now deceased), and he and Brother R. F. Elder were at the dock to meet me when we came alongside. And what a warm welcome! Brother Elder and I immediately found many friends in common in Australia and New Zealand. He was a student in Spurgeon's College in London and came to South America under the South American Evangelical Union, later transferring to the Southern Baptist Convention. He is a tower of strength in our work in South America.

I had some busy days under the guidance of Brother Logan and his splendid family, and also the privilege, as in Rio, of preaching to some of the local groups, for whom Brother Logan acted as interpreter.

The work is encouraging, though carried on against great odds. There is much indifference to religion. Institutional religion, in too many cases, has tied up with politics and has lost much of its moral incentive, with its consequent rejection by multitudes. There are some promising students in the Seminary, particularly in the evening classes. Sunday schools are flourishing. Leaders are appearing. I acquired a copy of the life of *Pablo Besson*, written by the brilliant Baptist minister, Santiago Canclini. The book has received most favorable comment, both in South America and in Spain. Brother de la Torre, the pastor of the Southwest Baptist Church, is another leader. He impressed me with his sincerity, learning, vision, and ability to lead. My visit was just prior to the Eucharistic Congress and sentiment in favor of it was running high. Brother de la Torre asked his people to inform him if any pressure was brought to bear upon children not of the accepted faith. Argentina is a Catholic country, the President of the country must be a Roman Catholic, and its constitution guarantees freedom of belief. But Brother de la Torre was taking no chances. His leadership is fearless.

No educational work is carried on because the country has excellent educational facilities. No medical missionary work is carried on, either, to any great extent, because it is almost impossible for a foreigner to meet the requirements. The same thing is true in Brazil.

There is a great deal of work ahead for Baptists in Argentina and it is in good hands now.

My last visit was at Montevideo, youngest in missionary work of the places I visited. The work there was established since the beginning of the century. Brother and Mrs. B. W. Orrick (Texas people) were at the dock awaiting me. They adopted me and placed at my disposal themselves and their car.

In many ways the work there was the most interesting and hopeful. I had a chance to preach to different groups, and to meet their leaders. Somebody has builded well in Uruguay, for there are splendid leaders among the native groups.

On the Sunday we were there we had a most interesting religious service aboard ship. The subject was "The Universal Christ." Rev. Ricardo Alvarez, a local pastor, and Brother Orrick assisted me. I spoke first, representing North America. Rev. Alvarez spoke next (in Spanish), representing South America, and was interpreted by Brother Orrick. Brother Orrick spoke last, representing both North and South America and joined the two together. Rev. Alvarez was born in Spain. He had his pre-college work in Uruguay, his college work in Furman, his Master's degree in Yale, and his theological work in Louisville. The First Baptist Church, Selma, Alabama, made it possible for him and his wife to return to Uruguay when his work was finished. Their first child, a girl, was named "Selma" (and she speaks English).

At this same service were ten others, including Mrs. Alvarez and Mrs. Orrick. Four of them were nurses, as fine Christian young women as I have ever seen. Some of them are still subject to outrageous ridicule and, in some instances, persecution. But they remain true. One of the group was a Paraguayan Baptist, just finishing his medical course in Montevideo. He had just returned from a year's service as a doctor in the Paraguayan army in that awful war against Bolivia in the Grand Chaco. Thirteen of us were at the luncheon table and among the group were seven nationalities, in itself an example of "The Universal Christ."

I do not mean to infer that the Baptist work is sweeping everything before it. With reduced budgets these folk south of the Equator are carrying on against great odds. The hopeful thing is that they are carrying on and rallying other helpers to their cause.

DID YOU KNOW THAT—

« There are four States in the Brazilian Union larger than the State of Texas?

« The Baptist Publishing House, Rio de Janeiro, Brazil, during the first six months of 1934 sold 103,154 tracts, and 9,642 books and Bibles?

« The Publishing House furnishes 40,000 quarterlies to the churches in Brazil and Portugal every quarter?

« The *O Jornal Baptista*, the denominational paper, has a weekly edition of 7,400, an increase from 3,400 to 7,400 in eighteen months? *This paper is a flaming evangel in the jails of Brazil?—Brazilian Snapshots.*



Rev. and Mrs. E. A. Nelson, missionaries for thirty-eight years in Manaos, Brazil, on their forty-second wedding anniversary, January 7, 1935

Happy in God's Care

Missionary E. A. Nelson, Manaos, Brazil

I HAVE made a second trip this year into the region of lakes and ravines north and south of the main Amazon River, within 250 miles of Manaos. To the north on the Urubu River, where Indians had a large settlement when the Portuguese came upon them in the fifteenth century and where many fierce battles finally drove them north, they still are represented by Indians who want no truck with its white robbers.

To the southwest it is different; people open doors for the gospel. Recently a British Bible Society man accompanied me. He had a sore hand, so I did the rowing of the small canoe. A big storm drove us into floating grass on the bank, giving the red fire ants a chance to invade our bunks and food—just a small school for patience to have its perfect work, and for us to learn to thank God that we did not drown in the storm.

For forty-four years on the great Amazon God has kept us so we have never been wrecked or had to call for help to get back home, though canoes and launches are going down in these storms and whirlpools constantly—opportunities for counting many blessings!

And now after nearly seven years without furlough, Doctor Maddry pleads with us not to leave before he sends a man to take our place. Sure! we expect to hold on. Doctor Bratcher is coming up to look over our Indian work in this part of the Amazon field. He will then write for you his impressions of the work.

My brain is feeling the strain of continued stress in this climate, and we say it again: "Send us men and women who will come because they cannot stay away!"

Briefs from My 1934 Diary

January—Spent the month in Manáos, entertaining a Christian doctor from Paraná and Misses Lydia Nogueira and Mildred Cox, of Recife, introducing them to some of our churches. Mrs. Nelson being crippled caused a short delay in my plans.

February—Having equipped the launch a short trip was made to Careiro to visit the believers; preached every night. Returned to

Manáos and preached for both churches several times before starting on a longer trip.

March—I started up the Madeira River to Guajará-mirim, 960 miles from Manáos, preaching on the way as opportunities were presented.

April—Arrived in Guajará-mirim on the nineteenth; organized the congregation of believers into a small church of nine members. José Peréa, a Peruvian Incas Indian, was left in charge. Both his father and mother are civilized, though all speak the Incas tongue. I found Professor Sakyanna, a Japanese, in Maués, Amazonas, who educated 300 Japanese and brought them to Brazil to work. He crossed the Andes Mountains on foot and lived for months among the Incas Indians, making himself understood well, for the Japanese and the Incas languages are very similar.

May—Started back home; preached in Maycy on the twenty-second. The Indians who live upon Parintins River begged me for a teacher and I promised to get them one, if possible.

June—Arrived in Manáos on the third, visited the churches near there until the thirteenth when I equipped the launch again for another trip.

July—Preached in Antez-mirim and to all scattered Baptists in these regions, arriving finally in Castanhãl, where years ago Amancio de Souza, one of our most faithful believers had built a small church with his own hands. Later he died in the state of Maranhão, but together he and I had made the trip to the Peruvian border and on our way back opened up work in Esperanca, more than a thousand miles from Manáos.

August—Returned to Manáos. On the seventh started out in a launch, "The Sower," we had had made especially for Indian work on the Amazon. (Baptist women of the South gave the money for the motor.) With me went a young man named Aminidab Coutinho, who has been appointed by our Brazilian Home Board for work among Indians on the Amazon. This was the realization of a dream of forty years. Several years ago I had promised them a teacher, if it were in my power, but God gave them much better! A launch, a missionary-preacher, and a teacher. Arriving on the twenty-first (153 motor hours from Manáos), we began preaching.

September—Left Coutinho and the launch among the Indians and took a river steamer from Porto Velho, going 260 miles by rail to Guajará-mirim where Jesse Rhodes, a Northern Baptist Missionary, had acquired some property there for mission work at his own expense. He put up a two-story house with his own hands, but being sick went to the United States and was killed in an accident. The police in Guajará-mirim took charge and sold the property at public auction. I bought it in the name of Brazilian Baptists for 1:900\$000 (\$120) and spent about \$45 more cleaning it up and fixing a well with my own labor. I moved José Peré down to live there and stayed a week, preaching Christ to lost men; coming back I stopped in Porto Velho to baptize four.

October—Arrived in Manáos again on the tenth; found the First Baptist Church in a struggle over internal difficulties. So after many years I again became moderator of First Church and strove to bring peace to troubled believers.

November and December—Spent in Manáos. The first week of December I went in my trusted launch, "Buffalo," to Manaquiri and baptized two; also preached in Januacá, but was back home in time to celebrate the forty-second anniversary of this old cow puncher in Brazil, with the young people of First Church. We had our pictures made with the person who was president of the first organization of B.Y.P.U., on October 5, 1900.—And so ends 1934.

Note: Missionary Mildred Cox, of Pernambuco, visited Brother and Sister Nelson recently. She Says:

Mr. Nelson, young, courageous, and indomitable, is one of God's great servants. One must know him to appreciate his untiring sacrifices. His launch, in which he lives months at the time, provides a tiny little bunk, one little drawer, and a small cabinet for food. Not a single convenience for his own comfort, but everything for the work. His food is of the simplest, and that cooked on a miniature stove on board. Ax and saw and hammer startled me. "Why these, Mr. Nelson?" "Child, didn't you ever see a fallen log across a stream? Riverways have to be cleared the same as roads." Nothing stops him. If he hears of a group of people away up on a tributary of the river he works his way up, preaching at every home or village on the way, until he reaches the last point a launch can penetrate.

Home Missions Basic in God's Missionary Purpose

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

IN our mission work we cannot get away from God's purpose and plan to redeem and save the world. This purpose was born in God's determination to preserve the world from moral collapse. The entrance of sin was a tragic threat to all that was good and right. God set himself in Christ Jesus to make right all that had been made wrong by sin.

Therefore, the basic idea all through missions is that man, because of sin, is estranged from God and cannot come to God, and hence, God must come to him. The reversion of this idea will take the heart out of our mission work. When man is conceived of as basically good and sin is only a "not-yet arrived at state" in human evolution, then, of course, all that is needed is education, training and culture. Accept this position and the mission appeal maroons itself in the shallows of social and moral conditions. The only thing essential, if man is not actually a lost sinner, is education and training. The redeeming gospel of Christ is not needed.

God's people preach Christ to the lost because they believe that Christ is the only Saviour of the lost. The heart of the missionary program is this very thing. There is no other Name known or given among men whereby we must be saved.

We go into all the world to disciple the nations through the preaching of Christ, this is our task. We do not go out to build a new civilization in order that men may be saved, but we call men to repentance toward God, and faith in the Lord Jesus Christ in order that a new civilization may be established. Regenerated men will establish a Christ-like social order and no other sort of men can.

God's purpose of redemption includes the whole world. He has planned for the evangelization of all people in all lands because all are lost. He wants, and his redemptive program in Christ Jesus provides for, the complete evangelization and Christianization of the entire human family.

The task of preaching the gospel to a lost world is a task which Heaven has assigned to us. Fundamentally, we do not summons a single soul to this task, we only voice God's call to his people. The missionaries in home fields and foreign lands are not the ones who summon the churches to contribute men and money for the evangelization of the world, Christ does that. In a word, the summons was issued by Almighty God through his Son, Jesus Christ, and it is to every one who accepts Christ as Saviour.

Not only is the command from God, but the power is also from God. The task is terrific, but the resources are infinite. If we had the faith to catch the vision of the unseen, we could say as we looked upon the "horses and chariots of the Lord," "Those for us are more than those against us." It is only as the problems connected with our task drive us to God and cause us to seek his wisdom and grace and power that we can be assured of success in this great missionary enterprise.

The movement of Christianity towards world conquest is from the individual believer out towards the last man in the earth. That one must be a Christian, goes without saying, for no one can work for the redemption of the race until he himself is redeemed. The divine method is to accept Christ for the pardon of one's own sins, then to present Christ to one's family, to one's neighbors and from there—out to men everywhere, both at home and abroad, even to the uttermost parts of the earth as the only hope of pardon for lost sinners.

Our Home Mission work has as its objective the evangelization and Christianization of the homeland and the mobilization of the Christianized in the homeland as a base of supplies for the army of missionaries that go abroad to tell the story to the lost in lands afar. This is a very important part of our world task. It demands common sense, unrecognized service, self-sacrifice and daily drudgery. We must also bear in mind that the first, last and middle step in the evangelization and Christianization of the homeland is so to transform the life of the homeland by the gospel of Christ as to produce in the homeland a sample of the redeeming power of the gospel of Christ as a background and dynamic for the missionaries who go abroad to preach that gospel.

While Christ Jesus makes the individual subject only to God and commissions him to go out "from Jerusalem" into the uttermost parts of the earth in Kingdom service, yet he teaches clearly that the law of love is universal and that the training of our children and the building up of our home churches must constantly aim at co-operative efforts for the extension of the blessings of his grace to his other children.

Christ furnishes the solution of the problem which confronts our churches in this modern civilization by calling upon us to recognize God, neighbor and self as the three everlasting factors in the moral and spiritual kingdom. We are to place them in their divine order so as not to deny God, which is Atheism; nor, with Confucius, confess ignorance of him, which is Agnosticism; nor with Haeckel, lose God in the physical Universe, which is Materialism. We are to enthrone Christ over all.

This will give us a well ordered world, for Christianity does not sacrifice the individuals of the community to the social good, which is Socialism, but it recognizes them in a spiritual brotherhood; nor does it merge both man and society in God, which is Pantheism; but it enthrones God in a re-established social order, the Kingdom of God. Christ puts man on an equality with his neighbor and places both in a perfect relation to God, thus providing for a spiritual brotherhood, based on a common faith.

The goal of Home Missions is to make Christ King in the homeland. This is the first step, so far as Southern Baptists are concerned, towards the enthroning of Christ in the world. Our basic responsibility to Christ demands this.

Rev. René Alfonso

AN APPRECIATION

Mrs. H. R. Moseley, Missionary, Havana, Cuba

I FIND it very difficult to express in words what we feel about our dear friend and co-worker, Rev. René Alfonso, who entered into rest "as it began to dawn toward the first day of the week," February 17, 1935. It seemed fitting that he should go home on the Lord's day,—the



Rev. Rene Alfonso

Lord whom he had served so faithfully, and with whom he lived in such close contact that we "took knowledge of him that he had been with Jesus." We loved him,—we trusted him,—we depended upon him, and he never failed us. He went in and out among us so quietly, so modestly, so self-effacingly, that we did not realize his true worth,—his real greatness,—until he was gone. Truly a prince in Israel has fallen, and Cuban Baptists have lost one of their most faithful and efficient workers.

A friend who had loved him through years of faithful service together, wrote a brief sketch of his life, which was published recently in *La Vos Bautista*, the organ of Southern Baptists in Cuba. I quote from that sketch, translating into English as follows:

Rev. René Alfonso was born in the city of Regla in May, 1880. When a child, his family emigrated to the United States, fleeing from political persecutions in Cuba. Later, from the city of Tampa, Florida, he joined the revolution, and wrought heroically for his country until its independence was gained. He was converted in 1900, and from then on he led an active Christian life.

His father was a teacher of merit and renown, and from him the son received that culture and training which proved so helpful in his life as a minister of the gospel. And to this preparation was added personal magnetism in marked degree, which gained for him the love of his people wherever he served during his more than twenty-five years of active work. In this connection it would be unfair not to mention his wife, who nobly seconded his efforts for the cause of their common Lord, and who always bore her share of the load. To this union were born seven sons and daughters, six of whom survive.

Brother Alfonso served as pastor and missionary in Mariel, Guane, Consolación del Sur, Guanabacoa, Regla, Cárdenas, Calabazar, and other churches and missions near Havana. His last pastorates were San José de las Lajas and Cotorro. Even after disease had taken heavy toll of his physical strength, his indomitable

spirit would not give up, and he held tenaciously to his task.

To say that he worked so many years in such and such fields, gives but a poor idea of his far-reaching service. His brethren loved him because he was lovable. With charity for all, he held the love of all. In all parts of our mission territory there are many Christians today who owe to René Alfonso the inspiration which led them to Christ and eternal life. Many are the stars in his crown, if each soul won becomes a star. And those of us who knew him best, loved him most, and best appreciated the sweet Christ-like spirit which characterized his life day by day. He was a man of prayer, and at the same time, a man of action. He was a mystic, and at the same time, a warrior. Always of frail physical constitution, he surprised his friends by the scope and constancy of his activities. He sowed in season and out of season. He possessed the happy faculty of co-operating with his brethren, with harmony and love, in every good work. He was a firm believer in the efficacy not only of the preached word, but also of the printed word, which he used constantly in his work. Only God knows the number of lives he touched and helped during his ministry. He was a power in the pulpit, and a power by his example.

One is impressed with the great variety of service he rendered. With his characteristic sense of humor, he used to say that he was a General Secretary, as indeed he was, for in the innumerable committees on which he served, with rare exceptions, he was named secretary. Many certificates of ordination held by our Cuban preachers bear his signature as secretary. For many years he was secretary of the Sunday School Convention, and almost from the organization of our Cuban Mission Board, he was its secretary. Running through the minutes of the Cuban Baptist Convention, we find that through many years it was Brother Alfonso who presented the report of the Board. Also he was a valuable co-laborer on the staff of our denominational paper, both in the editorial department, and in the administration. And in all his labors, he never sought personal aggrandizement, but rather, the advancement of the cause of Christ, and the opportunity to serve his brethren. Sorely shall we miss him,—his facile pen,—his amiable personality. A life of fifty-four years is not a long life, but the value of a life cannot be counted in years, but rather, in the amount of service rendered. Brother Alfonso did not live long, but he lived much.

Today we hang another portrait in memory's hall. The portrait of a companion in arms who walked worthily among us, always honoring the gospel which we preach. We shall place another stone in our Baptist cemetery, where sleep those leaders who were the founders of Baptist work in Cuba. We thank God for this much loved brother who, by his life, made such a valuable contribution to the cause of Christ in Cuba, and in the world.

To his grief-stricken loved ones who mourn his absence we extend our profound sympathy. Inspired by his life, we shall try to imitate his virtues, and labor on until we, too, come to the end of the way, when the Master and Captain of our salvation shall call us home.

A SAINT CALLED HOME

Una Roberts Lawrence

It is with deep sorrow the Home Mission Board announces the death of Rev. René Alfonso, missionary in Havana, Cuba. The news of the death of this great missionary was not unexpected. He has been ill for many months and knew that his illness was incurable. Others will tell of his life and work, but I wish here to add a personal word of testimony. He was my friend, perhaps the Cuban missionary I knew best. When I made my trip to Cuba in 1925, Brother Alfonso—everybody called him in deepest affection just "René,"—accompanied Miss Matthews, Doctor McCall and me on a trip to visit the churches in Matanzas and Santa Clara Provinces. Though at that time he spoke no English, I soon found he had great capacity for comradeship and fellowship.

I remember one day as we rode along, through Miss Matthews as interpreter, he told me the story of his son, David, whose glorious young life was a wonderful testimony to the power of the Lord to use a boy in winning souls. I remember how through the slowly dropping tears he smiled as he told of the triumphant death of the lad of an incurable heart disease. It must have been a happy meeting that Sunday morning when the father found again his little son, somewhere near the Throne of God.

Through busy, fruitful years René Alfonso served as missionary pastor and evangelist in several of the larger fields of Cuba. He was never robust, and in 1925 he was moved from the pastorate at Cardenas, where he had suffered a breakdown in health, to Havana where lighter duties were given him. But he could not take care of himself when there was work to be done. As the years passed he came to be Doctor McCall's personal assistant in the mission work in Havana. He pioneered in starting Daily Vacation Schools in Cuba. He was a leader in the teacher training work for the Sunday schools. He opened missions and constantly preached all over the city. He was Doctor McCall's helper in all the work centering at the Temple.

In 1930, when the deepest cut was made in the appropriation for Cuba, in order to save money and keep another man on the field, Brother Alfonso not only voluntarily cut his salary more deeply than others, but he gave up his rented house and moved his family of several children into some small rooms on the roof of the Temple which had originally been built as sleeping quarters for Seminary students. It was inconvenient, crowded and poor. The salary provided for only the cheapest and most meager fare. But René and his family rejoiced that they could thus release money that would keep a missionary on a field. He was a faithful and consistent tither. He was truly a selfless Christian. His loyalty, zeal, and unselfishness made him conspicuous in a group of men all of whom are marked by these traits. He came nearer my conception of "saintliness" than any man I have ever known.

René had a radiant personality and a gay good humor that sprang from a heart serene and confident of the spiritual realities of life. Christ was real to him and his spirit was truly free in that freedom which confident faith only can bring. I well remember in 1930, when he had learned some English, and I knew a few words of Spanish, we went together an hour's ride on the street car to a mission where we were to be joined by the missionaries coming from another meeting. We talked of many things, gaily, companionably, he with his few English words and I with still fewer Spanish words—and had a glorious good time. I remember still more vividly how I sat that night in a hot, crowded room in a believer's home and listened with great joy as he presented "Jesus the Light of the World" to an eager, attentive group who filled the small room almost to suffocation. Many of them had never heard the gospel before. He knew how to tell the story of redemption with a convincing simplicity that reached the hearts of his people.

If I who came to love him in these brief contacts on widely separated visits to Cuba feel a deep personal loss in his going, I know those who worked with him day by day feel that there is a gap in their ranks that can never be quite filled again. To his devoted wife and splendid children we offer loving sympathy and the consolation of a fellowship in their deep sorrow.

The worlds in which we live are two;
The world, "I am" and the world "I do."
The worlds in which we live at heart are one,
The world, "I am," the fruit of "I have done."
—Van Dyke.



Rev. and Mrs. L. M. Reno

A Prince Has Fallen

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

*"Precious in the sight of the Lord
is the death of his saints" (Psalm 116: 15)*

WITH the passing of Rev. L. M. Reno on March 4, 1935, a truly great saint was called home, and Southern Baptists lost one of the most loved and most effective missionaries of this generation. We shall not attempt to write a history of his life. Certain facts may be studied, but there are things that cannot be written on pages. They are written in the hearts and lives of those whom he served. Only eternity can reveal the result of his labor. Christ lived in him and wrought his work through his humble and untiring servant. Like Timothy he had a mother of great faith and missionary vision. She was a volunteer, but it was denied her to work on the foreign field. Her influence played a great part in his life, and without doubt her missionary ambition was transmitted to her son. That she was a woman of great wisdom is shown in his words about his mother,

She trusted more in the Holy Spirit to work out his plan than in lecturing her children about her plans.

After finishing his education, he and Mrs. Reno applied for appointment with our Foreign Board. They were accepted and sailed for Brazil on September 4, 1904. They went immediately to Victoria, and began a pioneer work in that city. Today as a monument to their heroic work, the State of Espirito Santo is the best evangelized state in all Brazil. Within this State there are sixty churches, all self-supporting, and a splendid school in the city of Victoria, which he had directed since it was founded. The First Church in Victoria is one of the great churches in all Brazil. He pleaded and prayed for years for money with which to equip his school. This money was given in 1931. In a letter to Dr. T. B. Ray, he tells of how he felt when he received the news that the money had been granted. He said, "It sort of struck me with more responsibility than excitement. . . . I only thought: God knows we have awaited his time and it has come."

A paragraph from another letter shows their spirit of helpfulness to the work so dear to their hearts: "We have been able to use more than a half of our salary for the cause and still have enough for all we want and need. We have good health and lots to do. Things have gone lovely in our individual lives and in the family. What more can we want?"

Mrs. Reno writing a few days after they had been notified.
(Continued on page 22)



CHARLES E. MADDRY
Executive Secretary, Foreign
Mission Board

Welcome to Foreign Mission Week

AUGUST 11-18

Doctor Maddry will speak daily, giving glimpses from his visits to the mission fields of Europe, the Holy Land, Japan and China.

Others to be on the program are:

Dr. W. O. Carver

Dr. W. E. Denham

Dr. J. B. Weatherspoon

Dr. T. W. Ayers

Dr. George Truett

together with many missionaries from around the world

WILL YOU BE THERE?

Where?—Ridgecrest, North Carolina
When?—August 11-18, 1935
What?—Foreign Mission Week
Who?—Missionaries from every Southern Baptist field and a thousand of the world's greatest Baptists.
Why?—"Thine, O Lord, is the Glory!"
How?—In fellowship with God and his children.

Conference Theme—1 Chronicles 29: 11

DAILY SCHEDULE

7:30 Morning Watch—Led by Missionaries.
8:00 Breakfast—Tempting, Tasty, Satisfying.
9:00 Current Facts About World Missions—W. O. Carver.
9:45 Missionary Message—By Missionaries.
10:45 Adventures with Missionaries.
11:45 Worship and Sharing with Drs. Maddry, Weatherspoon, Gill and others.
1:00 Dinner Delicious.
2:00 Rest and Recreation Directed by Trained Leader.
4:00 Round Tables Around the World—Led by Missionaries.
6:00 Supper of Delightful Varieties.
6:45 Sunset Services by the Lake—Dr. W. E. Denham.
8:00 Evening Service—Messages by Dr. Maddry, Dr. Weatherspoon, and Missionaries.

TO every Southern Baptist everywhere there goes today a warm welcome to come up unto the cool, refreshing mountains for Foreign Mission Week, August 11-18. The signatures on this invitation bring to you the prelude of fellowship that you will share there at Ridgecrest with many of the members of the Foreign Mission Board, with Dr. Charles E. Maddry, executive secretary of the Board, with several scores of missionaries from around the world and with the sons and daughters of missionaries. These young people have spent their childhood days in lands afar.

A trained director of the playground will keep the children happy and safe while parents share the well-planned hours of the day. The music will be under the direction of two excellent musicians who have charge of the music in one of the largest and most spiritual churches in the South. An alert, enthusiastic, understanding leader of recreation will offer and direct various plans for fun and frolic, good times, hikes and trips to interesting places.

Rev. R. S. Jones, program chairman, promises the best program that has ever been presented at Ridgecrest.

Special rates at the hotel and in the cottages are being offered by Rev. R. F. Staples, manager of Southern Baptist Assembly, Ridgecrest, North Carolina. Send your reservation to him *now*.

ECHOES FROM LAST SUMMER

From a missionary who has returned to her station in China:

I want to thank you for the happy week I have had here in the conference on missions. I can best describe it as a joyful reunion. It has been a reunion of co-workers I have been yokefellows with in China, some of whom I had never had time to have the happy fellowship with in the delightful way I have here. It has been a reunion with a dear teacher, Dr. W. O. Carver. To have him as our leader was a joyful feature of this home-coming. Then there was the reunion of schoolmates who in other days had studied God's Word with me. To have them, dear ones who have held the ropes here at home, so many W.M.U. co-workers who have a oneness of purpose and interest with me, and schoolmates who have returned from many foreign fields bringing the joyful fruitage of their experience in being workers together with God, has indeed satisfied the last desire of fellowship here in U.S.A. The reunion with the staff of the Foreign Mission Board has been a blessing. The future days will be happier because we have had these days of fellowship in planning, reviewing, and in inspiration and consecration. To this reunion here on the mountain-top have come many, many brothers and sisters whom I had not known before and with whom it has been my joy to have fellowship. From Texas to Baltimore, they have come and for a whole week we sat together, studying, praying, conferring together, exchanging experiences. I have an enlarged fellowship in prayer. I feel that through this new fellowship of prayer God will be able to use me here in the homeland and in China to a larger extent.

The greatest blessing of this reunion has been the association of oneness, with our Lord and Saviour in prayer and praise for his great plan of the ages for all the nations, for his incomparable gift to each one of us, and for a deeper realization of the meaning of the name of Jesus in my own life and in the changed lives of others. I want to be continually controlled by God's Holy Spirit. I pray that this conference on missions will mean the home-coming to God of many who now do not belong to the family of God, so that the next time we who are here meet again we will be joined by many others to make glad the heart of our Father God.—Lila Watson, China.

A retired pioneer missionary of yesteryears says this of last year's conference:

One of the chief impressions of the Ridgecrest Foreign Mission Week has been that of loving gratitude to God for the whole-hearted love of our dear Baptists for us and the Lord's work through us. I can never forget this sympathy. Another helpful feature has been the Vesper talks entering so truly, so sanely into the deepest needs of hearts, showing so simply the teaching of God's precious Word on these vital themes. It is with gratitude that I record the generosity of the Board toward us, and that which has made possible this week of fellowship here.—Alice Rea Herring, retired missionary.

From the Southwide W.M.U. Personal Service Chairman come these words of gratitude:

I did enjoy the week thoroughly. The missionaries were so fine, the messages excellent and so heart-felt that, to me at least, life can never be the same. I still marvel at the general excellence of the program. I cannot pick out any one thing that was finer than the rest, they were all so splendid. I am already planning for next year.—Frances Lowrance, (Mrs. P. B.), Chattanooga, Tennessee.



EARL HESTER
Roumania



DR. AND MRS. EVERETT GILL
Europe



DR. AND MRS. J. C. ANDERS
Africa



Meet
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DR. AND MRS. J. FRANKLIN RAY
Japan



DR. AND MRS. NORMAN F. WILLIAMSON
Japan



MR. AND MRS. L. C. QUARLES
Argentina



DR. AND MRS. W. B. BAGBY
Brazil



in Ridgecrest

Enjoy a Week of
Fellowship with Them



MARY ALEXANDER
China



MR. AND MRS. M. G. WHITE
Brazil



A former missionary to Brazil writes:

"Bless the Lord, O my soul: and all that is within me, bless his holy name." This passage in God's Word expresses the joy in my heart as I consider the blessings received during Foreign Mission Week at Ridgecrest. "The Lord hath done great things for us; whereof we are glad."

I have written to friends that this week at Ridgecrest has been one of the greatest experiences in my life. It has been a foretaste of Heaven. Others have expressed their gratitude in similar words.

One dear child of God, who is enjoying the sunset days of life, said that her experience at this conference was a foretaste of Heaven and that she was glad that God gave it to her before calling her Home. Much could be written of the fellowship enjoyed with God's children from different parts of the world. Yes, much could be said of these mountain-top days, but to me the greatest blessing, the memory of which will ever linger to bless my life, was the consciousness of the Presence of God throughout the conference. —Mrs. R. S. Jones, former missionary to Brazil. (See next page)



MR. AND MRS. A. J. TERRY
Brazil



MR. AND MRS. REX RAY
China



MATTIE VIE
SUMMER
China



MR. AND MRS. JOHN MEIN
Brazil



DR. AND MRS. J. W. LOWE
China



MR. AND MRS. E. G. WILCOX
Brazil



DR. AND MRS. P. H. ANDERSON
China



MR. AND MRS. W. C. TAYLOR
Brazil

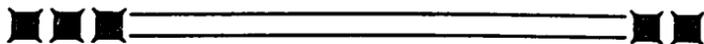
Grace for Grace

IN GRACE we stand, and under Grace,
Grace promises this blessed place:
Saved, justified, enriched by Grace,
Our hope, by Grace, to see His Face!

Exceeding abundant, in life-reigning Grace,
Sufficient, made perfect, establishing Grace;
Grace to help, to make strong, to fit every case,
Manifold, multiplied, glorious Grace.
Life, riches, reward, all the gift of All Grace!

O God, in Thy Word I would evermore trace,
Sing, minister, speak, endure, grow in, Thy Grace,
Perceive, praise, abound in, and serve by Thy Grace,
Though less than the least, steward, heir of this Grace,
Not I, but Thy Grace—and He giveth more Grace!

—Mrs. Hugh W. White, in Sunday School Times.



Open and Closed Bibles

Missionary George A. Bowdler, Buenos Aires, Argentina

IN 1932 seventy thousand Bibles and New Testaments were sold in Argentina, Uruguay, and Paraguay by the two big agencies: The American Bible Society and the British and Foreign Bible Society. In addition, thousands of New Testaments from the Scripture Gift Mission, of London, and the T. B. Davis Million Testament Campaign, to say nothing of the many thousand separate Gospels, found their way into the hands of the people of the three republics mentioned.

What becomes of all these books? Only the all-seeing eye of God has taken note. If it could be all told in detail, no doubt it would make one of the most interesting annals of missionary propaganda.

We can at least be sure that some of the books—perhaps all too many—remain “closed” to those who, having eyes, see not. But, happily, the time element often enters in and closed Bibles become open ones even many years later. A bigoted Catholic couple, now faithful members of a Baptist church not far from Buenos Aires, had a Bible stuck away in a trunk when a young believer called at their house to attend to a matter for the company where he was employed. Conversation drifted round to the gospel and the Bible. He called their attention to the fact that they had a great treasure hidden away and did not know it. So enthusiastic was his testimony that the couple decided to pull the book out and read it. That same night found them reading until midnight, enthralled and moved to tears by the account of our Lord’s death and resurrection. The Bible had become “open” and these dear people, putting away their images and useless Roman superstitions, clave unto the Lord.

Many Bibles in these lands are fastened, as it were, by a strong, invisible clasp, and it is the duty of the Christian worker to discover the mechanism of this clasp and unfasten it. These clasps are of many kinds.

For instance, there is what we might call the *clasp of conscience*. A young lady of our acquaintance in Buenos Aires was given a New Testament, but for a long time she could not be persuaded to read it. Its covers were held tight by the clasp of conscience and she knew not how to unfasten it. Special permission from the priest would have to be secured, and if she read it without this permission, she could not receive absolution from sin without the book first being given over to him. She had either to violate her conscience or break entirely with the church in order to read it. She finally did the latter.

There is the *comprehension clasp*. The “wise and prudent” of Matthew 11: 25 form another large group. Many a Bible lies unread on the bookshelves of the intellectuals. The well known ex-president of Buenos Aires University, Señor Ricardo Rojas, testifies that he spent years hunting truth in musty piles of oriental lore, only to find light and satisfaction for his soul when he came back to the blessed Gospels.

There is another enormously powerful and troublesome clasp that we could call the *clasp of the critic*. Rationalistic Modernism does enough to undermine and break down confidence in the Book, but Rome does as much or more. The Council of Trent of Luther’s time so “fixed” it that

the traditions of the church (many of which are in direct conflict with the plain teachings of the Word of God) should be received with equal veneration and weight as the Holy Scriptures. As a matter of fact, these traditions are constantly superseding God’s Word. “*But in vain do they worship me, teaching as their doctrines the precepts of men*” (Mark 7: 7).

Many a Bible has more than one clasp on it; then its opening becomes more difficult.

A man may not only be misguided, but he may be content to be misguided. Señor — has the Bible; he is blinded by years of formalism; he not only does not understand spiritual religion, but he also thinks that he does not need to understand, simply because he is so accustomed to the religion of his fathers. The pages of his Bible are held fast by the *clasp of custom*. As I write this I recall that just last night an Argentine gentleman in the Sunday night meeting told that this was his situation. He now rejoices in an open Book and a living Saviour.

That sinister power that makes us think of medieval times and the Inquisition constitutes what we can call the *clasp of the clergy*.

When we were living in the Mission school building a young medical student from the National Medical Department came to revise the vaccination certificates of the children. When he finished vaccinating one of the boys, I suggested that he himself be vaccinated against something worse than smallpox. It was a new thing to him to be told that any day he might die without the cleansing of the blood of Christ. He took a New Testament and promised to read it. He really did not intend to do so. Two years afterwards he came into our gospel hall and told the rest of the story.

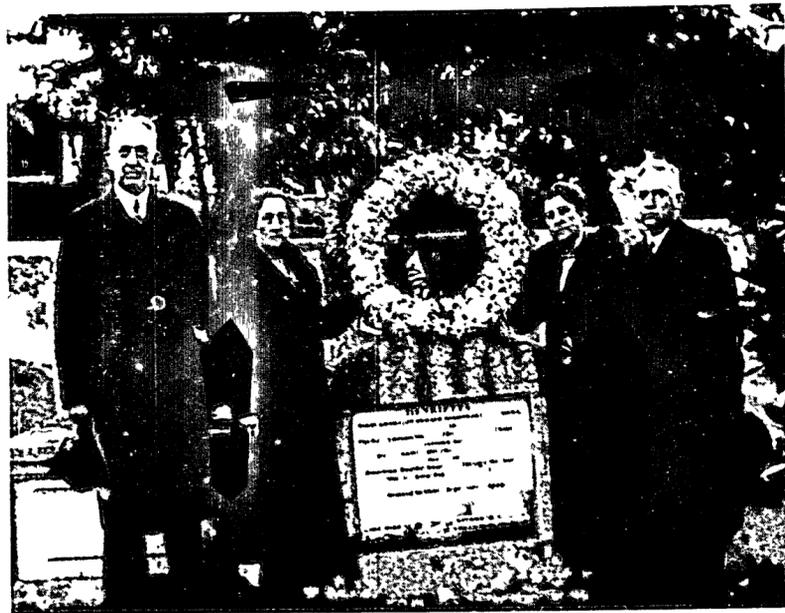
He said that when he received that New Testament he did not tell how some years before, when in a priests’ school, he had come across another such book and took it to his professor to get some light on it. The kind professor told him it was a false, dangerous book and that he had better tear it up and burn it. He obeyed to the letter. But something kept him from destroying this second book. Some months afterwards, coming across a gospel tent he went in to satisfy his curiosity. Then it was he came under conviction, and the “closed” book began to “open up.” When I saw him last he had already surrendered to Christ under the preaching of Brother Celman, of Barcelona, Spain. The clasp of the clergy was broken forever.

In these days of money shortage, perhaps no greater service can be rendered by God’s people than to constantly pray that the closed Bibles already in foreign lands be opened to eyes and hearts.

If we cannot extend, we can deepen; and as we deepen we shall also extend and so fulfil the desire of Paul: “*Finally, brethren, pray for us, that the word of the Lord may run and be glorified.*”

* * *

Pure religion as taught by Jesus Christ is a life, a growth, a divine spirit within, coming out in love and sympathy and helpfulness to our fellowmen.—H. W. Thomas.



At the tomb of Henrietta Hall Shuck, Happy Valley Cemetery, Hongkong, China. Left to right—Dr. Charles E. Maddry, Mrs. Maddry, Mrs. J. B. Weatherspoon, Dr. Weatherspoon



Young people of the First Baptist Church, Manaus, Brazil, with the superintendent of the Sunday school gathered in special service for Mr. and Mrs. E. A. Nelson's birthday, and Christmas and New Year, inclusive.—January 1, 1935



The Espirito Santo, Santiago, Chile graduates of the University of Chile and members of the First Baptist Church. Left to right—Juba and Claudio are lay preachers. Rev. Humberto Espirito Santo is pastor of First Baptist Church, editor of the Baptist paper, "La Voz Evangélica," and the only university graduate among our Chilean pastors



Junior Department, First Baptist Church, Rio de Janeiro, Brazil



Church school with Rev. Taylor and "Miss" Taylor, 1934

Above: Rev. and Mrs. W. C. Taylor for twenty years Southern Baptist missionaries to Brazil, with their children, are spending their furlough at home in North Carolina. Right to left—Lyle, Clara Brown, Jean, Betty, Betty recovering from her fracture sustained while taking a slide down one of our covered hills soon after her arrival. Dr. Taylor has just completed "Sowing the Neighbor America." Every Southern Baptist will want to read and study this new book



JUNIORS IN BRAZIL

Missionary Minnie Landrum, Rio de Janeiro

IF you could be with me on Sunday mornings, I am sure you would agree with me when I say that Sunday is the very best day of the week for the First Church Juniors. Sunday school proper begins at 10 A.M., but 9:30 finds a group of Juniors already assembled for pre-session work. Some are there to read in the Junior library; others study or review their week's memory work; some are busy making attractive cards to send to absentees; and still others are busy at the sand table or with modeling clay making objects that express in a concrete way something of the day's lesson.

We have sixty pupils, ten teachers and four officers enrolled. On a recent Sunday there were present forty-eight pupils, eight teachers, four officers and ten visitors, making a total of seventy. Of the teachers, pupils and officers, all were on time; all had prepared the lesson; all remained for morning preaching hour and fifty-eight brought Bibles and used them. Thirty-one of the large group were 100 per cent (Six Point System) every Sunday in the month.

The children, in the opening, enjoy the songs, memory work and Bible drill. It would please you to see the way they are learning to locate books and verses in the Bible. They also delight in memorizing portions of the Bible. Another thing that pleases them is, after the study of the lesson, to gather again in the assembly room to hear the departmental report. There is nothing like a report in the department to stimulate interest. We do not have the church attendance problem in our department. The average attendance at morning preaching hour during the months of July to November was 97 per cent. Don't you think that was a good record?

I have been serving as superintendent of the Junior department of First Church since 1930, and I often wonder who is the happiest on Sundays, the teachers, pupils, or superintendent. ((See picture, page 16.) We can all sincerely say with David, "I was glad when they said, Let us go unto the house of the Lord." It is a great privilege to work with the children and I shall never cease to thank the Lord for leading me to this and other work in our beloved Brazil.

THE LORD'S ROOM IN HER HOME

Mrs. R. F. Elder, Missionary, Buenos Aires, Argentina

DONA ELISMA is a dear devoted soul. Everybody loves her, and everybody says if we only had more people like her in our churches today the work would certainly prosper. She is a widow with three grown-up children. She is a member of our Adroque Baptist Church, but lives in a small town called Llavallol where the church has a mission work.

One day I was offered the loan of a small room if I would conduct meetings for women in that town. It was a tiny room—a very little room, it seemed, in which to have a meeting; but we sat on boxes and beds and seats, and had our first women's meeting.

Some half dozen women came frequently, and sometimes we had a greater number. One day Dona Elisma was invited. Though a devout Roman Catholic, she accepted the invitation and listened most attentively to the gospel message. One soon realized that here was a hungry

soul! Another day she came and cried during almost the whole time of the meeting, and when I asked her what was the matter, and if I could do anything to help her, she told me she wanted to give her heart to Jesus, but that she had made a promise to the Virgin Mary which she must fulfil first.

This poor soul would do all kinds of penance, would never pass a Roman Catholic church without going in to confess her sins. She forced her children to do the same, but she never found peace.

She continued coming to our meeting and listening to the gospel, until one day when my message was, "The Master is come and calleth for thee" (John 11:28). Can you imagine my joy when Dona Elisma stood, indicating her desire to come to Jesus? She showed in her very eyes that she had been set free, that Jesus had come into her heart, and that now she had peace and pardon in believing. Her children have also given themselves to the Lord, and two of them with the mother have been baptized and are members of our church at Adroque.

The church had no money to rent a hall for holding services in that little town, so Dona and her son cleared up a large shed which is joined to their house, put down a brick floor, and also installed electric fittings for light. We now have a fine Sunday school, also a weekly gospel meeting, as well as our weekly meeting for the women. She herself goes around inviting people, distributing tracts and speaking personally about their souls' salvation. The single daughter is a Sunday school teacher. She also has a small day school in which she teaches the Bible. She plays the organ in all the meetings and is at present preparing the Sunday school children for their Christmas fiesta. Dona Elisma says with tears of joy in her eyes that she can never praise God enough for all the great blessings he has brought to her home.

SCENES THAT NEED TO BE SEEN

J. W. Newbrough, Superintendent, Baptist Rescue Mission, New Orleans, Louisiana

The bread line at the Baptist Rescue Mission from six to seven o'clock every evening—wary, hungry, sad-faced, discouraged men standing quietly in line as well filled bowls of rich soup, with bread, are being given to them as fast as attendants can serve. See them asking for a second and sometimes a third helping. What Jesus commanded we are doing; we are feeding the hungry.

Entering chapel for daily gospel service which immediately follows the meal. Singing, prayers, testimonies—then a soulful message is given by some one who recognizes that before him are seated those all of whom he will never address again. Hence he endeavors to lift up Jesus before them; they need him above all else. Some know it, others do not, but the seed is sown. God looks down and often comes down and makes his presence known and felt. Homeless men need to hear of the Home above. Friendless men need to know of the Friend that never forsakes those who accept his friendship. Sin-wounded men need to know of the Great Physician. Those who have failed in life's struggles need to know of him that can put new strength and courage into the heart and life. And those who have felt that the world had turned them down need to know that Jesus turns no one away that comes to him.

For this we labor day by day and night by night, nor

in vain. The task is difficult and at times seems doubly so, but his promises have been proved so often there is no place for discouragement. We keep such records as we can, but fully believe that other records will be unfolded in the last day that will forever bury every thought of hardship here encountered, and replace every despondent tear with songs of praise.

Then to the dormitories. The evening service over, with bed tickets in their hands, the men are going to the dormitories (there are four, containing from twenty-five to fifty beds each) where neat beds await them. They are tired in body and soul and a bed means much. But see those quilts made by the women of the South with their own hands giving a touch of a real home that helps to quiet down feelings that have been on edge far too much. Soon you look on sleeping men, rest made possible for them by the servants of him who had not where to lay his head, but who did and does yet have the power to give soul-rest to every weary traveler.

Woman's Emergency Home. Now four blocks away look on another scene—an eight-room apartment plainly yet neatly furnished with two to four beds in each bedroom. This is the Woman's Emergency Home of the Baptist Rescue Mission, opened October 15, 1933. It is almost always well filled with inmates, every one of which either suggests or announces tragedy. Take a view of some of them now being cared for—five elderly women, homeless and utterly unable to bear up under the crushing burdens that were holding them down. Unable to work, almost in every case left alone in the world. One, a beautiful old grandmother, won to Christ by our workers, is just smilingly waiting the call of her newly found Savior to the glorious home she knows awaits her yonder. The loving service rendered them, along with the Christian atmosphere of the Home lends a quietness of soul and restfulness to which they had been strangers.

Two children, worse than orphans, were sent to us from another city. Sad-faced, undernourished, shrinking, from former harsh treatment, they were brought to us some three months ago. Today they are healthy, smiling, normal children attending the public school in the next block. The older, a girl of twelve, gives evidence of having trusted the Saviour and talks of giving her life to his service. The other, her brother of nine years, is a very obedient and attractive child loved by all.

They come; they go. Shall we keep on? Shall this kind of work continue to be done in the name of the pitying Saviour, and of the Baptists of the South? And must it suffer the handicaps of wholly insufficient funds? We, ourselves, need the stimulus of this kind of unselfish work to spur us to make the right sort of endeavor to reach out the helping hand to those that drift and sink under our very eyes. Do you tell me I began this work too soon and without proper authorization? I waited several weary, fatal years until the rising conscience of our people would demand such a work, and until I could wait no longer. I felt I must; and I went ahead. Without a dollar given for that special purpose the Home was opened. Hundreds have commended it, and I fully believe the Lord himself has approved it, and certainly he has blessed it. It has served and survived and has no debt. But its needs are many. And some day, in the not distant future, as I firmly believe, it will be regarded as one of our loved institutions, the child of your very hearts.

A SON'S WITNESS

Josephine Ward, Missionary, Kaifeng, China

MR. JUNG (pronounced roong), a prosperous gentleman of Kaifeng, China, provided well for the physical comforts of his family, but had no thought for their spiritual interest. The oldest son in a distant city has been a great sorrow to the family. The mother has believed in the Lord for several years and I Ling (pronounced long e, the Ling has a short i), the second boy, and the younger children have followed in her steps.

In March, 1933, I Ling and his mother were greatly revived. Years ago he truly loved the Lord. When his father sent him to a high school in Shanghai, he was nicknamed "Jesus" because he tried to let his light shine. After the fighting in Shanghai he returned to Kaifeng. He began to lose his joy in the Lord and grew colder and colder. Later he attended a high school in Peiping for a short time, and then returned once more to his former school in Kaifeng. What a contrast to the hot-hearted boy of a few years before! He was in a period of doubt. He even doubted that there is a God. He attended Sunday services, but sat on the back seat and insisted that the services meant nothing to him.

During a revival meeting the Lord won the victory and I Ling opened his heart wide for the Spirit to fill him. Oh, the joy he and other boys had during the weeks and months following as they let the Lord lead them! After the evangelists left Kaifeng, services were continued every night for about three months. It was thrilling to see these boys doing personal work after the services with school boys and also with outside men who attended. They were thorough in their work and hard on sin. One or two saved boys would get an unsaved boy down on his knees and work and pray with him until the peace came. It was often as late as eleven or even twelve before the lights were put out in the church. One night the personal workers led ten school boys to the Lord. Evangelistic groups were formed to preach at least once a week in several of the neighboring villages, and I Ling was the leader for one of these groups.

Mr. Jung, the father, was taken ill and lingered for two weeks. During this time the family prayed for him and with him, and they have the hope that he truly found the Saviour. Miss Humphreys and I attended the funeral which was held in the courtyard of their residence. Brick houses lined three sides of the courtyard. In the center house was the huge black casket. The guests on entering the gate were invited into the first room on the right for the funeral feast. A friend whispered that this room had been set aside by Mrs. Jung for family prayers and for preaching services. Across the courtyard were hung wreaths of artificial flowers and banners, the gifts of friends. A frame-work covered with matting shaded us from the June sun as we sat in the open air during the impressive service.

"Nearer, My God, to Thee," was the opening hymn. The young man in charge of the service had been I Ling's schoolmate. The first prayer was offered by another former schoolmate. Still another read the sketch of Mr. Jung's life. The sketch was true to the facts, and revealed that Mr. Jung had joined a church in the early days, but that for fifteen years the cares of this world had kept him from serving the Lord. However, in his illness he told the

family he was trusting in Jesus. A young man read the Scripture and several young people sang a special song. The preacher gave a short message. Another schoolmate spoke, urging those present to prepare for death.

Besides the friends, a large number of people, according to custom, had crowded in through curiosity. It was the first Christian funeral many of them had seen, and numbers of them had never heard the gospel before. It came time for Mrs. Jung to thank the people for coming on such a hot day. This she did in a modest low voice. A coarse white garment and white head covering showed that she was the widow. I marveled at the quietness and composure the Lord gave her as she moved around among the guests before and after the service. She was not sorrowing as one who has no hope.

After the mother sat down, I Ling asked if he might say a few words. He also wore the white garment of coarse material and a white head covering. Over this white garment he wore a short sleeveless garment of burlap with big holes in it. It was hard for me to keep back the tears of joy as this boy stood there and pleaded with the people to believe in Jesus. He told them that if they thought his father was dead, they were mistaken. He said that his father had received Jesus into his heart before his death, and that now he was not dead, but alive. He said, however, that for the previous fifteen years although his father had been alive, yet he had been really dead. He said to the neighbors that they, no doubt, had felt that his family through the years had been blessed with great happiness because his father had provided well for them; but he wanted to emphasize that where some of the family do not have Jesus, there can be no true happiness. He made a strong appeal for all present to take Jesus.

After the closing prayer, the casket was carried outside the gate and was put under the big white catafalque, on the top of which was a lamp made of white paper. The wreaths of flowers were hung on top of the catafalque. Three or four people took their seats on the floor of each of the many two-wheeled, blue-covered Pekinese carts, and the procession wended its way to the grave. The two

missionaries returned with thanksgiving to the Father for the way in which Jesus had been lifted up, and for the six young men who had taken part in the service. Such consecrated boys as these and as the others who were in the audience are the hope of our Christian work in China.

ESTA, ESTABA, ESTARA

Mrs. H. R. Mosley, Missionary, Havana, Cuba

POOR old blind Juana lay dying. More than forty years ago she was baptized in Havana, and had been faithful through all the years. In her husband's lifetime, they had had a mission in their home, and he was among the first deacons in our Havana church. But time had brought sorrow and suffering and poverty and dire distress to poor old Juana, and now she was blind and bed-ridden. How she did look forward to the visits of her pastor or a missionary! It is tragic that these visits had been necessarily "few and far between," for the field was so big, and the laborers were so few, and the demands were so many and urgent.

Juana always wanted the Bible read, and a prayer, and sometimes a hymn. One day she asked us to sing "Crown the Saviour." She listened with delight to the verse, and when we came to the chorus, that cracked, quavering old voice joined in with

*Coronadle, santos todos,
Coronadle Rey de Reyes.*

Her singing was not according to the rules of *Bel Canto*, but it was *bel canto* for all that, for we knew,—and the Lord knew that she had crowned him in her heart.

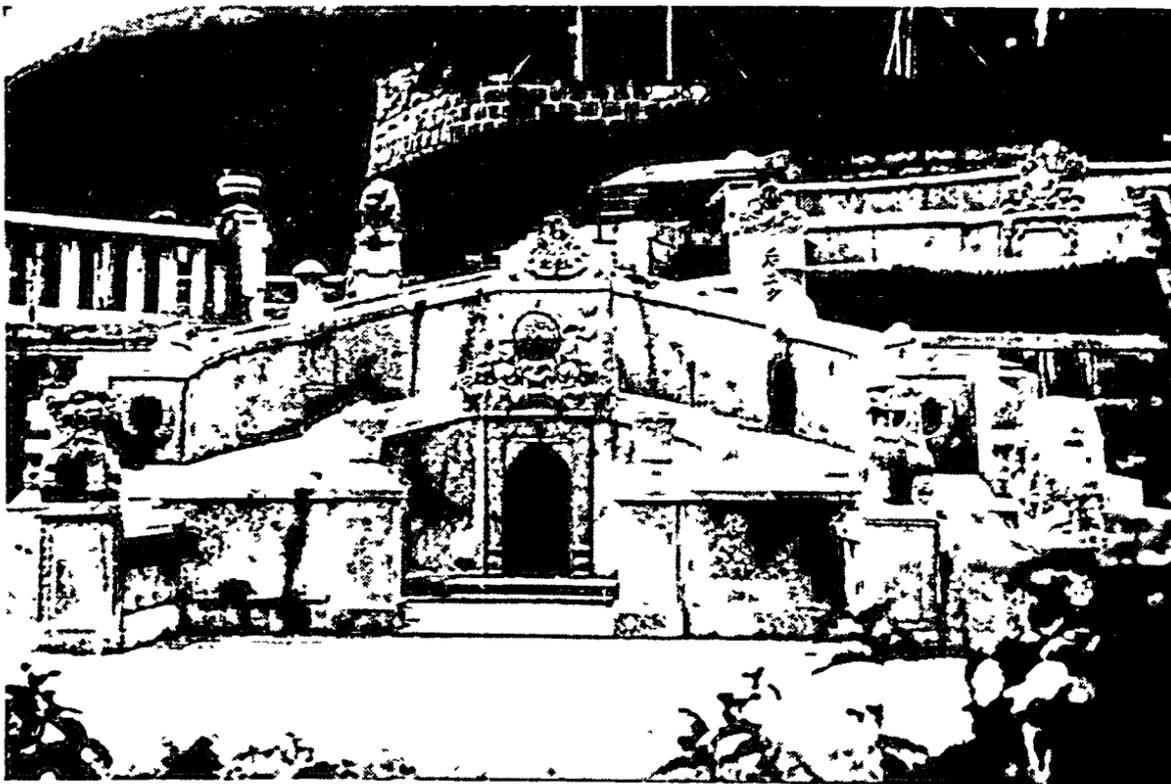
And now she had come to the end of the way. Poor old blind Juana lay dying. A Cuban preacher, a friend of other years, sat by her bedside. Bed? Juana's bed was a rickety spring, balanced on some rickety chairs, and for mattress there was only an old quilt. But one lost sight of the quilt, thinking of "the everlasting arms underneath." The preacher had prayed with her, and had read her favorite Twenty-third Psalm. Now he asked gently, "Juanita, is Jesus with you?" A heavenly smile illumined that homely old face as the answer came in clear, ringing tones.

"*Esta,—estaba,—estara*" (He is,—he was,—he will be.)

Has it been worthwhile, sending the gospel to Cuba? Juana was only one among thousands who have crowned the Saviour, because you sent the Light years ago. But there are thousands more who have not yet heard—who still know not the Good News. They are waiting anxiously, feeling a great need of something,—of some One, like "an infant crying in the night, an infant crying for the light, and with no language but a cry."

You know what they need,—whom they need. Will you not listen to their cry, and send the Light, so that when they, like old Juana, shall come to the end of their way, they, too, may be able to say,

"Jesus is with me" (*Esta,—estaba,—estara*).



A Chinese grave, where human hope is buried. Such tombs, prepared for the well-to-do at great expense, are a tribute of respect to the dead, but their epitaphs express no hope for the future

PERSONS AND PERSONALITIES

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

"DON'T WORRY!"

READING the lovely "interview" with Miss Frances Pendleton, which Miss Coleman passed on to HOME AND FOREIGN FIELDS recently, memory played a queer trick on me. Twenty-six years slipped away from me and I stood again in the large room just outside the tiny room which housed the office activities of the great Foreign Secretary, Dr. R. J. Willingham. He had been "trying out" the secretarial ability of a "grass-green" candidate who, while she seemed to him hopeless, had been recommended by Dr. George W. McDaniel as having, at least, the willingness so necessary if Doctor Ray were to be pleased. Doctor Ray was out of town, so Doctor Willingham was giving the girl a chance. Trembling with anxiety, this young "hopeful" slipped into the chair indicated by the greatest man she had ever seen (or has ever seen since that time) and prepared her notebook.

"Take this letter," the big voice boomed. "W. W. Lawton" (that, at least, was clear), "Jung-Jo. Ho-nan. China." What should she do? "Please, sir," she dared to say, "how do you spell that address?" She thought it *must* be an address, though she didn't know how it *could* be. "What!" the serious voice demanded, "Don't you even know *that* much? That's a simple name. C h e n g c h o w. Jung-Jo. You'll never suit Doctor Ray if you can't spell a simple name like that. He's much harder to please than I am."

Yes, he was teasing, of course, but that girl's seventeen-year-old dignity was tremendously challenged. "I'll never ask again," she vowed silently, "no matter *what* it sounds like. But those strange foreign addresses kept coming and kept coming, and Doctor McDaniel's candidate knew that her dear pastor would be ashamed of her record that day. Nevertheless, she simply would *die* before she would betray her abysmal ignorance again. Finally, Doctor Willingham paused, rose and called, "Oh Miss Pendleton, won't you get this little sister started off?" The "little sister" felt very forlorn that day out in that big Board room, with that hopeless notebook in her hands.

Until, from the adjoining little office, there came a smiling lady whose smile combined amusement and sympathy. "Don't worry," she said, "you'll get it written all right." And, then, she brought out a page on which the editor of the *Foreign Mission Journal* had printed every blessed one of those hopelessly pronounced and spelled Chinese, Japanese, African, South American and Mexican cities. There was no need at all for further worry. Miss Pendleton had quietly removed it with that one precious page and that quiet, reassuring smile.

And so, when I read that Miss Frances Pendleton had retired from her active service in the Foreign Mission Rooms, after forty years of smoothing out the worries of her associates, I wondered who could take her place.

The name Pendleton means much in Virginia history, especially in her educational record during these years.

My Miss Pendleton's father was the late Stephen Taylor Pendleton, who was an alumnus of the Virginia Military Institute and served as Major in the Second Regiment of Virginia Reserves during the Civil War. Major Pendleton will be remembered as a veteran educator. He helped organize the Public School System in Virginia in the 1870's and suggested methods of improvement from time to time. Having a father, an older sister, and an aunt in the Richmond public schools, and there being a rule at the time limiting the number of teachers from any one family, Miss Frances Pendleton taught about five years in country schools. She then decided to enter the Sraithdeal Business College and prepare for some business opening in Richmond. She took the secretarial course then offered by that well-known business school, and upon completion of the course she immediately went with the Foreign Mission Board.

Miss Pendleton was, therefore, prepared by background and training for the very responsible and difficult tasks which were hers during the forty years in which she guarded from the errors the letters, articles and books written by Doctors Willingham, Love, Sallee, and, for his last year on earth, Doctor Ray. I suspect she has taken in shorthand and carefully transcribed at least thirty of the ninety annual reports of the Foreign Mission Board to the Southern Baptist Convention. She was the guardian also of the monthly minutes of the Foreign Mission Board meetings and I am sure Doctor Harris, the recording secretary, never needed to check *her* copy for mistakes. Accuracy was a firmly fixed habit with her.

But I like to remember the days when Doctor Willingham was struggling with weakness and Miss Pendleton guarded his strength as carefully as she had guarded his letters; I like to remember, too, her thoughtfulness of the new workers who came and went in that office over which she presided so long as senior secretary; I like to remember her loyalty to the corresponding secretaries and the Board. Never a secret nor even gossip which might injure a missionary or a leader was ever betrayed by Miss Pendleton. I like to remember her quiet humor and her unflinching courtesy. I like to remember the following story.

Once upon a time, when there was a crushing debt upon the Foreign Board, when the credit of Southern Baptists would bear no more strain upon it, there came from the Richmond banks a notice that certain drafts from our missionaries would be presented within ten days. Those were unexpected demands, and there was no money with which to meet them, but our Board had never yet repudiated an obligation thus assumed for it by a missionary under its appointment. The drafts were accepted for payment within the ten-day limit. To the Richmond banks Doctor Willingham and the treasurer went, but they could advance no more money; to New York, Doctor Willingham went, but the banks there could not help; to Baptist friends he appealed, but the morning dawned when those drafts must be paid, and the money was not in sight. If

by one o'clock on that day the money could not be found, Miss Pendleton knew that Doctor Willingham would mortgage his home. I'm sure she said many times during those ten days, "Don't worry," for that was her way. But this morning she said, "May I go to lunch an hour earlier today?" What did it matter that day when she went to lunch? Little work could be done by that tense group of three,—Doctor Willingham, the treasurer, and Miss Pendleton.

This is what Miss Pendleton did. To two Presbyterian aunts she went and asked them to give into the keeping of our Foreign Mission Board, on the basis of the annuity plan, a certain sum which she knew they had. Before one o'clock that day she was back in the office with every dollar necessary to meet those drafts. I love that story which I like to call, "The Home That Was Not Mortgaged," but which might be called also "Don't Worry!"

Best of all, I love to remember that, while she is not in the Foreign Mission Board office now, she is in Richmond, and when the way seems hopeless, one can still tell her about the difficulties, and I know she will say, as she has never failed to say during the twenty-six years I have known her, "Don't Worry!"

NEWS NOTES FROM CHILE

Missionary J. L. Hart, Concepcion

CHILEAN roads are muddy or dusty—mud all winter and dust all summer. We were up at dawn and were soon galloping over the dusty roads. Our eyes were full, noses full,—dust everywhere, clouds of it. Our clothes, well never mind, black, gray and brown, soon became the same color—dust.

Arriving at our destination about 10 A.M., we went at once to a spring to wash up and to slake our thirst; then to the church. A two hours' service was held, followed by an hour's recess, and then on until 5 P.M. All who lived near went home to eat and do up their evening chores, inviting those from a distance to go with them. By 9:30 P.M., we were again assembled and held on until 1:00 A.M.

A rather busy Sunday, but what a joy! Men and women, boys and girls were there from miles around, some having walked fifteen miles, but best of all twenty-two during the day confessed Christ as their Saviour. We forgot the dust and even forgot the time; we were conscious of the Lord's presence and there is no joy like that. That day I preached five times and Brother Fernandez, three. After service it was too late to go to bed. We dozed a little while in chairs, took mate (Paraguayan tea), and arrived at the railway station just in time to take the train for Valdivia.

Preaching by Torch Light

IT was a hot summer night when we decided to take the gospel to the people in the street. It was in a suburb of Chillan, densely populated but without electric lights, so several carried torches. Pastor Salomon Muziet played the violin, some played guitars and others the mandolin. The people crowded around us and how they did sing; then we tried to tell them the old story, and thus from street corner to street corner we went for some two hours, singing and preaching the gospel. As a result of the street preaching, in our chapel the next night more than one hundred attended who had never been there before. When the invitation was given to accept Christ a number

stood. Reader, pray that all these may come to know and love your Saviour and mine!

The First Chilean Baptist Called Home

A TELEGRAM: "Valdivia dead." We were not surprised for he had been ill for some time, but how we shall miss him. Wenceslao Valdivia was not a great preacher nor was he a learned man, just a sinner saved by grace, but how he did love his Lord. It can be truly said of him that he was faithful until death. German Baptists and Brother MacDonald, of Scotland, brought Baptist principles to Chile, but Brother Valdivia had the honor of being the first Chilean to become a Baptist. From his conversion to the time of his death, a period of about thirty years, he did more to take the gospel to the country folk than any one among us. Through mud and dust, in winter and in summer, often on foot, and on horseback when he could, crossing swollen rivers, through muddy marshes and dense forests he went with the gospel message, never thinking about himself, always anxious to win some one for Jesus. What an example he has left us! May his mantle fall on his son, Brother Isaias Valdivia, who has recently returned from his studies in the Baptist Institute and is now working in the large and beautiful city of Valparaiso. One by one the old preachers are going home. Last year Brother Gatica, and now Brother Valdivia. Who will take their places? Reader, pray that the Lord of the harvest will thrust forth laborers into his vineyard!

* * *

JUST ONE

ONE stormy night a minister went to his church and found an audience of just one young man, poorly though neatly dressed. He was known in that community as "Widow Garfield's son." Was he worthy of the attention of that minister on that stormy Sunday night? The minister thought he was. He sat down beside the lad and talked kindly to him of God. In after years President James A. Garfield testified that that talk made a lasting impression. An audience of one, a class of one or two members? Who can estimate the outcome of a teacher's faithfulness in such a situation?—*Selected.*

A PRINCE HAS FALLEN

(Continued from page 11)

fied that the school money was available, wrote as follows: "Well, the days of waiting are behind. It has been hard. It has almost cost Mr. Reno too much. He has aged terribly the last eight years, but I believe he will take on new life now."

Few men have won so large a place in the hearts of the people as that enjoyed by Brother Reno. He was loved by great and small, rich and poor. He was friend and counselor to the governor of his state for years. When this beloved missionary wanted to see the governor, guards and secretaries stood aside, giving him free access to the first citizen of his state at any time.

On the occasion of his funeral, held in the church where he was pastor for years, thousands came to honor his memory because of the beautiful life of service he had given.

A Prince of Israel has fallen, his wife and children still carry on with the same unselfish service which characterized their departed loved one.

God grant that another of like spirit may go to build upon the foundation so securely laid by Brother Reno.

Stranger Than Fiction

CHARLES E. MADDRY

Executive Secretary, Foreign Mission Board

ONE of the most advanced and best developed Baptist Missions in the world is the South China Mission, Canton, China. The first Baptist missionary appointed to South China was J. L. Shuck, who went out in 1836 under the old Triennial Convention. He married Henrietta Hall of Virginia. She died in 1844 and is buried in Happy Valley Cemetery, Hongkong, China. (*See picture, page 16.*)

THE following is the inscription on the tombstone of Henrietta Hall Shuck:

HENRIETTA

First American Female Missionary to China,
 Daughter of
 The Rev. Addison Hall of Virginia, United States,
 Consort of
 The Rev. J. Lewis Shuck, Missionary to China,
 From the
 American Baptist Board of Foreign Missions.
 She was born October 28, 1817
 Married 8th September, 1835
 Arrived in China September, 1836
 In the prime of life, in the midst of her labors, and in
 the meridian of her usefulness, but peacefully,
 She died at Hongkong, November 27, 1844,
 Aged 27 years.
 Hallowed and blessed is the memory of the good.

IN 1907, led by Rev. George W. Green, of North Carolina, the Canton Mission Station bought a large tract of waste land far out beyond the city limits of Canton. The land was one vast graveyard and water-soaked rice fields. The missionaries bought this land from the owners of the graves. Each grave was a separate lot and carried a separate deed. The owners moved the bones of their ancestors, and sold the land. The Tungshan Compound was thus started twenty-eight years ago. The land was considered waste and useless, and was bought very cheaply.

ON the Tungshan Baptist Compound today, there is a Primary School, a Junior Middle School for boys and one for girls, a Senior Middle School for boys and one for girls; a Kindergarten of some 250 little folks from the wealthy people of Canton; a Theological Seminary with forty students and a splendid building; a Bible School for women; a Home for Blind Girls; a Baptist Headquarters building for the native convention and a church of 1,934 members.

THE Foreign Mission Board owns some six or seven residences for our missionaries, and two blocks away is a Baptist Hospital, built and managed by the Chinese. It is one of the greatest evangelistic agencies in South China. Dr. C. A. Hayes and Mrs. Hayes, M.D., work with this hospital. Mrs. Hayes has a large clinic in a poor section of the city, where she ministers to hundreds of sick and destitute people every week. Doctor Hayes is the best eye, ear and nose specialist in South China, and is one of the first citizens of the city.

ONE is amazed at the magnitude of the Tungshan Baptist Compound, and it is hard to comprehend the fact that it has all been built in twenty-eight years. The city of Canton has now grown up all around our Compound and far beyond it. This community is the high-class residence section of Canton today. People of wealth and social standing have built beautiful homes all around Tungshan Baptist Compound, so that they can send their children to the wonderful Christian schools. Almost all of these are now run by Chinese Baptists.

IN the South China Mission there are 78 churches and 72 out-stations, with a total membership of 10,573. There were 956 baptisms last year. There are 19 self-supporting churches and 95 churches or chapels owned by the Mission or the Board. There are 57 Sunday schools and 805 B.Y.P.U.'s. In the Baptist schools there is an enrolment of 5,110 students.

DR. and Mrs. Mansfield Bailey of our Baptist Hospital at Kweilin, Kwangsi, the most interior station of the South China Mission, came hundreds of miles to meet the American party in Hongkong. They brought with them their two beautiful, attractive little girls, Martha and Ruth, ages five and three years. We never saw two more beautiful, lovely little girls. Doctor Bailey is a very handsome man, and Mrs. Bailey is a beautiful, winsome woman, and a trained nurse with many gifts for missionary service. The dear little girls were the envy and admiration of all. Doctor Bailey went with us to Tai Kam Island to see the leper work. Mrs. Bailey and the children remained in Hongkong to see a dentist. We separated from them on our return to Hongkong, and they started back to Kweilin, in the far interior. There are no roads worthy the name, but Doctor Bailey was carrying back with them a new ambulance for his hospital, given by fond friends in America. Some hundred and fifty miles out from Wuchow, the ambulance in some unaccountable way rolled off the ferry into the river, and the little girls, fastened inside the ambulance, were drowned. Doctor and Mrs. Bailey almost lost their lives. The tragedy has hung like a pall over all mission circles in South China since the awful tragedy. We cannot trust ourselves yet to write about it, and will let Missionary R. L. Bausum and Doctor Bailey themselves tell the story of the heart-breaking loss that has come to the Kweilin station:

Doctor Bailey writes on March 5:

"The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." His promises have never had such meaning to us until the home-going of our two precious little ones, February 24. We had just traveled half the distance home from Wuchow.

We know our little ones are far happier with Jesus, their older brother who went to Heaven from Wuchow, in his infancy almost ten years ago, and other loved ones and friends who have gone on before. We also know that they are "safe in the arms of Jesus," and are waiting for us to join them in that land where is joy and happiness forevermore.

God has given us his peace and comfort in a greater measure than I had ever thought one could have under such a grief. It was his divine will, and so we submit to his plan for he has a purpose in it all and we just pray that our sorrow will not only bring us closer to the Master, but, also, to his children in this field, and that his work may be revived and that we may be victorious over the evil one.

The messages of prayerful sympathy from our co-workers and friends, both in China and in the homeland, assured us that whether we suffer or whether we rejoice, there are friends who share that suffering or joy.

In a letter from Missionary Bausum on March 1, he says:

We got the wire at 9 P.M. Sunday night. We wired back and got more details about midnight. Early Monday morning Miss Hattie Stallings and I hurried away in my car to do what we could for the stricken parents. We found that the tragedy had happened about ninety miles beyond Liu Chow. We drove on to meet them, or find them still at the river bank perhaps, but we met them a little way out from Liu Chow. They had finally got a bus and were coming into Liu Chow with all their stuff and the two sad little bundles, so limp and wet!

We spent Monday night in an inn at Liu Chow, but never has any one been kinder than that inn keeper and his helpers, unless it be the officials of the highway department who put themselves out all along the way to be good to us. Tuesday morning I took the little girls and their mother in my car and Doctor Bailey came in a bus with Miss Stallings and the baggage. It was a tragic homecoming, so bitterly different from anything they had imagined. Mrs. Bausum and the other missionaries from the other missions had prepared a little double coffin beautifully lined with pink. After the little sisters were ready, we put them to rest in that little home-made coffin. Wednesday we took them out and put them to rest at the foot of one of these beautiful stone hills near the grave of the Reverend Cunningham who was killed during the siege about twelve years ago.

Doctor and Mrs. Bailey have been wonderfully brave, but they do need somebody near to comfort and help them. Oh, how badly they need it! Not only did I feel that I could not leave Kweilin just now, but we even wondered if we ought to go off and leave them alone here for our furlough. They have taken for granted that their sorrow must not interrupt the work of the station, but it seems almost cruel not only to leave them alone with Miss Hattie Stallings, but also to double the burden they must carry when they, like ourselves, are already overloaded!

IN the system of schools at Tungshan there are more than five thousand students. Many wealthy Chinese from over seas send their sons and daughters back to Canton to be educated in these Christian schools. The system of schools has opened a branch school in Hong-kong, and is now considering the advisability of opening soon an industrial and agricultural school in another city near by.

THE Tungshan church has nearly two thousand members, a wonderful Sunday school and all other church organizations. The pastor is also the president of the Graves Theological Seminary and is one of the outstanding leaders among Chinese Baptists. He has two assistant pastors and one of the largest congregations in China. The church seats about fifteen hundred with comfort, and is always crowded, morning and night. Usually there is an overflow service in the educational building. The church plant is equal to the best in the larger cities of the South. At a week-night service, when there are no visitors, there is a crowded house. The pastor is a great gospel preacher and exalts the Lord Jesus in every sermon, and the people come in throngs to hear him.

EVERYWHERE the visitors preach, though it is through an interpreter, there are conversions,—in churches, chapels, schools and everywhere. The gospel is still mighty and able to save in China!

EVERYWHERE one goes in China there are the crowds—multitudes of people. We shall never get away from the sight of the crowds! Some things we will forget about this wonderful trip, but the sight of the moving, restless, shepherdless multitudes will never leave us! Multitudes for whom Christ died! And they do not know about it! Where do these multitudes live, what do they eat, what hope have they for anything better? The average Chinese coolie (laborer) lives on less than three dollars American a month. He goes barefoot the year round, and his clothes do not amount to much. One never ceases to marvel at the throngs that sweep all about him in the streets and alleys. Stop for a minute and the crowds will gather and stare and inspect the pale-faced strangers. You long to tell them of a Saviour's love, but there is the barrier of speech that completely shuts one out.

ANOTHER impression that will never fade from one's memory is the throngs of toiling, sweating women, working like Missouri mules. You will see big wagons loaded with brick, sand, wood, iron, lumber—anything that has to be moved—being pulled inch by inch by men and women. Often there will be five women and three men, pulling with ropes around their necks, or shoulders. Often the load is so heavy that it can be moved only a few inches at the time. May be the boss will be walking behind, smoking a cigarette. Along the highways out from the cities, one sees swarms of women carrying enormous loads on their shoulders. Everybody uses the "dom" pole of bamboo with a basket, or pail, or tub at each end. Often you will see the mother with a baby in one end, and a load of vegetables on the other end. For miles before reaching a city, you pass long lines of women going into the city with two ten-gallon tubs on each end of the pole. They are going after soil for fertilizer. In the afternoon you meet them coming out of the city, and you wish your road led another way! Women are the burden bearers on road and construction work. Everything is carried in the two baskets on a pole as indicated above. Often a woman with a baby strapped on her back, will be carrying crushed stone for road work. May Christ save the womanhood of China!

* * *

"Lord of the sunlight,
Lord of the starlight,
Lord of the seasons,
Teach me to know
How best to love thee,
How best to serve thee
'Mid summer's flowers
Or winter's snow."

—Adapted from words by *Isabella Howe Fiske*.

RECEIPTS FOR MONTH OF MARCH, 1935

Foreign Mission Board—Southern Baptist Convention

Co-operative Program	\$ 31,976.70
Designated Gifts	9,607.67
On Debt Account	46,401.20
Lottie Moon Christmas Offering	4,889.85
Miscellaneous Income	2,475.12
Total Receipts	\$95,350.54



INABELLE G. COLEMAN, Foreign Mission Board, Richmond, Virginia

Sailings

To Chile—On April 20, Rev. and Mrs. J. W. McGavock sailed from New Orleans, Louisiana, on the *S. S. Marta* for Santiago, Chile, where they will resume their missionary work after a furlough in the States.

To China—On April 5, Dr. and Mrs. W. C. Newton sailed from San Francisco, California, on the *S. S. President Cleveland* for Tsingtao, China. After a year's restful visit in the homeland, they are returning to their missionary service in North China.

On April 27, Miss Mary Crawford sailed from Los Angeles, California, on the *S. S. President Taft* for Tsinan, China, where she will resume again her missionary duties.

Arrivals

From Brazil—Dr. and Mrs. W. B. Bagby of Porto Alegre, Brazil, have come back to the homeland for their sabbatical year of rest. They are located at 514 North Seventeenth Street, Waco, Texas. Doctor Bagby expects to be at Foreign Mission Week at Ridgecrest from August 11-18. He has spent fifty-five years in missionary service in South America and will have a rich storehouse of inspiration and information for those who shall go unto the mountain-top to walk with him and talk with him during this great foreign mission conference.

Death

On March 21, a message came announcing the death of Mrs. T. W. Ayers of Atlanta, Georgia. Mrs. Ayers has been ill and suffered much ever since returning from China in 1926. She not only gave twenty-five years of her life to China as a missionary, but also two of her children as missionaries. Faithful, cheerful, beloved unto the end, she was the mother of medical missions in North China and of missionaries, also. The Board shares deeply the grief of Doctor Ayers during these days, when he is missing his life-partner and patient, whom he nursed and cared for so patiently to the end! He is at 1013 Ponce de Leon Avenue, N. E., Atlanta, Georgia.

Permission

On April 11, the Foreign Mission Board granted permission to Dr. John Lake and family to return home in the early summer. Doctor Lake expects to begin immediately to raise an endowment for the leper work on Tai Kam Island.

Letter from Dr. Maddy:

"I am to go to a luncheon given by the Mayor of Canton to us in the Public House built for the entertainment of foreigners. About a hundred of the leading men of Canton have been invited and they have assigned me the very high sounding subject: 'A Survey of Modern Religions and Ethical Tendencies.' It is a very great honor they are

conferring upon the visitors and I have a great opportunity to speak for my Lord."

Illness

Missionaries Ruth Pettigrew of Waichow, Pearl Johnson of Wuchow, and Annie Sandlin of Shiuchow, China, are en route home on account of illness.

Friends of Missionary E. N. Walne will be grieved to hear that he is seriously ill at 1717 Oxford Street, Berkeley, California. He recently suffered a hemorrhage of the brain that resulted in a partial paralysis. After giving forty-three years of faithful and efficient service as a missionary to Japan, Doctor Walne accepted his doctor's orders and returned to the States only a few months ago. He came home for the rest that he so much needed!

NEW BOOK ON SOUTH AMERICA

The newest foreign mission book presenting Southern Baptists' interest in South America is off the press, and on sale for only 35 cents at all the State Baptist Book Stores and at the Book Department of the Foreign Mission Board.

Sharing With Neighbor America is the title of this splendid new book of five chapters and study suggestions. Doctor W. C. Taylor has written these pages with such force and buoyancy that they will grip the reader's interest until the last word.

Miss Kathleen Mallory, corresponding secretary of Woman's Missionary Union, writes:

Enthusiasm might be my middle name . . . I believe that this book by Doctor Taylor will be greatly enjoyed by and will be highly profitable to the many who will read and study it.

This book will have a definite appeal to young people, especially college students who already know much about the present political and economical and social conditions in South America. Adults will be equally as enthusiastic over this presentation of how the Christians of the world are sharing with South America. There is a Brazilian Proverb that affirms: "He who loves me tells me what he knows and gives me what he has." *Sharing With Neighbor America* was born of this challenge.

FINANCIAL HIGHLIGHTS

E. P. Buxton, Treasurer, Foreign Mission Board

Thanks to the receipts within the last few days of \$3,500 from the Hundred Thousand Club, and of \$2,500 through the Wade Bryant Plan, we have been enabled to further reduce the debt of the Foreign Mission Board by \$6,000. This means a total reduction since April 1 of \$11,500, so that the debt as of April 15 was \$594,000.

Since January 1, 1935, there has been paid on the debt a total of \$330,500. The interest on this sum at the rate of five per cent would be \$16,500 for one year, which represents the annual saving to the Board by this reduction in its indebtedness. The amount of annual interest thus saved

is more than sufficient to pay the salaries of twenty missionaries for one year.

Approximately \$1,000 more has been received during the first half of April on the Lottie Moon Christmas Offering for 1934, bringing the grand total to date up to \$213,600. But the joy and the encouragement that this magnificent offering has brought to the hearts of our missionaries is simply beyond measure! The relief afforded and the possibilities opened up by the special gifts included in the Woman's Missionary Union schedule are just incalculable!

* * *

'Tis something to be willing to commend;
But my best praise is, that I am your friend.

HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

Birthdays in August

Date	Name	Address
2	Rev. S. L. Watson	Caixa 828, Rio de Janeiro Brazil
4	Miss Grace Wells	Chinkiang, Central China
4	Miss Mary D. Willeford	Laichowfu, Shantung Province, North China
5	Mrs. James W. McGavock	Casilla 3388, Santiago, Chile
7	Rev. W. W. Lawton, Jr.	Kaifeng, China
9	Rev. C. J. Lowe	Shanghai, China
10	Miss Mary K. Crawford	Tsinan, Shantung Province, North China
10	Mrs. J. B. Hipps*	1905 Hanover Avenue, Richmond, Virginia
10	Mrs. C. J. Lowe	Shanghai, China
11	Mrs. J. C. Anders*	4195 Arden Way, San Diego, California
11	Miss Elsie Clor*	c/o Foreign Mission Board, Richmond, Virginia
11	Rev. A. R. Crabtree	Caixa 1982, Rio de Janeiro, Brazil
11	Mrs. E. H. Crouch	Piahuy, via Cidade da Barra, Bahai, Corrente, North Brazil
12	Mrs. J. V. Dawes	Tsinan, Shantung Province, North China
13	Mrs. Ida Flake Hurley	Str. Berzei 29, Bucharest, Rumania
13	Mrs. E. A. Nelson	Caixa 84-A, Manãos, Brazil
13	Dr. A. W. Yocum	Pingtu, Shantung Province, North China
14	Mrs. C. E. Culpepper	Hwanghsien, Shantung Province, North China
15	Rev. J. E. Jackson*	2124 Marion St., Columbia, S. C.
15	Mrs. C. H. Westbrook*	3230 Patterson Avenue, Richmond, Virginia
16	Mrs. Edwin B. Dozier	Seinan Gakuin, Fukuoka, Japan
17	Mrs. W. C. Newton	Tsingtao, Shantung Province, North China
18	Dr. P. S. Evans	Tsinan, Shantung Province, North China
18	Mrs. Nellie Minor Pierce	Yangchow, Central China
18	Mrs. P. H. Anderson*	c/o Foreign Mission Board, Richmond, Virginia
19	Miss Pearl Caldwell*	Pontotoc, Mississippi
19	Miss Sophie Lanneau	Soochow, Central China
19	Mrs. Hermon S. Ray	93 Takehaya-Cho, Koishikawa-Ku, Tokyo, Japan
20	Rev. J. R. Allen	Rua Pousa Alegre, 602, Bello Horizonte, Brazil
20	Rev. F. H. Connely	Tsiningchow, Shantung Province, North China
20	Mrs. J. J. Coesert	Caixa 1982, Rio de Janeiro, Brazil
21	Mrs. Wilson Fielder	Chengchow, Honan Province, Interior China
21	Miss Minnie Landrum	Caixa 2655, Rio de Janeiro, Brazil
22	J. C. Quarles	3018 Porter Street, Richmond, Virginia
23	Mrs. A. E. Hayes	Caixa 178, Pernambuco, Brazil
26	Mrs. R. Elton Johnson	Caixa 178, Pernambuco, Brazil
26	Mrs. Irene Carter Stephens*	541½ Vine Street, Chattanooga, Tennessee
28	Mrs. J. H. Benson	El Paso, Texas
28	Mrs. George Green*	Danville, Virginia
31	Mrs. A. L. Dunstan	Caixa 196, Pelotas, Brazil

*At present in this country.

BAPTIST SCHOOL IN BELEM

Missionary Mildred Cox, Pernambuco, Brazil

JOÃO DANIEL, pastor of the First Baptist Church in Belem, Para, had pleaded for years for a Christian teacher and some means to open a small annex-school to the church. The believers' children were almost unable to attend public school in Belem, because of persecutions, and also because their parents were not anxious to have them in an institution that spent one entire school-day out of five, and two hours daily, repeating Roman Catholic catechism, or other formal religious teachings. Joao Daniel received no favorable answer to his request. In desperation he appealed to the poor little church. The members responded heroically and built a two-room annex suitable for primary classes.

Then the faculty? But the same sacrificial spirit prevailed and three young ladies who had the normal school course offered to teach without any stipulated salary; two men besides the pastor then offered certain hours of instruction each day. And the small Baptist school was opened. No money-making scheme was this, but an earnest attempt to combat the illiteracy and ignorance that prevailed among the Christians' children. God more than blessed the little group. Matriculation went beyond their wildest hopes and though sixty was an excellent number for the first year, now with increased faith, the faculty is expecting "even greater things."

The teachers have not suffered, and though the little paid by pupils and church provides only a bare living, they count the many spiritual blessings they have received adequate recompense.

About two weeks' journey from Belem, one enters the small city of Carolina, last civilized outpost before reaching the uncivilized Kraos Indians. Two Baptist missionary couples have been up there among this tribe for about six years and have stirred up much interest in the gospel message. Old chief Alexandre became interested in the outside world from which these two young preachers came, so he resolved to visit the capital of Belem. Arriving in the city he declared himself favorable to our beliefs and visited the church and school. The children found his long lobed ears, his thick greasy plaits, his big bare feet and queer costume most unusual, so the director had their picture (see page 17) made with the strange guest in the center of the group.

The chief insisted on visiting the governor of the state, and seemed quite impressed by the big palace. The governor, wishing to please his savage guest, dressed in his dress uniform as Major General of the Brazilian army. The Indian seemed astonished to the point of tongue-tiedness by all the splendor, and refused to say a word. Finally, the governor asked: "What do you want of the government?" The reply was a mere grunt and a gesture including the uniform. The governor humored the old chief, for he remembered that these people were also his charges. The next day in order to grant the old fellow his one desire, the governor of Para officially made Chief Alexandre major in the army and presented him with the dress uniform which had been his only request. A happy Indian returned to his native home.

* * *

If we believe that Christianity is the highest good, we fail the spirit of Jesus if we fail to share it with others.—
David Carl Colony.

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

JUNE JOYS

JUNE—

Brides, school boys and girls, tourists, just everybody loves the month of June. But it is not only an intriguing month—it is also an important month. This is quite true in all phases of W.M.U. work. Following the May meeting in Memphis, this June presents an opportunity to present the forward plans of that Southwide gathering. Highly important is it that every W.M.U. organization and member realize that we are "laborers together with God" and that the progress of his kingdom is affected by our prayers for and work in its behalf. "United we stand," is a motto to keep in prayerful thought as the plans of the Southwide gathering are discussed so that each member will loyally yield prompt allegiance.

ONWARD—

June leads onward to the beginning of the second half of the calendar year, onward to the coming of its third quarter. But in the meanwhile—all during June's far-famed fair days—prayerful and careful work can be done so that each phase of W.M.U. work may enter July under the finest of conditions: every report in on time with every point met up to date! Some of the phases that call for the onward urge are: more tithers; every resident woman church member giving to missions; increase in W.M.S. membership; renewals and new subscriptions for denominational periodicals; missionary education of the young people.

YOUTH—

June belongs to youth! Commencements and camps are some of its contributions to young people. In most churches will be found high school or college students: enlist them in W.M.U. mission study and in the conduct of missionary activities for younger boys and girls. Participate in plans for R.A. and G.A. and Y.W.A. Camps and for Sunbeam Picnics. Write to Miss Pearle Bourne, 1111 Comer Bldg., Birmingham, Alabama, for information about the Southwide Y.W.A. Camp at Ridgecrest, North Carolina, which lasts for ten days beginning June 25. Your investment in helping a Y.W.A. member to attend that camp is predestined to yield large returns.

STUDY—

June camps, assemblies, front porches, pergolas are ideal for individual and united study of mission books. Covenant with your conscience and your Mission Study Chairman to complete during June at least one of the mission study courses previously undertaken. Neighbors may be similarly zealous, thus increasing the benefit through united study. Certainly June camps and assemblies afford choice opportunities for mission study by W.M.S. members as well as for youth as fostered by them. Among the fascinating studies offered this summer is a special emphasis upon South America. New books on missions in our sister continent are being issued by many denomina-

tions, those by Southern Baptists being written by Dr. W. C. Taylor of Pernambuco, Brazil, and by Mrs. Rosalie Mills Appleby of Petropolis, Brazil. Write to your State Baptist Book Store concerning these and other books to heighten your and others' June joys.

"FOR UNTO SUCH BELONGETH THE KINGDOM OF GOD"

A LITTLE thin face from which peers bright brown eyes; two very slender hands holding the covers away from the face to see the friend who has dropped in; a very pretty young mother, worn by many weeks of nursing her delicate, asthmatic child—this is the picture.

This little shut-in and his mother live through this experience for many weeks each year, from the earliest approach of fall until the late spring. Bright and active, he needs many forms of entertainment to help the weary hours pass: scissors, and books to cut; colored crayons and notebooks to be decorated (*he has exhausted all available children's drawing books*), stories and songs. Once each day he is dressed and for a short while looks out upon the roofs of other houses and up into the sky where an occasional bird is seen and, much less occasionally, an airplane appears. How the child's eyes sparkle! After this recreation, he is tucked back in bed to be entertained until nightfall.

It is time to sleep. The little voice, accompanied by his mother's, pipes up in singing a verse each of three lovely hymns; they sing an evening prayer together and then the mother, in very simple language, commits her child to the Lord for another night. Tired eyelids close over tired eyes, and he is asleep. Too deeply touched for utterance, I leave the sacred spot. I make my way down the stairs and out into the night.

"Surely, God's love is a real thing in the heart of that mother and child," I say to myself!—*Mrs. Chas. W. McDaniel, Soochow, China.*

"IN JOURNEYINGS OFTEN"

MISS HU and I had a good time though we did not get to some of the communities where we felt we were most needed. First we gave a week to special Bible teaching at the only church in the county which is at the county-seat, where Christians had gathered from the county villages. They brought their own grain which was all cooked together, and the men slept on straw mats on the brick floor of the church. The women filled the little guest-room. It was too cold for many to come as family bedding is usually insufficient to be divided, but when it is warm people are too busy to come. Friday four men came in from the Yellow River valley thirty miles away. Two of them had bicycles but the other two had walked. What an inspiration they were as they sat drinking in the word!

One man told me that water was still knee deep in his village from the summer floods, and the thirty-eight church members of the villages in that section were scattered here and there, refugeeing in other villages. They know but little gospel truth and most of them can-

not read the Bible—scattered indeed they are without a shepherd! Our four friends started off thanking God for the fellowship they had had; one of them, a young teacher in his village, was rejoicing that he had a better understanding of what it meant to be saved. They looked back smiling as they said, "We will see you week after next and let the Christians whom we can find know that you are coming." We rejoiced over the hope of going to such as they, but when the time came our plans had to be changed on account of bandits in their section.

Instead of going north, we went west to a village only five miles from the county-seat where we understood a few people were interested, but it would have taken more than ordinary interest to stand out in the cold on the threshing floor in the wind and listen for long at a time. We found our audience changing every few minutes and no one getting enough truth to be saved. In the evenings young married women—who were back visiting at their mothers' homes and thus at leisure—some unmarried girls and a few older women packed into our little room where we had a better chance. (The daughters-in-law were kept weaving until long into the night with no time to hear about the Saviour!) After the first message to them and some explanations on prayer, we stood, the ground being too cold to kneel on. The first sentence was interrupted by their asking: "What shall we do with our hands?" Seeing that it mattered to them, I held mine in the position taught little children, and all followed. As I viewed them in their earnestness bowing reverently before the true God for the first time, it was well that I was not the one leading the prayer for the "fountains" in my head had broken loose.

One evening while we went quickly on telling of him who came that we might be at peace with God and have his peace within us, four men of the village who were returning from a wedding feast in another village were captured by bandits. We knew nothing of danger being near until next morning, when again we praised God that we are safe in his keeping no matter what the surroundings may be. We never knowingly go into danger and believe that after trusting him for guidance we are safe by following what we believe to be his leading.

The next place in our plan was a village five miles east of the county-seat where we expected to have a week teaching the Christians of that community, but investigation found bandits in that section, too, so we went south to a village that had wanted to hear the gospel for some time, and surely the Lord was overruling as we are expecting him to do. The mayor of that and four other surrounding villages provided us with a little one-room private house with its sunny yard and a wall around it. While it did not give privacy in the American sense of the word, it kept out the crowd of onlookers who were not interested. While we received callers from before breakfast until bedtime we were happy to have the kind that wanted to listen. Our yard gave us the opportunity to observe the Week of Prayer for Foreign Missions. No, we did not have a week, or even a day, but the last day, the one on which the Lottie Moon Christmas Offering for Foreign Missions would be taken, we shut out the folk for an hour or two at noon and Miss Hu and I, with our faithful servant and Mr. Chou, the evangelist from the town near by, knelt out in the yard in the sunshine while Miss Hu read the Prayer Guide—item by item, Chinese—and with you we prayed around the world.—*Bertha Smith, Tsining, North China.*

PROGRAM OUTLINE

THEME—"LIVING EPISTLES"

Hymn—"We Praise Thee, O God"

Scripture Lesson—"Others Seeing Glorify God"—Matt. 5: 13-16; Acts 1: 8; 2 Cor. 3: 2, 3; John 17: 14-19

Period of Silent Soul-Searching

Hymn (or Solo)—"More Like the Master"

Talk—Missionaries as "Living Epistles" (See page 12)

Prayer for Divine Guidance for Missionaries

Talk—Examples of Missionary Influence (See articles on pages 1, 6, 8, 10, 11, 18, 20, 26)

Hymn—"O Love That Wilt Not Let Me Go"

Talk—Consistent Native Christians (Examples of such will be found on pages 18, 19, 30)

Season of Prayer for Christian Nationals of Every Land

Talk—Mission Study a Mighty Means of Understanding Other Peoples (Help for this talk will be found on pages 17, 34-43 of 1935 W.M.U. Year Book and in the leaflet: "Bifocals Needed," Order leaflet for 2 cents from W.M.U. Literature Dept., 1111 Corner Bldg., Birmingham, Ala.)

Monologue—"A Mission Study Class of One" (Order leaflet for 2 cents from Birmingham address given above.)

Hymn—"Take Time to Be Holy"

Discussion of Article—June Joys (See the article on page 27)

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

Lord's Prayer (in unison)

"TO THE JEW—FIRST!"

IT was a golden day for Princeton, West Virginia, when Rev. Jacob Gartenhaus came to bring the gospel message to Gentile and Jew. The tact, finesse, wisdom, exercised by this speaker have never been equalled by one who came under our observation. Both of our papers quoted largely from his sermons.

Every Jewish family of our town was represented at the services and they heard him gladly. Christians present felt for the first time, because of the heart-searching messages, their great responsibility to their Jewish neighbors, to whom they had not been neighborly and with whom they had not discussed Jesus of Nazareth. Jewish friends invited our missionary guest to their homes and there, breaking bread with them, he spoke—both in Hebrew and in English—of Jesus of Nazareth.

A Jewish scholar and merchant was reading Doctor Gartenhaus' book, *The Jews and Jesus*, when we arrived to visit with him over the counter. During conversation he said: "Moses was a great teacher but we all know that he said, 'An eye for an eye, and a tooth for a tooth,' but Jesus was the greatest teacher of all time." How our hearts burned within us as we heard such testimony and heard Doctor Gartenhaus discussing with this scholar *The Talmud*, the six hundred and thirteen commandments of the orthodox Jew, the great persecutions of the Jew by Gentiles.

One of the Jewish friends said to us: "If the Jewish persecutions would cease for fifty years all Jews would

be assimilated or become Christians." Surely we must pray for the "peace of Jerusalem."

The Jew is a challenge to us. Is it possible that four million Southern Baptists can support only one "Apostle" to the Jews? Could there be a plan whereby we could give him an assistant in each state? Aren't we told to go to the Jew first, and they will give the gospel to the world? —Mrs. T. M. Johnson, West Virginia.

* * *

A lesson in trust.—An old Negress who knew a secret of a happy life was questioned by a friend who was unable to understand her trusting, joyous spirit. "Why, Auntie," she said, "you have only your day's wage to depend on. Suppose you should get sick or lose your employment, or —" "Stop," said the old woman; "I never s'poses. The Lord is my Shepherd; and I knows I shall not want. Better give up them 's'poses' of yours and trust the good Lord."—Selected.

A Parable on Prayer

A king who loved his subjects, and wished to inspire trust and confidence in them, established looms throughout his palace and had the women come and learn to weave. He told them they were free to ask his help as the work progressed.

As the days went by many found the weaving hard, the threads were often knotted, and the pattern of the web would not come right. But the other women noticed one young girl who always sang at her work.

"Your web is far the fairest of all," they said to her. "Do you never find the work hard? Why do you sing all day?"

"I ask the king to show me how," she answered. "You know he said we might come to him."

"So do we ask him, every night and morning," said another woman.

"But I come to him," cried the girl, "with every little tangle."—Missions.

BAPTIST BROTHERHOOD

J. T. HENDERSON

OUR LAYMEN

Giving Them a Chance

A STATE SECRETARY said recently in his denominational paper, "We have sorely neglected our men in the past. Nothing will help the local church situation and our missionary cause more than to get our laymen wide awake and well organized."

Dr. Wm. F. Weir, a noted Presbyterian preacher and writer, published a book recently entitled, *Giving the Men a Chance*.

A prominent pastor wrote in a recent issue of his state paper a very striking article along the same line. I quote briefly from this article: "Sometimes I wonder that our laymen do as well as they do, with the example we pastors set and the chance we give them to use their sturdy strength and sanctified sense." He calls our attention to the personnel of the Board of Committee members. The Executive Committee of the Southern Baptist Convention is composed of one woman, three laymen and twenty-four preachers. The Foreign Mission Board is composed of four women, nine laymen and twenty-four preachers. It has been twenty-five years since a layman was president of the Southern Baptist Convention.

A Quickening—

While it is claimed that the laymen have not had an equal chance with the other groups, we are led to believe by several considerations that there is a revival of interest among them:

First, a thoughtful correspondent of one of our leading papers said recently: "There is more interest among our laymen than ever before."

Second, the numerous applications that come to the Headquarters, calling for literature regarding the organization and conduct of Brotherhoods.

Third, the growing number of Church and Associational

Brotherhoods reported and the applications for booklets of monthly and weekly programs.

Fourth, the successful conferences of Baptist men that have been held in several states recently; the largest of which were the North Carolina Conference with an attendance of more than one thousand, and the Texas meeting with an attendance of above three thousand.

Fifth, there is an increasing and most gratifying manifestation of interest among deacons in all parts of our territory. They are attending study classes and purchasing books regarding the duties of their office.

Explanation of this Revival—

The Brotherhood movement has been in operation a little less than twenty-seven years, and for most of this time has had only one salaried representative. While the General Secretary has tried to be active and faithful during the years, he recognizes that he has had a large field and it would perhaps not be correct for him to claim that this revival is due entirely or even in large measure to his efforts.

It is evident to any careful observer that there is a revival of interest among the pastors in this matter of enlisting their manpower. Indeed, a growing number of pastors are making the study of their men second only to the study of their Bibles. There is no doubt a growing sentiment that the denomination should give more attention to the enlistment and organization of their men. The agencies required are perhaps well conducted Headquarters, prepared to furnish abundant and suitable literature; this would call for a capable man to devote most of his time to the office; a consecrated Southwide Secretary on the field, and a wide awake and zealous layman on salary in every state to co-operate with this Southwide representative.

(Continued on page 31)

OUR EXCHANGES

THE remarkable achievement of the Episcopal Church in balancing its budget of \$2,313,115 for home and foreign missions in 1935 should bring encouragement to all other Protestant denominations. This makes unnecessary the recall of scores of Episcopal missionaries and the abandonment of mission stations maintained for more than a century. When the announcement was made on February 14, the National Council instructed Presiding Bishop James DeWolf Perry to "broadcast to the whole church a message of thanksgiving and rejoicing." Only two months ago the Episcopal Convention in Atlantic City faced the most serious financial crisis in its missionary history. In response to the stirring appeal made there by Bishop Perry, thousands of contributors came to the rescue with large and small gifts. Surely what the Episcopalians have done for their missionary enterprises, Northern Baptists can do for their own as well.—*Missions*.

DURING the first year of repeal, the American public spent three billions of dollars for legal liquor. This was in addition to the hundreds of millions which still continue to be spent for the bootleg product. From these federal figures it is plain to see that the consumption of liquor has enormously increased. The wildest of biased estimates of the amount spent for illegal drink before the repeal of prohibition did not equal this total. Thus another of the arguments for repeal falls under the condemnation of truth. If further evidences were required, we have only to look at the sharp increase in the number of deaths from automobile accidents in every part of America where repeal has become a reality. Thus the picture is gradually becoming complete of a gullible country, caught in the throes of an economic depression and a post-war crime wave, believing the specious promises of profit-hungry advertisers and office-hungry politicians, repealing prohibition in order to save taxes and to save its youth, throwing open the door to the mother of crime in order to promote respect for law, and now waking up to the working of the immutable, non-repealable moral law. With liquor sold in every drug store, with advertising pointed cleverly toward the woman drinker, with all the bars down and a vicious and soul-destroying traffic firmly fastened in the meshes of habit, our last estate is worse than our first. We repeat our prediction of a year ago that within a decade we shall have some form of rigid national prohibitory control of this indefensible, demoralizing traffic.—*World Call*.

THE Greatest Living Christian—According to many, the greatest living Christian is Toyohiko Kagawa, who will be in Moariland in the next few weeks. Speaking personally, the editor confesses that there is no man alive he would rather meet than this little Jap. He is, we think, set in our sad age as a beacon. He stands among complacent Christians who have accepted the social and economic order as a prophet of the God of love. "He glories," says Axling, "in the belief that Christianity is not a religion of sensible men, but of men gone mad with love for God and man." His own conversion was a modern

miracle. He is perhaps the first of the finer minds of Japan to embrace the faith. He insisted (how glad we are) in looking at that faith, not through Western spectacles, but through his own deep and oriental eyes. He saw that the whole meaning of Jesus is love. He believed in the deity of Jesus, and therefore believed that the law controlling the whole universe is love. He saw through the ghastly idea that pitiless competition is the law. He parted from Darwin. He taught that the bleeding wounds of the world can be staunched by love. He sees the Cross of Calvary surrounded by the crosses of true disciples. He has practiced his belief. It will be noticed by those who hear him that he is suffering from an acute eye disease. He contracted it in the slums of Shinkawa when he shared beds with a beggar. He has faced the greedy manufacturers and forced better working conditions. He has preached the Cross from end to end of the Island Kingdom. He has kept his head in the midst of the jingo imperialists who breathe fire and slaughter. To the Chinese he is own brother. By novels with wide circulation, by tracts, and by dozens of books, this tireless soul who is still eastward of fifty has fought the good fight. Some one spoke of Wilberforce as mad. A sensible woman replied, and in a dainty drawing room: "If he is mad, may he bite us all." We say just that of Kagawa.—*New Zealand Baptist*.

IT is a splendid practice to keep a little note book called *Analyses or Compensations*. Every time you think you have suffered list the profits and the losses of the transaction. You will find that life distributes its prizes pretty even—our socialistic speakers to the contrary, notwithstanding. A purely physical interpretation of the universe misses this point entirely.

An interesting story is told of John Fiske. He was paying a visit to the great philosopher Herbert Spencer. From the lips of the great rolled the wisdom of the ages. But as Fiske became acquainted with him he pitied the man on account of his loneliness. To his wife he wrote:

I showed Spencer the little picture of our picnic-wagon with the children inside. When I realized how lonely he must be without any wife and babies of his own, and how solitary he is in all his greatness, I had to pity him. Then as I watched him studying that picture and gazing at our children's faces I said to myself, "That wagonload of youngsters is worth more than all the philosophy ever concocted, from Aristotle to Spencer, inclusive."

If among the readers of this editorial are some who feel that life has not been fair to them, I urge them to try this method. Count your profits as well as your losses. Put them on the scale. Things will balance pretty well with you as they do with all of us. And when the dark days come it may be worth humming:

Count your many blessings,
Name them one by one;
And it will surprise you
What the Lord hath done.

—*Church Management*.

THE only church erected and used exclusively by gypsies is the Baptist Church in Golinzi, Bulgaria. In this little village near the city of Lom on the Danube River, the gypsies are largely engaged as brick-makers. So the bricks used in building the church were made by the gypsies themselves. Two German Baptist laymen in the United States contributed \$3,000 to finance its construction. The pastor, Rev. George Stephanoff, and his family are full-blooded gypsies. There are gypsies in nearly all of the sixteen Baptist churches in Bulgaria.—*Missions*.

BAPTIST BROTHERHOOD

(Continued from page 29)

Virginia—

On Sunday, March 17, we began a service of four days with the Calvary Baptist Church of Bristol, of which Rev. Roy O. Arbuckle is the aggressive pastor. At the Sunday school hour we spoke to a company of eighty-four men and at 11 A.M. we discussed "The Baptist Situation and Outlook" to a fine audience.

On Sunday afternoon we attended an associational meeting of men, which was held at the Baptist Church of Glade Spring, Virginia. Eighteen churches were represented and the church was literally crowded. Prof. Roy C. Brown, the associational leader, was agreeably surprised.

At the close of the address, a motion was made to enter into the organization of an Associational Brotherhood and it carried by unanimous vote. The chair was authorized to appoint a committee to prepare a constitution and by-laws and nominate the officers for this organization; this body of men decided to hold the meeting to perfect the organization with the Baptist church of Marion on March 31. The meeting for organization is said to have been larger and more enthusiastic than the Glade Spring occasion; Mr. T. R. Bandy, member of the Southwide Brotherhood Committee, moderator of his association, and a prominent lawyer of Kingsport, Tennessee, made a fine address and the Brotherhood was launched under most favorable auspices.

Professor Brown and his associates have already been instrumental in leading a number of inactive churches to adopt a budget and install scriptural giving. Through this Associational Brotherhood they hope before a great while to have every church supporting the work in a systematic way.

For the next three evenings the Secretary conducted a class of men in the Calvary Church, of Bristol, in the study of Stewardship and Missions, and made an address to an open meeting of all the classes of the school, following the class period. Some men from other churches attended. The second evening there were 203 in this school and on the next, 230. Following an address on Tithing, a request was made for all who had been tithing to stand; fifty-one responded. Then

the fifty-one were requested to stand again and with them, all who were willing to begin tithing. The second count indicated eighty-seven.

North Carolina—

On Saturday, March 30, the Secretary left at 9:30 A.M. for Shelby, North Carolina. On Sunday morning, March 31, Rev. J. W. Suttle, the pastor, drove us to Double Springs Church, seven miles in the country. The program committee had requested the Secretary to speak in the forenoon on "The Office of Deacon" and in the afternoon on "The Deacon at Work." The entire program was devoted to the discussion of different phases of the deacon's duties and all the speakers were laymen.



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Dr. Zeno Wall, pastor of the First Baptist Church of Shelby, and moderator of the Association, estimated that there were 1,000 people in attendance. Perhaps two-thirds of this number were not able to be accommodated in the church. During the morning session a count was made of the deacons present; this poll showed 173, representing thirty-six of the forty-two churches in the Association. The poll in the afternoon indicated six addi-



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tional deacons, representing two other churches, making a total of thirty-eight of the forty-two. Doctor Wall thinks there must have been as many as 230 deacons, including those who could not get into the building.

At the close of the afternoon session, a motion to organize an Associational Brotherhood was passed by unanimous vote and a committee appointed to draft a constitution and to nominate officers.

At 7:30 that evening the Secretary spoke on "A Double Challenge to Men," in the First Baptist Church of Shelby. This town has a population of 12,000, with four Baptist churches and two others just outside the limits of the town. The First Church has 1,800 members, among whom are some very prominent people, and the church as a whole is quite loyal to their able pastor.

Men's Conference—

On April 2 and 3 a remarkable meeting of Baptist men was conducted in the First Baptist Church of Greensboro; there was not a dull moment during the three sessions. The topics all related to some important feature of a man's obligation to the Kingdom. It was a *men's* meeting and, therefore, both pastors and laymen had places on the program, with the laymen in the majority. There were perhaps twelve hundred men present at the evening session, and they came from all sections of the state. The spiritual tone of the Conference was fine, due to the spirited service of song throughout the conference, the fervent prayers of those leading the devotions, and the spirit of reverence that characterized the addresses.

Among the leading speakers were R. N. Simms, Esq., Raleigh; State Secretary Huggins; Mr. A. V. West, Mount Airy; Dr. Walt N. Johnson,

Mars Hill; Mr. J. L. Kraft, Chicago; Judge L. R. Varsar, Lumberton; Mr. E. B. Denny, Gastonia; Dr. L. S. Gaines of Lexington; Dr. W. L. Poteat, Wake Forest; Dr. Zeno Wall of Shelby; and J. T. Henderson. Dr. J. Clyde Turner, local pastor, was invited to speak, but declined on the ground that the hour was late and that he was in his own church.

The conference was quite fortunate in the men that served as president; they were R. N. Simms, Raleigh; Johnson J. Hayes, Greensboro; and T. A. Avera of Rocky Mount, and all three are eminent lawyers. The success of this great meeting was due largely to the efficient work of Secretary Huggins, who had the sympathetic co-operation of all the agencies of the State, including the *Biblical Recorder*.

Tennessee

On Sunday, April 7, the Secretary accepted the invitation of Chas. S. Stephens, Esq., teacher of the Men's Bible Class of the First Baptist Church of Morristown, Tennessee, to speak in connection with the Sunday school. Rev. W. C. Hale, a valued friend, brought the members of his class to hear the discussion. Including a company of elect women, there were perhaps one hundred fifty in attendance. After a brief discussion of the lesson, the Secretary followed with remarks on the organization and conduct of a Brotherhood. The pastor and laymen hope to organize a Brotherhood in the near future.

At 10:30 A.M. we spoke to a fine audience on "A Two-Fold Challenge to Men." It was very gratifying to hear favorable comments from different sources regarding the successful pastorate of Rev. O. D. Fleming.

In the afternoon, in company with a number of the Morristown men, we journeyed to Russellville to attend a Men's meeting of the Nolachucky Association. Nearly every church in the association was represented and the church building was full of interested men. Following the remarks of the Secretary on the purpose and plan of a Brotherhood, it was unanimously voted that the men meet on the fifth Sunday of June to organize an Associational Brotherhood. A strong committee was appointed to draft a constitution and by-laws and nominate officers to report at this meeting.

The pulpits of several other churches of the Nolachucky Association

were occupied on this Sunday, April 7, by zealous laymen.

Clinton—

A very interesting experience of the month was a class study on "The Office of Deacon" with a number of pastors and deacons of the Clinton Association, which was held for three successive evenings in the First Baptist Church of Clinton, Tennessee, beginning April 10. The total attendance numbered eighty-two, representing sixteen churches. Seldom have we seen a company of more responsive men. One church had an attendance of four, who came at least ten miles, another church furnished nine, who came even farther, and twelve attended from the local church.

At the close of the last session, these pastors and deacons decided by unanimous vote to assemble in the First Baptist Church of Coal Creek on the fifth Sunday of June to organize an Associational Brotherhood.

Sunday, April 14, was spent with the First Baptist Church, Clinton, of which Rev. Horace L. Smith is the successful pastor. At 10 A.M. the Secretary spoke to the men's class, of fifty men; Ben F. Alexander is the capable teacher and Judge J. H. Wallace is an interested member.

At 10:30 we spoke on the "Magnitude and Significance of the Kingdom"; this consideration should make a winning appeal to men to give the Kingdom a large place in their thought, time and service.

Pastor Smith and his men hope soon to have an aggressive Brotherhood.

Layman's Day

There is reason to believe that the reports will show that Layman's Day was more generally observed this year.

The most thorough observance reported so far is that of Knox County Association of Tennessee. Charles M. Walker, a member of the City Council of Knoxville, and of the Arlington Baptist Church, was the leader. He states that eighty-eight laymen spoke in the churches of this Association April 14, and every one of them stressed the importance of tithing. He estimates that these laymen secured an average of ten new tithers for each speaker, or eight hundred eighty in all. Among these speakers were university professors, a college president, physicians, lawyers, merchants, farmers, mechanics and other zealous men.

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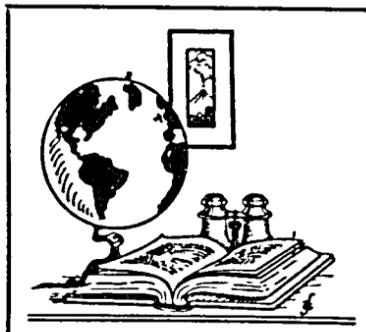
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