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JULY 1935

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HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTIST

JOHN L. HILL, *Editor*

Nashville, Tenn.

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Developments In Our African Mission Field

Missionary E. G. MacLean, Iwo, Nigeria, Africa

MANY and varied are the developments on our African mission field. Perhaps the first thing that impresses the visitor is the material change. There are beautiful houses and streets with modern conveniences in Lagos, the capital and principal seaport town; roads, hundreds of miles of them, running far into the interior and criss-crossing the country. Along these roads the products of the farm are carried in native-owned motors where there were practically no roads and certainly no motors when the writer first went to Nigeria. All transport was then by loads carried on the heads of natives. Some of these old carriers are now part owners in motor trucks. This change brought comparative wealth to some natives before the depression destroyed the market for tropical products.

Another striking development is the number of schools that are springing up throughout the country. Time was when most of the people cared nothing about education. Missionaries had to support the children who came to their schools and often had difficulty in persuading the parents to let them come. Now all this is changing. We have had boys walk over one hundred miles to our station and beg for a chance to learn, that they might go back and teach their own people. Many parents are now anxious to educate their children, and some will do so when it is a real hardship for them to pay the fees which the schools are obliged to charge.

A large number of churches have schools, meeting in the church buildings until such time when they can afford to build classrooms. The Government has schools in a few of the large centers and is encouraging the Mohammedans to have schools. There are still large areas without educational facilities, but education is coming and we must see that it is Christian education, or the last state may be worse than the first—atheism replacing heathenism. This may easily happen if, when the native is seeking knowledge, he does not come to know him, whom to know is life eternal.

The spread of education has naturally resulted in increased business capacity of the people. A small percentage of natives, mostly in the coast towns, are good business men. Churches are profiting by this change. In the past much confusion and trouble have come to them through not knowing how to keep their accounts straight or realizing the importance of doing so. Increase of travel

by Christians enables them to see what others are doing, and so they return home with a desire to improve their own houses and churches.

Another step forward is that as the old illiterate chiefs die their places are being filled by natives who have some education and experience in business. This new leadership is certain, in time, to influence the life of the people. Old customs are crumbling in many parts, sometimes before the people have got hold of better things to take their places. This is the time to show them a more excellent way.

Another development, or perhaps discovery, is the prevalence of leprosy. It is now very common in Nigeria and missionaries are endeavoring to obey the command of Christ to "cleanse the lepers." Our Mission, at Ogbomoso and Iwo stations, is fighting this dread disease with a large measure of success.

The spread of Christianity on a large scale by the natives themselves is one of the surprising developments in Nigeria. Wherever Christians go they are not ashamed to own their Lord. It is not uncommon for a candidate for baptism to say, "My friend taught me to read and brought me to Christ." Christian traders and government clerks whose business takes them to towns where there are no churches, will begin holding services themselves and are instrumental in having buildings erected in which to worship. Many of our Baptist churches have come into being this way. Self-support, fostered by your missionaries and hastened by the shrinkage of funds from America, now prevails in all but the very weakest churches and out-stations. These weak out-stations and self-supporting churches are, for the most part, not led by properly trained men and need more oversight than the very small staff of missionaries have been able to give them. If churches at home need leadership, how much more those in heathen lands with a background of ignorance and superstition, where the majority of the members can barely read the Bible in their own language.

There is hope for the future in the product of our College and now strengthened Theological Seminary, but, so rapid has been the spread of Christianity, that it will take years of aggressive work to catch up with the needs of supervision and properly trained pastors.

Race consciousness is awakening in the rising generation
(Continued on page 20)

"Gba Wa La Kuro Ninu Ese Wa!"

Missionary Eva M. Sanders, Lagos, Nigeria, Africa



"Three deep" shows some of the type who are crying daily to their gods of wood and stone, "Save us from being jambed by a bicycle!"

THIS is the cry of Africa. Many of these people are crying daily to their gods, "Save us from being jambed by a bicycle." "Save us from automobile accidents." "Save us from pestilence of influenza or other diseases." "Save us from the darkness of night." What night is darker than the sin in which they are? "For all have sinned and come short of the glory of God" (Romans 3: 23). Oh, that all of those who send up these various cries might realize their condition and cry with those who cry, "Gba wa la kuro ninu ese wa!" The interpretation of this is, "Save us from our sins." A literal translation would be, "Save us out of (being) in our sins." What a meaningful petition! Save us out of being in our sins!

We see plainly how they can be saved "out of being in their sins." "For whosoever shall call upon the name of the Lord shall be saved" (Romans 10: 13). Thank God for the many who have heard and realize that they are included in the "whosoever." They have believed, they have called on him, and they have been saved. Many yet are in the darkness, but "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard, and how shall

they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10: 14, 15).

"Except they be sent."—To the ears of Southern Baptists has come the cry of the Africans and they have been inspired by God to send to Nigeria people who are preaching that those in darkness may hear, and that those who hear may believe, and that those who believe may call on Jesus. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12).

All these people are seeking the "owner of heaven," or the "one who is in heaven," and they are trying by various means to reach him. They sacrifice white chickens to one idol, which, they think, can appeal to the owner of heaven for them. The Mohammedan yearly offers his ram, sending portions to all of his friends and endeavoring to partake of as many rams as possible that he may have more rams to absolve him of his sins of the past. Numberless instances of such could be given, but the problem today is not one of rank heathenism as of old, for many have seen the futility of their gods of wood and stone and the spiritless rams. Their hearts are open. Shall we give them the all powerful Word?

Where our work is located the Bible has already been translated into their language. They have a hymnbook also. Between the schools of the various missions and the schools provided by the government, a great host of people have been educated. There are great cities with many modern conveniences, accompanied by many vices as well. Civilization is there. Can it take the place of Christianity? What are you going to do about it? You may not share the great privileges of some in their ability to go or give, but you can multiply the privileges in that line that you do have—the great privilege of talking to God about it.

There is no opportunity to equal the personal touch, the personal interview. The message is given each day in the prayer groups in each mission house before the day's work is started; in the chapel hour at the school or hospital; in the classroom; in the church service, or in a village meeting; but great is the need of those to speak the personal word, to do the follow-up work. The King's business requires haste. What will you do about it?

One day one of our missionaries in a talk with a boy who had been in one of our Baptist schools for years, asked if he was a Christian. When he told her he was, and in answer to the question, "Why," he said, "Because my name is Samuel." He had chosen a Christian name for himself. What is the value of a name?

In a similar interview, a girl answered, "Because I will go to hell if I die tonight and am not baptized." Baptism to her was a charm to keep her from hell, just as a leathern packet containing medicine concocted by the medicine man is to the heathen.

In talking with one girl who had heard the message a number of times I learned that she knew that if she trusted Jesus, the child of God who died to save her "out of being in her sins," she would be saved indeed. She had the important knowledge, even though she did think Jesus was

a woman. She cannot read for herself, nor can her husband. How can she be helped? She is willing to learn and comes to study when the missionaries give opportunity, but that opportunity has not been offered for several months, because the missionaries in that station had to go home on furlough, and there was no one to relieve them, therefore the doors are locked. Regular school work for the children is kept up by the splendidly equipped native teachers, but these women cannot go to school with the children.

This is a challenge to Southern Baptists. Oh, that the little light which she and others have, may be made a brighter light as they change from the cry, "Save us from being jammed by a bicycle," and cry, "Save us out of (being) in our sins!" Witnesses for Christ are needed.

Jesus said John the Baptist was the greatest human being, and all he was, was a witness. His witness was, "Behold the Lamb of God." John himself said he was a voice,—something lasting only an instant.

There are many faithful native Christians here giving their witness. One especially comes to mind. (See picture, page 17.) He is a teacher in our Lagos Baptist Academy, who goes over on the mainland each week to visit among people of many tribes gathered there for marine work. In many cases not more than a half dozen can understand the same language. He uses Yoruba, English, pigeon English, and signs, trying to witness to them. On Sundays he preaches in the same way to the group gathered in our small meeting house. His sermons are evangelistic, and his witness is strong. In talking to a group on the story (2 Kings 7) of the lepers who discovered that the Syrians had fled, leaving their wealthy tents while Samaria suffered of famine, he showed the people who needed the good tidings, and the lepers who had the good tidings. He took his text from the words of the lepers, "We do not well; this is a day of good tidings, and we hold our peace." Then in his effort to make it plain he used as his refrain throughout, "Let us not keep our mouths shut."

Southern Baptists, let us not keep our mouths shut; we have the good tidings. Let us give them to those who need the message that they, too, may cry, "Save us out of being in our sins!"

The Picture—Page 17

A group of the (alumni) Old Boys' Association of Lagos Baptist Academy, Nigeria, Africa, taken at a tea given in honor of Miss Lucile Reagan before she left for furlough in June, 1934. All the white people are missionaries. In front row center, between Miss Reagan (left) and Miss Eva M. Sanders, is E. A. Ojo, president of the organization. He has worked for Elder-Dempster, a British shipping company, for many years and was retired last year. Dr. George Green is the white man, and next to him is Babatunde Tubi, the secretary. He is employed by the government in the office of the Commissioner of the Colony of Lagos. Mrs. Green is next to last on right. To her left is E. E. Esua, the Headmaster of the Academy, who acted as principal during Miss Reagan's furlough. Standing behind him is Emanuel Akingbala, the young witnessing Christian mentioned above, in Miss Sanders' article. The others are all strong Christian men employed in teaching in the school, or in clerical positions with the government.



Nurse Layemi, of the Baptist Hospital at Ogbomoso, Africa, and baby Bababumi, her foster child, a motherless baby,—and now a leper

Bababumi Is Exiled

Missionary Leonard Long, M.D., Ogbomoso, Africa

BABABUMI is one of our little orphans. She came to the hospital when her mother died soon after she was born three years ago. Her father was a chief in the village of Oyo, but he too has died since that time. Her relatives do not want her.

But Bababumi's troubles have just begun. One day while making rounds the nurse called our attention to a light area on Bababumi's leg. Was it leprosy? We thought not, but still it had many characteristics of that disease, so we investigated. The results surprised us. We did not expect them and regretted very much to see them. From Bababumi's nose we had Ogunniyi take some material and stain it and he found many, many of the germs which cause leprosy. That proved it. Bababumi is a leper.

Of course she could not be left with the other children—but what would we do with her? Should we put her in the leper colony, Ago Ireti, with no other children her age? It seemed a cruel thing to do but there was no alternative. Layemi, one of our native graduate nurses, had helped to care for Bababumi for a long while, had seen her grow up from a newborn motherless babe, starv-

(Continued on page 6)

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The Mission Journal of Southern Baptists

EDITOR

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Editor's Assistant, ELSIE RICHARDSON

ASSOCIATE EDITORS

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No. 7

EDITORIALS

OUR readers know that this magazine is devoted to the promotion of the cause of missions, as fostered by Southern Baptists. In carrying out this purpose, we are interested in the work of our fellow Christians, around the world, and frequently draw upon their experiences for our own information and encouragement. We have not thought it to be within our editorial province to consider the great political, social, economic, industrial questions that clamor for solution in practically every nation. Absorbingly interesting as these subjects are, they concern only indirectly the missionary movement.

However, there are influences abroad in the land that apparently would destroy evangelical missions; with these we are vitally concerned. Since the privately financed movement that brought forth *Rethinking Missions* completed its task and gave publicity to its findings, there have been surface rumblings as to the practical wisdom of foreign missions in this modern, enlightened age. Incidentally, some of these days a courageous soul, speaking in the light of real truth, will tell us how enlightened we are. In the meantime, the headlines of the daily press will give us some hints on the subject. These rumblings have emanated from the so-called liberal element among modern Christians. Judged by published statements, a liberal is one who admits his intellectual superiority and practices his loudly proclaimed spirit of charity by looking with condescending pity upon all who venture to hold opinions that conflict with those promulgated by the exclusive intellectuals. Deploring the provincial narrowness of the consecrated evangelical, the opinionated liberal exhibits an autocratic intolerance that is utterly foreign to the Spirit of Christ. This element has access to wealth and influence, and is able to command the resources of

publicity. It would be a mistake to treat lightly the power of such a group.

Within recent months several missionary congresses or conferences have been held in some of our northern cities and their findings have been both discouraging and provoking to the liberals. For the most part, these conferences have reaffirmed their faith in the unchanging gospel for a changing world. Such utter contempt for the efforts of man to lift himself above the need of the crucified Saviour is most disturbing to those who worship at the shrine of intellectualism. Consequently, from liberal headquarters have come strange pronouncements, the significance of some of which it is our purpose to note briefly.

THE MISSIONARY MOTIVE

THE central appeal with which they sought to rekindle missionary enthusiasm was reminiscent of an earlier generation which placed a dogmatic interpretation of the person of Christ and a theory of personal salvation at the center of the world's needs." Thus writes a liberal leader, and in so writing, he challenges man's need of salvation and threatens the very existence of Christian missions. Elsewhere this same spokesman asks the following question: "Wherein, aside from the authoritarianism of scripture, and the appeal of personal salvation in Christian terms, does the real justification of missions lie?" There we have it; our liberal friends will have nothing to do with missions unless we are able to present some motive for missions besides the biblical doctrine that men without Christ are lost and the biblical command to Christians to give the gospel to all men everywhere.

In this position liberals unwittingly render service to evangelical Christians because they state clearly, though with disapproval, the motives of missionary Christians. Southern Baptists, for instance, have no warrant for missionary activity, except the authority of God's Word; they have no commission except that issued by Jesus himself; they have no message except that of the Book; and they have neither wisdom nor power except as provided by the Holy Spirit who is really the director of the missionary enterprise. Southern Baptists, therefore, respectfully submit that they did not invent the missionary motive and that the power to modify it is not within their hands.

A Baptist brother salvages from a disappointing conference the consolation that "we were not reminded of how many thousands of the unsaved were dying into perdition with every tick of the clock," and demands a "consideration of the 'why' of foreign missions in a world of today, not twenty-five years ago." To be reminded of the terrible plight of lost men is almost nauseating to delicately sensitive souls. Apparently, the gospel must suffer change or adaptation at least every quarter of a century to meet the demands of a sophisticated age. The steadying force in a period of perplexity and confusion is the fact that God does not change, his Word is eternal, his truth is not affected

by the feeble flickerings of man's intelligence; an intelligent age would rejoice in such anchors.

MAN-INSPIRED GOSPEL

INTELLECTUAL vanity is perhaps man's commonest and least excusable infirmity. Such vanity, almost always present, diminishes as man's intellectual attainments grow. That is to say, the more a man knows, the more conscious he is of his limitations in the vast field of knowledge, and therefore the less disposed he is to strut his puny achievements. Man advances in the scale of mental development to a point where, he says, his reason will not permit him to believe in the divine inspiration of the Scriptures, and then quite logically (!) substitutes his own intelligence for that of Deity. The nature and quality of sin change with the fickleness of public opinion; the character of God adapts itself to the varying image that man erects in his own imagination; the plan of salvation yields to the more reasonable program of regeneration through education and culture. In short, we have a man-inspired gospel. Honestly, what intelligent man would accept a gospel of man's making? What man or group of men can be trusted to inspire a gospel? Such questions reveal at once the absurdity, to say nothing of the inadequacy, of such a gospel.

It is almost time to turn the light on the so-called "intellectual difficulties" that men have with the Bible and its plain teachings. In most instances, the difficulty is not one of the intellect but of the will; man's trouble is not his inability to understand but his unwillingness to obey. This has always been man's difficulty; sometimes men have been honest enough to confess it. Occasionally strong men will admit that the biblical philosophy and plan of life are clear enough, they will even agree that the life lived in conformity with biblical teachings is the happy life; but they say frankly that they have other plans for their lives, and therefore will have nothing to do with Jesus. In our day, however, it is fashionable to conceal the real reasons for the rejection of God's Word and the gospel of his Son under the very respectable cover of "intellectual difficulties." Surely God must laugh at such folly.

REVIVING MISSIONS

OUR liberal friends speak of the desperate efforts of these missionary gatherings to rekindle missionary enthusiasm. They are, of course, friends of the mission cause, but they neglect to tell us of their prayers for missions, their gifts to missions, their sacrifices in behalf of missions, their actual services in the mission fields. Their readers are left to supply these very important omissions; for omissions they must be, since these learned gentlemen would not criticize that in which they have no interest.

We would not charge that these critics are without information; certainly not. They have spent hundreds of thousands of dollars on a scientific inquiry into the methods and machinery of missions; we have no record

of any serious spiritual effort to discover the will of God with reference to missions. In fact, very scant attention has been paid to the fruits of missions. They must recall that on one occasion John the Baptist had an honest case of the blues,—excusable blues, most of us would say. In his despondent concern, he sent two of his disciples to ask Jesus for light. The Master did not order an investigation; he did not even quote a prophecy or make a defense. He told John's disciples to look around and then to go back and tell John what they saw and heard. In other words, the Master's deeds were proof of his deity, and John so accepted them. So it is in the case of missions. The evidences of the power of God in any one of a dozen mission fields overwhelmingly proclaim the favor of God upon those who are doing the utmost to tell the glad story of his salvation to lost men and women everywhere. The regenerated and transformed lives of heathen people simply defy explanation on human grounds.

In at least one denomination there is great rejoicing over the revival of the missionary spirit. Southern Baptists are inexpressibly happy because of the blessings of God upon our missionary efforts. The year just closed has been one of marked progress and advancement. We are not satisfied by any means, but we are glad to offer the fruits of Southern Baptist missions as evidence of the revival that is going on throughout our mission fields.

UNEQUIVOCAL FRANKNESS

WITHOUT equivocation" is a popular phrase with the liberals; we too like it and would use it in this connection. If Jesus did not die for men's sins, we have no gospel to give the world; if God's Book is not his revelation, we have no dependable word for a needy world; if Jesus has not authority to command the lives of his followers, we have no commission to proclaim his gospel. If these things are not true, why not say so, "without equivocation," and abandon the whole missionary enterprise?

On the other hand, if the statements made above are true, who are we to beg the question and to plead the necessity for modification to meet the whims of men? As Southern Baptists see it, we have no business except to obey the commands of Jesus, and we would carry out his commands without man's equivocation. We would trust our Master for results as we obey his word, and we would insist that the fruits of the gospel are its positive defense.

Frankly, the atmosphere would be cleared considerably if those who deny the saving mission of Christ and repudiate the authority of his missionary command would drop the word Christian and continue to promote their political, economic, and social gospel wherever men are found. Such a course would remove confusion, harmonize Christian performance with Christian profession, and challenge Christians to give themselves unreservedly, through prayer, service, and money, to the spread of the pure gospel of Christ.

BABABUMI IS EXILED

(Continued from page 3)

ing on admission, to three-year-old young lady who could assert herself loudly and continuously, but who was usually quiet and reserved. She had seen her fight several severe illnesses and had watched her weight chart as she fought them off and gained. She had seen her win the battle to live—an achievement that few motherless babies in Africa ever attain. She had learned to love her as her own child. So Layemi was the one who was most grieved at Bababumi's misfortune.

When the day came for Bababumi to go to Ago Ireti, she had been outfitted well. She had a new sleeping mat, and mosquito net; a nice new box with hinged lid and lock; a dish and spoon and cup. She stood beside the door in her new dress with a new yellow gele wrapped about her head. She was very proud of her new belongings and seemed very happy. We were all very, very glad she was too young to realize the significance of the day. Layemi went along and suppressed grief was written on her face. A few miles to the leper colony seemed longer today. Bababumi sat with her eyes on the passing scenery. This was her first automobile ride.

One of the older women patients at the colony had promised to take care of Bababumi. Layemi was instructed to give this mother directions for preparing Bababumi's food, and taking care of her. When it was time for her to do this, her eyes filled with tears. It was painful to her to think of this woman touching Bababumi, preparing her food, becoming her mother. While we gave the patients their treatments, Bababumi was installed in her new home. While her new mother had her inside the cottage, we drove off. She now became a leper with all its cruel meaning. She could no longer touch any one but a leper.

On our next visit to the colony we found Bababumi had taken to her new home well. She had looked for the car, when she came out of the house on that first day, and was disconcerted to find it gone. Of course she disliked the needle twice a week, but some time she will know that that needle holds her only hope of ever becoming a normal human being—and her chances are splendid.

NATIVE AFRICAN KINGS

Mrs. H. P. McCormick, Missionary, Ogbomoso, Nigeria, Africa

EACH section has its own king. All local kings must acknowledge the sovereignty of one *big king*, who is protected and strengthened by the British Government. This one king is the Political Head of the Yoruba people. Likewise there is a Spiritual Head—the king of Ile Ife holds this position. Ile Ife is supposed to be the place of creation of the Yoruba people, and all of their religions center there. Of the 401 idols, the king of Ile Ife is the one above the other 400. He is not subservient to any of the others, and does not worship any idol, but he himself is to be worshiped. Formerly this king was a heathen, but a few years ago the old king died and the next in line was a Christian. This is the man shown seated in the picture. (See page 16.) He still attends the Christian church, which does not in any way antagonize the natives themselves. But it remains to be seen how this will really

affect the idol worship of the people—just how this Christian will react under these conditions. Will he be strong enough to stand for Christ and influence his subjects for good; or will he acquiesce and be overcome by the temptations of power and money and renounce Christ? Let us pray that he may be able to overcome temptation and live a victorious Christian life!

A TRIP TO EGBADO

G. Oni Ogunsola, Headmaster, Baptist High School for Boys, Abeokuta, Africa

NOTE: I am sending you an account of a visit to some of the village churches in this district. It was made by our Headmaster. He is a fine fellow, has an unusual degree of culture and ability to mix with all classes. I asked him to write (in English) about some of his experiences on this trip.—*Missionary Sara L. Patterson.*

A FEW weeks before the holiday, it sprang from the great brain of Miss Neale Young that (the people) our brothers and sisters in the district would enjoy the pleasure of Christmas more if they could have Christian men and women from the city to go to them, live with them and so tell them more of the love of God at the time of Christmas. "*God so loved the world*,"—that means you and me and everybody irrespective of race, color and language!

I left Abeokuta at 6:30 A.M., reached Denro, eight miles away, in about an hour. Stopping at Denro, I called at Mr. Michael's, but hearing he had left for his farm, I asked the inmates to salute him for me.

Between Denro and Olorunda, the morning being misty, owing to the presence of Harmattan, I had a misapprehension. A few yards before me, in the thick mist, I saw something which, greatly magnified by the distance, looked like a wolf. For fear it might recognize a human voice, I refrained from shouting, but sounded my alarm bell. Seeing that the animal, instead of running away, lay down in the middle of the road, I screwed up courage, pressed forward, and found that what I had dreaded so much was no more than an ordinary black dog. It came into mind that many of our troubles in this world are imaginary rather than real. As we face them with courage and fortitude, they melt away as mist before the morning sun.

Aiyetoro, a small town some twenty miles from Abeokuta, was my next destination. The pastor, Mr. Babalola, was very much surprised to see me, and at the same time complained that it would be difficult to give me a decent lodging. But I calmed his fears by telling him that I had not come as a visitor, but as a friend. Together we visited Messrs. Ogunbisi, Adalakun and others. Finding it hard to have any meeting that day, one was planned for four o'clock on the following afternoon.

The nearest church was seven miles from Aiyetoro. So very early in the mornnig, I left for that church, Agboro, accompanied by the teacher, who returned after leading me outside the town. Near every point where the road forks, providentially I met some one to direct me, so that no time was wasted.

Suddenly, I came upon Agboro church. The inside of the building was decorated with some pictures from the Sunday school picture rolls and some other freehand drawings of scenes in the Bible. The latter drawings were grotesque and fantastic enough, but they were the best to be had in that area. The floor and the seats were very clean.

The door and windows of the church were left open. This reminds me of Revelation 21: 25. For fear of thieves, most church houses in our big towns are kept locked except on Sundays or on prayer meeting days.

Agboro church is perhaps the most centrally located of our district churches. It is not built in any one village; hence, it may be looked upon as the common property of all. I visited four nearest villages and told the people the same old story of God's love to the lost world. In all these villages are hosts of children who have not the privilege of school education.

Because of the meeting that had been fixed for four o'clock, I had to leave Agboro. Though I was about forty-five minutes late, only one elder had come. After waiting for about an hour longer, the meeting began. Mr. Babalola led until I was called upon to address the people.

Mr. Babalola accompanied me to Alagbado, some eight miles away on the main road leading to Meko. This was very kind of him indeed. From here till I reached Idi-Emi, because it was not on the market way, there were no fellow travelers to Meko. At Idi-Emi, one of the members of Agboro recognized me, and did me no little kindness.

Just as I was thinking of the difficulty of getting word to Afon people, I met their leader in the company of a pack of hunters. He as myself was very happy at this meeting. I told him that he might expect me on Monday, New Year's Eve.

I reached Meko in the evening, put up at Mr. Cole's, once the leader of the church, but who has lost interest so much that his attendance is limited to special occasions at Christmas, Easter and New Year. He was out of town, but his wife accorded me a warm reception, and immediately began to minister to my physical needs. The members, on hearing of my arrival, thought that their teacher had come at last. With this misconception, they began to stream into the house. When I told them that I was sent to help prepare the way for the teacher, they were surprised, but they did not suffer their enthusiasm to waver.

For the Sunday school, about one hundred were present. It might appear an exaggeration that only one, Mr. Alabi, the cotton clerk, had a reliable time piece. The business

of this indispensable article has not been fully realized by our people in the districts. No wonder there are leaders who cannot tell the time by looking at the clock.

The duty of selecting appropriate hymns was left in the hands of two Ogbomoso young men who compose their choir and are the music masters. They know only one of each of the following popular tunes: C.M., S.M., L.M., 7s., and whenever two or three songs of similar tunes are selected, the same tune is used for all of them. For both services, they took charge of all the singing.

There is a splendid opportunity for the Woman's Missionary Union. The one who once led the women had gone to Ogbomoso. Meetings of the women had to be suspended on this account, because very few of those remaining could read or write. A teacher and pastor is sorely needed. The people themselves feel this need very badly. There are places near by where new work could be started, if there were a worker at Meko.

Just for sight seeing, I asked one of the members to take me to Yewa, the river marking the boundary of the British and French territories. On the way, I was startled by many wonderful tales of the policemen of both countries as to how they deal with smugglers. It is a pity that often people in the Master's service suffer unjustly at their hands, as was once the case with the leader of our people in a town in the French territory.

My partner and I had to hurry home to prepare for the service for the New Year's Eve. The question of a clock brought the most anxiety. How would we know without a clock when midnight came? Finally, my host thought of a way out of the trouble. He had an old clock which if shaken, oiled and sunned properly would work for about six hours. He finished all this preliminary work during the day, and at 9:00 P.M. went to the cotton clerk to get the correct time.

The services commenced at 10 P.M. After the opening song and prayer, story-telling, riddles, native songs, and memory verses from the Bible made up the first part of the program. Then a short address from the writer! At about five minutes to twelve a request was made for individual silent prayer. During the prayer, one member would break the silence by ejaculating: "Jehovah Shalom!" "Jehovah Jireh!" and so on, until one elder pronounced the benediction.

What followed the service could be more easily imagined than described. The congregation divided into several companies, all of which continued to drum and dance vigorously till daylight.

After the usual New Year's worship, followed by a report, I got ready for my journey to Afon.

There is one thing which impressed me very much at Meko. Very few houses, if any, have doors or gates. Doors and windows could be open in the night because there was no fear that thieves would molest.

At Afon the leader, Josiah, took me round to see some members, especially one who suffered bereavement a few days before. He also arranged for a service in the church and gave me an opportunity to address the Christians. After the service, we went round the village, which contained about ten compounds. We sang native songs and invited others to believe in Christ.

Starting about nine in the morning, I reached Abcokuta by one o'clock. Thus ended my trip to Egbado.

PRAYER AND POWER

No answer comes to those who pray,
Then idly stand,
And wait for stones to roll away
At God's command.
He will not break the binding cords
Upon us laid,
If we depend on pleading words,
And will not aid.
When hands are idle, words are vain
To move the stone;
An aiding angel would disdain
To work alone;
But he who prayeth and is strong
In faith and deed,
And toileth earnestly, ere long
He will succeed.

—Selected.

A Spiritual Crusade for Christ

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

A PHONOGRAPH can recite a creed or repeat a prayer; only a Christ-filled soul can realize the covenant and pray. A parrot can repeat a profession; only piety can give point and power to the claims of discipleship. Confession costs little; cooperation demands much. A declaration of discipleship is as easy as breathing; a demonstration of devotion costs both faith and courage. We should live the Christ-life or cease to profess love for Christ.

DEVOTION to Christ is basal in missions. To maintain a great mission program we must have Christ-centered disciples. A self-centered church will never go forth in any great degree of strength to the unselfish task of winning the world to Christ. The first and primary condition of the mission movement is a complete and unconditional surrender to Christ on the part of his people, and the endowment and leadership of the Holy Spirit. There can be no great soul-absorbing passion for a lost world without a soul-consuming faith in Jesus Christ as the Saviour of the world.

SOUTHERN BAPTISTS have all the physical means for the preaching of the gospel to the entire world in this generation, but these physical assets must be made usable for Christ in kingdom service. For instance, if the four million Baptists, composing the Southern Baptist Convention, gave as Seventh Day Adventists give, their gifts would amount to about \$298,000,000 a year instead of about \$24,000,000 as now. This would be sufficient to pay all of our debts, carry on the local work of all of our churches, put a thousand missionaries in the home field, and send missionaries by the ship load to every continent on the globe. But a more startling comparison than this can be found: 750,000 working girls receiving \$15.00 per week, if they tithed their income, would give \$58,500,000 per year. This is practically \$25,000,000 more than all Southern Baptists are giving for kingdom work now.

The statement of these figures, however, or any other appeal, will have very little if any effect, and will continue to have very little effect until the fallow ground of the hearts of Southern Baptists has been plowed up and sowed down with the Word of God by Spirit-filled pastors who go forth weeping over a world's lost condition bearing precious seed.

WE need spiritual enthusiasm. I am not thinking of religious bluster, nor of emotional excitement, but I am thinking of the state of mind produced when Christ becomes a living reality to the soul. I am thinking of faith and reason fired by emotion and love.

Paul is an illustration. Before his conversion he had a zeal for righteousness, but without knowledge. After he was made over by the startling experience on the Damascus road, he became as tempestuous as a whirlwind for the establishment of the Kingdom of God. The Spirit of God swept through him. The enthusiasm of the Cross compelled him to the most daring deeds, the most heroic human service that any mortal has ever achieved.

This same spirit was true of the reformers. It was also true of the great leaders, Whitefield and Wesley in the revival of the Eighteenth Century. It was true of Evans Roberts in the great Welsh Revival. In a word, Christianity in every age when it has receded and the followers of Christ have become indifferent, has been resurrected from the tomb of indifference by men and women who rejoiced in the miracle of regeneration and were empowered by the witness of the Spirit within.

IN 1094 when the religious world lay rotting in corruption and indifference, Urban journeyed to Claremont, his soul on fire with a new challenge to Christendom. The keynote of the speech he made at that conference was a challenge to come forth to a defense of Christ. "I call you to a holy war for Christ," said he. "The infidel has overrun the Holy City. The sacred tomb of our Lord has been desecrated by unholy hands. The churches have been turned into stables. The body of Christ bleeds from a thousand wounds. Oh ye, who have carried on feuds, come to the war against the infidel! Oh ye, who have been thieves become soldiers! God wills it. Go with One who lacks not the power greater than wealth to aid you. Lo, I see before you, leading you to his war, the standard bearer who is invisible—Christ."

WHAT was it that caught the medieval mind and welded the discordant elements and forces of feudal Europe in a mass movement of continent-wide proportions? It was the grip of what they conceived to be a common God-given task of world significance and world importance.

SOUTHERN BAPTISTS have all things to create spiritual enthusiasm of the highest type. Christ is ours. The power of the redeemed life and the promises of daily guidance by the Holy Spirit, together with all the riches of the Christian faith and the full hope of a glorious immortality are ours. What a gospel we have to preach! What a Master is he whom we serve! What a glorious work is this which he has given us to do! Let all the ransomed host of God shout, "Hallelujah," and press on!

THE GOSPEL PERMEATING BRAZIL

Missionary J. E. Lingerfelt, Campos, Brazil

NINE years ago this community was without a single witness of the saving power of the Christ, and it is only too sad how many communities are still that way here. Then there came to make his home here a young man and his wife who were members of the little church in Bom Jesus. They were timid folk and so went their way for some time just living their Christian lives very quietly. Thus they laid a foundation for the preaching of the gospel. Before long another Christian came to live here. The three got together and prayed over the matter of religion in the community. Neither was a preacher, what was to be done?

They called a group of the neighbors together under a tree, as neither had a room big enough to hold the group they invited. Then one of the men read a portion from the Bible and preached. That was his first sermon, and the first sermon in that community. Thus was started a work that has greatly prospered in the last seven years. The simple country folk hear the gospel gladly, and here a fine center of Christianity has developed.

Mrs. Lingerfelt and I were invited last year to help in the organization of a church. We found a great crowd gathering at the farmhouse where for several years now services have been held. After dinner we went into the basement of the house, which was especially arranged for the services. By the flickering light of oil lamps this great crowd gathered, eager to hear the word of God.

The pastors of the surrounding country as well as the veteran missionary, Dr. A. B. Christie, were there. After

* * *

The Life That Counts

THE life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day and night—
This is the life that counts.

The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
This is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on Paradise—
This is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slaves of sin to free—
This is the life that counts.

The life that counts is linked with God;
And turns not from the cross, the rod;
But walks with joy where Jesus trod—
This is the life that counts.

—A. W. S.

—From *More Heart Throbs*, second volume of the *Heart Throbs* series, Joe Mitchell Chapple, Inc., Boston. Used by permission.

a thorough examination of the ideas of the prospective members, all of whom were members of other churches, it was decided to organize. The organization was completed and officers of the new church elected. Then existed a Baptist church with ninety charter members where only seven years ago there was not one! Their new church building was constructed in a little village near this farm home. May the Lord bless them in their work, and may this truly be a light set upon a hill to give light all round in that district and even to the ends of the earth.

So the work goes on. This was the fifth church to be organized in the State of Rio in nine months. Where will the trained pastors come from for such fields? This is the place of our school, and I am glad to say that we have ten young men in training to take over this great task. Pray for them and for us that we may always be ready to take up such fields and develop them to the glory of God.



MRS. GRAVES INTERPRETS FOR DOCTOR MADDY

Mrs. R. H. Graves and Dr. Charles E. Maddy, as she interpreted his message to the girls of the School for the Blind in Canton, China. This school is the special charge of this little veteran who is almost blind herself now in the evening-time of her life. She has given forty-eight years of efficient and loyal service in China. Mrs. Graves will be eighty-one years old on July 23, 1935. She says she never wants to return to the States again because she wants to make sure that she shall die and be buried in China, where her life's love and affections are.

News Notes from Home Fields

A NEW MISSIONARY IN HAVANA

SOME ten years ago, or more, a young countryman, newly moved with his father and mother to Havana, was attracted one Sunday evening to a crowd listening to a man speak in one of the parks of that city. Through curiosity he joined the crowd and heard for the first time the words of the Bible and the appeal of evangelical faith voiced by that magnificent veteran of Cuban preachers, Federico Rodriguez, one of the greatest open-air preachers Baptists have in any land.

The young man learned that a group of people in his neighborhood held regular meetings at which this faith was taught. He attended and then was drawn to the regular church services of Calvario, the great down-town Baptist church of Havana, where Dr. M. N. McCall is pastor. Not only did he go, but Pedro Garcia took his younger brother, Nemesio, with him. Then later the two boys took their father and mother and brothers and sisters. The family came to be outstanding in devotion, consecration and service. For years Pedro Garcia has been the leading young layman of Calvario, and at different times has been the lay preacher and leader in some of the largest and most significant mission stations maintained by that great church.

Both the brothers wanted to be preachers. They were from the country and had had little education. To preach the gospel they would have to go to school. The family was poor, and there were many children; both could not go to school. But they agreed that one could, if the other worked to help him through. But which would it be! They tried to get Doctor McCall to decide for them and when he would not, they cast lots—finding their authority for this in their newly found authority for all life, the Bible. The lot fell on Nemesio, the younger. So through all these years Pedro, the older, has faithfully worked and postponed his own personal plans for his life that his brother might be prepared for the ministry of the gospel of Jesus Christ.

Never has there been a more beautiful example of fraternal devotion than that of these two Garcia boys. Pedro has preached, has been a devoted servant of the Lord Jesus Christ, but Nemesio was to be the "preacher." Slowly, working most of the time himself and going to school at night, studying with our Bible pastors, year after year Nemesio has won his education. Our little Seminary closed the very year he should have entered it, in 1928. He went on to the Institute, the Junior College of the Cuban educational system. Then into the University for intermittent periods of study between revolutions. All the while he has been close to Doctor McCall, and studying everything he could get his hands on that would give sound theological foundation. He has grown into a young man of rare spiritual power and real ability. He married a young woman of like spirit as his. He has proved true and faithful to every opportunity. He has developed real gifts as a preacher of the Word.

The other day a missionary died, one whose place in the work can never be taken, quite, by another,—René Alfonso, the beloved. But his work must go on and when

Doctor McCall and his associates looked about them for a man to take up the work fallen from the gentle hands of their fallen comrade, they chose Nemesio Garcia, the young man. It must have been a happy day for that older brother when the younger one was called into this significant place as general evangelist for Havana and helper to the superintendent, Doctor McCall. Surely all the sacrifice, the poverty, the self-denial that it has cost must seem worth-while now to that older brother who has made the



Rev. and Mrs. Nemesio Garcia, general evangelistic work, Havana, Cuba

preparation of this younger brother possible. The whole family has helped, of course. The missionaries have helped. Friends in the States who came to know this fine young man have helped. One young business woman in Texas for years sent the money for the necessary tuition and books for the Institute courses. All these helped get the man ready for God's time when a man was needed to take the place of one called Home. Strange are the ways the Lord has of providing for his work. Today there is a new missionary in Havana, a young man already greatly beloved, Rev. Nemesio Garcia and his wife, Amada Rosa, taking up the work dropped from the tired hands of René Alfonso. Won't you pray for this young man?—U. R. L.

AMONG INDIANS IN NEW MEXICO

Missionary Pauline Cammack, Albuquerque

Joy at Isleta

YOU are familiar with the history of our work out at Isleta, New Mexico, I am sure. Only one convert, Mr. Seferino Jojola, throughout the six years of missionary effort there until about a month ago. On March 10, 1935, the Sunday following the Home Mission Week of Prayer, after hearing a visiting missionary tell a few brief incidents about persecutions of some of the Indian Christians in Arizona, seven of our group made a public profession of their faith in Christ for the first time. Among these were three women, one young man, and three fine girls. Since then there have been four others. How wonderfully is the Lord blessing his work there.

Yesterday (April 7) was another history-making day in our Indian work. After our regular Sunday afternoon service at Isleta, we brought our group from there in five automobiles down to the First Baptist Church in Albuquerque. A bus load of our students came from the Indian school. The occasion was the baptizing of four students from the Indian school and five of the new converts from Isleta. After these were baptized, Mr. Stumph asked Mr. Jojola if he had anything to say. Rising and holding up one finger, he spoke these words from a heart full of joy,

"I have been just like this one lone finger, but now I have this large crowd to go with me. I am thankful to our Lord Jesus today." Because of Mr. Jojola's true witnessing these have come. (See picture below.)

"I Never Expect to Quit the Christian Walk"

AT the close of a recent service out at Alamo, Jose Maria Apache, the "head man" of these Navahos, gave this fine testimony:

"I have missed two or three services, but I don't want the missionaries to think I have gone back on the Christian way. Because of trouble with my feet, I was ordered by the doctor not to get out in the cold. I never expect to quit the Christian walk, for it is the best way. I am so glad the missionaries come and read the Bible to my people and teach them the best way to live. Early every morning when I open my eyes, I pray to God for my people that they may do right. I am sorry I am not an educated man so that I could read the Bible for myself and find out more about Jesus." These words were spoken in Navaho through an interpreter.

Persecution and Faith

THE Catholic priest and sisters at Isleta have been driving rather faithfully in the past few weeks at a campaign designed to be fear-producing in the minds and the hearts of the Isleta people. One Sunday afternoon about six months ago, as our people were assembling, the priest took his stand across the street from our meeting place and began calling different ones over to talk with him. A woman who was nominally Catholic went over to listen to him tell her, "You cannot worship two churches," to which she promptly replied, "I do not worship two churches, I worship one God." Leaving him still angrily talking, she came on in to our building.

Then he came over and asked Mr. Stumph to give him the names of the people who attend our services. Failing to get this information, he asked permission to come into our church. Mr. Stumph answered, "If you want to come in to worship with us, we will be glad to have you, but if you have any other purpose in mind, you cannot come in." Whereupon, the priest flared up even more angrily than ever and

said, "That's an insult! That's like the devil asking Jesus Christ to come in and worship with him!" He then declared he was going to have the government officials stop us from going to Isleta.

Not being successful in carrying out this threat, however, every possible opportunity is used to persuade our people that we are teaching them bad things and that they will go to hell if they attend our services. The priest made a public announcement recently that the people who attend our services cannot come to the Catholic church any more, which, of course, is a terrible verdict to one who is a Catholic.

One Sunday about two weeks ago the sisters came after Jessie, one of our little girls, at eleven o'clock in the morning, asking the mother's permission to keep her for just about ten minutes. They kept her until our services were over at nearly four o'clock in the afternoon, making her memorize their prayers for a while, then giving her some lunch, and finally turning her out to play in the priest's back yard—locked up.

During these past few weeks, Jessie's mother has been earnestly seeking the truth in her own life, even going so far not long ago as to ask the priest for a Catholic Bible, only to be roughly refused with these words, "No, you cannot have a Bible. If you want to find out anything about it, come to me and I'll tell you."

She had been reading a Bible we placed in her hands, but wanted to see for herself whether the Catholic Bible teaches the same things as ours. Except for our own explanations along this line, however, we were not able to help her out much, for at the time, we had not ourselves been able to secure a copy of a Catholic Bible or Testament, although Mr. Stumph had been trying for several weeks to locate one. (Since then, I believe we have located a place where we can get one.) I'm happy to report that both Jessie and her mother have accepted God's Word on faith, for a week ago yesterday they told us that they were trusting in Jesus as their Saviour and asked for baptism. Yesterday (April 7), they were baptized.



Visiting the home of Jojola, in Isleta, New Mexico. Here after six years of faithful witnessing, this lone Christian Indian was overjoyed recently when the first five converts were baptized at the First Baptist Church, Albuquerque

Robert Mathers Logan

A Fallen Argentine Banner-Bearer

Missionary Robert F. Elder, Buenos Aires, Argentina

WITH the sudden translation of Missionary Robert Mathers Logan, on January 22, 1935, another chapter of Argentine Baptist history has been concluded. For thirty-seven years he had testified for Christ in Argentina and his life and testimony let loose strong and far-reaching spiritual and moral influences.

He was born in Londonberry, Ireland, on March 20, 1873, and was born again when seventeen years of age. He was brought up in the militant Protestant environment that is characteristic of northern Ireland. He has told that boys of Protestant parents dared not pass down certain streets where Roman Catholics lived unless they were prepared to fight, and vice versa. His conversion was real and his spiritual experience deep and genuine. He became infected with the aggressive missionary spirit of his church and early heard the call to dedicate his life to missionary service. His preparation was done in Cliff and Harley Colleges, England. He went to Argentina in 1897, under the auspices of the Christian and Missionary Alliance. It was a great spiritual adventure, a brave act of faith for him to launch out thus, without any guarantee of fixed salary, just after his marriage to Miss Rebecca Adams, also of Londonberry. A faithful group in Londonberry pledged itself to pray and help.

His early language experiences in the country caused him much merriment in after years. He settled in Olavarría on the invitation of a Welsh Baptist couple, at the suggestion of the Rev. George Graham, the first English Baptist missionary to Argentina. His evangelistic fervor led him to want to tell the glad tidings of salvation at once, and he set out to rent a hall. When he interviewed the owner about a shop that could be adapted, he was asked what use was to be made of it. Instead of saying that it was for *reuniones* (meetings) as he meant to say, he said for *riñones* (kidneys). This bewildered the owner, who could not imagine what he was going to do with kidneys there, but thought perhaps a "hot dog" shop might be established. Anyway the shop was secured because he seemed to be an honest Briton who was likely to pay. This incident is even more amusing when it is remembered that few foreigners master the language so perfectly as did Mr. Logan.

In the beginning he read some of Spurgeon's sermons which had been translated into Spanish by Mr. Graham, and for prayer he read the Lord's Prayer. When he himself began to preach, he had sufficient knowledge of the language to know how poor were his vocabulary, his grammar and his pronunciation. In a letter to his friend, Mr. Graham, he wrote that he felt he had made a mistake—that he was making a fool of himself and that the people were laughing at him, but that he did not want to give up, and asked if Mr. Graham could help him.

At that time Mr. Graham had a young man with him who had recently been baptized, and who was helping in the school and doing some of the preaching. He generously offered to send him—Juan C. Varetto—to Mr. Logan. Without any promise of salary, young Varetto went, and thus began a new phase of that work which had an

influence on the whole work in Argentina. Señor Varetto helped the Logans with the language, and Mr. Logan helped Señor Varetto with some studies and some sound advice. Mr. Logan became a master of the Spanish language; Señor Varetto became one of the most eloquent preachers and prolific writers in South America. He is also an ex-vice-president of the Baptist World Alliance.

It was in 1900 that I visited the Logans for the first time. We became close friends from the first. He gave me sound advice that has stood me in good stead ever since. That first night we laughed together as he told of the ridiculous things he and others had said. He advised me to be patient and not to start preaching in Spanish until I had a fair knowledge of the language.

The early ministry of Mr. Logan yielded good fruits. Two pastors' wives are direct fruits of it, as well as a pastor working with another Mission. In 1902, he moved to Gualeguaychu. One of the fruits of that work is Señor Carlos de la Torre, one of the ablest pastors we have, and who was Mr. Logan's pastor at the time of his death, and who conducted the funeral service.

It was at the time Mr. Logan started a new work in Gualeguay that he passed through a crisis in his missionary life. Some missionaries who claimed to have the gift of tongues entered into the ranks of the Christian and Missionary Alliance. Mr. Logan's weird experiences with these religious freaks made him feel that he could not conscientiously continue to co-operate with them. They caused havoc in some of the work. Mr. Logan's well balanced mind and sane spirituality made him repudiate such wild extravagances. Therefore he resigned, and was accepted as a missionary to work under the Southern Baptist Convention.

In 1909, he took charge of a work in the city of Buenos Aires which was still in its infancy. From it has grown one of the best churches we have in Argentina, known as the South West church. He also initiated the construction of the fine building where it meets.

In 1925, Mr. Logan went to Corrientes to help to settle some differences in the church and to build another good church house. For a time he was warden and professor in the Seminary, and the influence of that time on the men who were with him will be abiding in their lives. He knew how to discipline without being dictatorial; how to give orders that are obeyed without being imperious; how to be friendly without getting familiar.

When Mr. J. C. Quarles went on furlough Mr. Logan took his place at the head of the Publication Board. He took charge at a very difficult time; the financial debacle had set in. The matter of exchange was perplexing. Many bad debts had to be faced, but with the able help of Miss McIlroy, he was able to steer the concern aright, get out of debt, publish some fine books, and consolidate the excellent work of creating and distributing Christian literature. His work as editor of the *El Expositor Bautista* took the paper to a higher level and a growing spiritual influence.

Although for some years he has not been pastor of a church, he was the servant of many churches. His services were always requisitioned, and in many parts of the country are to be found those who were converted under his preaching. Among them are some of our leaders today. Besides those already mentioned can be placed the

president of the Mission Board which supports two missionary couples in Asuncion, Paraguay, and Corrientes; the wife of one of the missionaries; and the secretary of the River Plate Baptist Convention.

Mr. Logan was an efficient all-round missionary. His spiritual and moral influence was extensive and intensive. He guided souls to Christ with love and patience, and cared for those who were won with understanding solicitude. He understood the Argentine mentality as few foreigners do. He was an Argentinized Irishman who had also become Americanized. He sparkled with humor and bubbled over with merriment. He was characterized by his mental balance, good judgment, common sense, tact, unselfishness, resolute character, sane spirituality, his glowing fervor tempered by prudence, gentlemanliness, and his willingness to serve others.

He loved flowers and plants and had the eye of an artist for securing harmony and beauty in the garden, the home, the office and the church. He was faithful to Jesus Christ and to biblical doctrines. The great burden of his soul was to see the gospel preached and souls won for Christ in every part of the Republic.

For more than thirty-four years Mr. Logan had been my intimate friend. We had shared our joys and sorrows, our problems and our disappointments, our victories and our defeats, our pleasures and our spiritual experiences. We did not always agree, but a difference of opinion did not estrange our hearts. One of our last conversations was about the faithfulness of God to us during so many years.

He was translated to glory without warning. He and Mrs. Logan had gone to Mar del Plata for an overdue rest. Having bathed in the sea on January 22, he sat on the beach beside his wife, said how fine the water was and how good the air—then, just lay back as though to have a sun bath, and did not move or speak again. He was always original, and was so even in his death.

The funeral was a wonderful tribute of love and sorrow. Almost a whole number of the *Expositor Bautista*, the paper he so ably edited, was given to tributes to his memory and expressions of gratitude to God for him. He is a fallen banner-bearer, but the banner has not fallen; other hands carry it on to victory!

IN MEMORIAM

Kingman A. Handy, Pastor, McCormick Memorial Baptist Church, Baltimore, Maryland

THE home-going of Mrs. Hugh Pendleton McCormick (Anne Pauline Perry) occurred March 26, 1935, at the home of her son, Hugh, in Baltimore, Maryland. The funeral service was conducted by Dr. John F. Fraser, pastor of the University Baptist Church.

Mrs. McCormick, widow of the late Reverend Hugh Pendleton McCormick, was the daughter of Dr. Samuel and Mrs. Selina Jones Perry, of Marion, Alabama. She spent twelve years in Mexico, and six years in Puerto Rico in active missionary labor with her husband for the Foreign Mission Board, and several years in Paris, France, in special religious work for Baptist churches in Germany, France and Switzerland. As special representative of the Congo Relief Association she spent several years in Boston, Massachusetts.

In 1912 Mr. McCormick came to Baltimore as pastor of

the then North Avenue Baptist Church. The church was re-named the McCormick Memorial Baptist Church, in his memory, in 1929, when the pastor was called to his reward.

Always very active in church work, Mrs. McCormick as teacher and leader endeared herself to a large number of friends. When the church disbanded in 1934, she united with the University Baptist Church with about one hundred of the members.

Surviving her are the three children: Hugh Perry, Charles Pendleton and Mrs. Thomas U. Conner (Katherine), and six grandchildren, two in the family of each of her children; two sisters and three brothers. She was buried in Druid Ridge Cemetery, Baltimore, in the family plot. A woman of broad culture with deep convictions and rare loyalty, she will be remembered through the years as one who loved her Lord and who gave herself in sincere devotion to service in his Kingdom.

A MODERN-DAY MIRACLE

Missionary Frank H. Connely, Tsining, China

OLD Mrs. Chang came over to her neighboring village to call on Mr. Liu Tsai Kuin. Her face was full of distress, so as soon as she was seated and served with a cup of hot tea, Mr. Liu asked, "What is your trouble, Mrs. Chang?"

She replied, her voice filled with emotion, "Oh, Mr. Liu, have you not heard of my trouble? Seven days ago my son, Shih T'ien (Ten Heavens), was suddenly stricken dumb. Though he can hear everything I say to him, he cannot make a sound with his mouth. Two days ago I called in a doctor and paid him two whole dollars to cure him. He took my dollars but my boy still cannot speak. A friend told me of another doctor who could surely cure him, so I sent for him to come. He says that he cannot come unless I pay him seven dollars in advance. And as you know, I have not even one dollar to give him. Can you not have pity upon me and my son and lend me seven dollars so my son can be restored?"

Mr. Liu replied, "How terrible, Mrs. Chang, to have your son suddenly stricken dumb. He is such a fine, stalwart young man. It grieves me to hear about it. I would gladly lend you seven dollars if I had it, but you know that I, too, am very poor. I have not a cent to lend you. But I have something much better than dollars. I believe in Jesus as my Saviour, and he can save you and heal your son's dumbness, too, if you will only believe in him. Today is Sunday, and within a few minutes I plan to walk into the city, three miles away, and worship God at our Baptist church. If Ten Heavens will go with me, I will ask the pastor and brethren at church to pray for him that he may be made well."

Old Mrs. Chang was astonished at such good news, for she had never heard of Jesus and readily consented for her precious son to follow her friend Mr. Liu. The two of them trudged the three miles into the city, arriving some time before the Sunday school hour, thus having more time to learn of Jesus. The services were very strange to Ten Heavens as he had never heard Christian hymns before, nor had he seen or heard an organ played. The church was clean and there were places for every one to sit. He could only sit there silent, for he was possessed of a dumb spirit and could make no sound.

At the close of the service the pastor invited any who would remain to pray for the healing of the dumb man, to please retire to the Prayer Room in the basement. It was a testing time for their faith. All had read in the Bible of how Jesus had cast out demons, and a few had had a part in praying with those possessed of demons, but none had seen one possessed of a dumb spirit before. The Chinese and foreign pastor, with a half dozen Christians, gathered around the dumb man, prayed for him, and in the name of Jesus commanded the evil spirit to depart. Then the dumb man was told to thank the Lord for being delivered, and he opened his mouth and said, "Praise Jesus!"

Though the faith of all had not been as strong as it should have been, as soon as those two words came forth from the dumb man's lips, all shouted with joy and praised the Lord. The dumb spirit had been cast out and the power of Jesus had again been demonstrated. How we rejoiced as we listened to the once dumb man tell his experiences of the previous week when his mouth was sealed.

Needless to say, all in his village are now ready to listen to the gospel. Oh, for a preacher to send to them!

LITTLE THINGS IN MISSION WORK

Missionary J. C. Powell, Shaki, Nigeria, Africa

ONE of our students of the Seminary at Louisville, Kentucky, in search of a subject to talk on, went to Doctor Hawes, his teacher in Public Speaking, and said, "Doctor Hawes, I haven't anything to talk on." Doctor Hawes said, "Well, talk about that, then." So it is in selecting something to write about in which the people at home will be interested. Not that we do not have problems to solve, but we erroneously think they are too small to interest others. Grains of wheat and corn are small things, but they feed the world's hungry.

Pulling a tooth is a small thing for me,—some days I pull any number up to a dozen or more and think nothing of it. Nearly all Yoruba people have a v-shaped notch cut out of their two upper front teeth because they think it makes them look better. When decay sets in and these two teeth begin to ache they come to have them pulled. There is only one of two choices to make—pull, or not to pull—they have no money to go to a dentist for treatments. If refused this service, the person returns home with an aching tooth to ache until the nerve is dead or until the tooth rots out. It is a very little thing for a man to do to spend fifty cents or a dollar and secure a pair of forceps with which to do this work. Yet, except at our medical centers I do not think another pair of forceps will be found among any of our missionaries in Africa.

While there are days when no one comes to have a tooth extracted (though they have been very few in the past eighteen months), still on other days seven or eight will come. This seems a very little thing, but think of the aching mouths one will relieve in a tour of three years on a field! When asked what the charges are, I tell them I have done that in the name of Jesus. If the person is a pagan or heathen he connects the relief with the name of Jesus; if a Mohammedan, he goes away with more respect than ever before for the name of Jesus.

When leaving for a small town recently I took along about a thimbleful of agyrol to put in my cook's eyes as he was suffering from trachoma. I found that many people of this town were suffering from the same disease.

Of course my little thimbleful of medicine did not last long, but it was an opening wedge to the peoples' hearts. Help a person with his bodily ills, and he is ready to listen while you talk to him about his spiritual ills.

With all we can do, we have to be constantly on the alert to keep these people from going to a native quack for treatments, and three times out of four the quack will put in the eye some medicine containing potash, for he knows his patient believes if his medicine has any power it must either hurt or have some high flavor. I have seen many with their eyes ruined with potash. If the quack ruins the eyes he does not usually charge over half price for his work!

Five grains of quinine—a very little medicine which costs only about two cents. However, many times with these people's natural fighting ability against malaria, a fever can be stopped by giving just one little five-grain tablet. Here a tree grows the leaves of which are said to act as quinine but they lack the strength of our medicine.

Vaccination for smallpox is a little thing in comparison with smallpox itself. The government has vaccinators all through the country who vaccinate a fellow if they can catch him, but the natives themselves tell me they are never given any reason for being vaccinated. As a consequence, many parents will run away to the farms when the vaccinators come to town, and of course they take their children with them. As a result of parents' ignorance and a failure of common courtesy on the part of the native vaccinators, two of the towns in my territory, Okeho and Igana, have lost from ten to twenty-five per cent of their children this year under the age of six.

In examining candidates for baptism and church membership, the average Yoruba considers it a very little thing to hold back information from the examiner.

Some time ago while examining a candidate for baptism I asked a number of Bible questions which I thought had been answered very well, considering the candidate's opportunities to learn. Next these questions were asked: "Have you a wife?" "Yes." "How many have you?" "One." "Have you more than one?" "No." "Have you another on the way?" "One is plenty." "I know one is plenty, but I want to know, have you secured another on the way that you intend to take later?" "No." I was puzzled for my better self told me something was wrong, so I turned to him with these words: "If you lie to me now, you are not only telling me a lie, but you are telling God Almighty a lie as well. Have you or your people, or your friends, or your elders, or your father secured for you another whom you intend to take as a second wife some day when she grows up?" "Oh," he said, "my father has secured for me a second wife that is on the way, and whom I will probably marry some day."

About six years ago I had another case similar to this, but in no way could I extract any information concerning a second wife. Finally I told him frankly, "Something tells me you are evading my questions. Have you a concubine that you are keeping?" "Oh yes," he said, "but I did not know that was wrong." Neither of these candidates was accepted for baptism.

Another man was being examined regarding his former form of worship. I knew he was holding something back, so I suggested, "Go get your idol and bring it to me lest it tempt you in the future." He went, and returning with

the idol he made this request: "Please let me destroy it with my own hands." My approval was given thus: "You could not please me better, so proceed with your work." He took a rock, sat down and crushed that idol into powder and dust. Having completed the job, he said to the dust, "You have deceived me all these years, but at last I have gotten even with you." To me the destruction of a small clay idol was a little thing, but to that man it was the final touch in his surrender to a living God.

A CHINESE BAPTIST LEADER

Missionary Frank P. Lide, Hwanghsien, China

ONE of the most promising leaders in the North China Baptist Convention is Mr. Kiang Tze Yu, a young man of Lungkow. Lungkow is a seaport town of a few thousand inhabitants, thirteen miles from Hwanghsien, our largest mission station.

If every Christian among us would take the pains that Mr. Kiang takes, in spite of an extremely busy life, there is no telling what the Lord could do in Shantung. The remarkable thing about him is his determination to know and understand God's Holy Word, and to preach it with power. Though he receives no salary for his work, he preaches about as much as the average paid evangelist, if not more. He knows God's Book from lid to lid, and he is growing in knowledge as he searches the Scriptures daily. It is this determination to study the Bible that is lacking in most of us, rather than ability to learn the Bible, for the humblest believer has the "anointing from the Holy One" to teach him "all things."

Mr. Kiang has had only a sixth grade education and has never attended a theological seminary. However, he is far ahead of many seminary graduates in ability to interpret the Scriptures. He leads an extremely busy life. He is head of four business concerns in Lungkow, that would keep as many ordinary men busy. He is in reality the mayor of Lungkow, though he does not have that title.

He is judge for all cases that come up locally and do not require to be brought to the district court at Hwanghsien. Although there are many men in Lungkow who are far more well-to-do and have more education than Mr. Kiang, yet the people elected him to this office because of his reputation as an upright Christian. They knew that he would be a righteous judge and the people would not be swindled in dealing with their legal cases. Mr. Kiang is head of the Christian School that is run by the Lungkow Baptist Church, and leads the chapel service every day he is at home. Doctor Glass is the pastor of the Lungkow Church, but can go only once a month to hold services. In the meantime, Mr. Kiang does most of the preaching. He leads in the enquirers' classes that are held twice yearly at Lungkow. These enquirers are taught for a week and after that they are examined, and those that are accepted by the church are baptized.

Besides the local church work, Mr. Kiang is treasurer of the North China Baptist Convention. This office not only requires keeping books, but also the writing of letters to the churches presenting the needs of the work, and urging that gifts be sent in promptly. In addition, Mr. Kiang finds time to go to other churches and lead revivals. Recently he spent several days with the Laiyang City Baptist Church, teaching the Christians and leading them in Bible study. Although Mr. Kiang carries all these re-

AN OUTSTANDING EVANGELIST

Missionary Addie Estelle Cox, Kaifeng, China

MR. HAN CH'UNG I was born thirty-seven years ago in a town near Chengchow, the home into which he came being literally full of idols. These false gods were worshiped daily and his mother taught him to burn incense before he could talk. On special occasions the temples were also visited. The little boy looked with awe upon the huge, ugly images. He learned to gamble with his small playmates at the age of four. His mother saw him one day and remarked, "How smart he is to know how to gamble already!" Thus encouraged, he continued the habit until he was fast in the clutches of this sin. He was an only child and his parents provided for his needs and gave him extra money to spend. But the cash disappeared so rapidly that he soon began to lie about it. At sixteen he was married to the girl to whom he had been engaged before he was a year old. Not only did the youthful bride and groom fail to find pleasure in their mutual association, but they heartily disliked each other. She became so miserable that she tried to commit suicide.

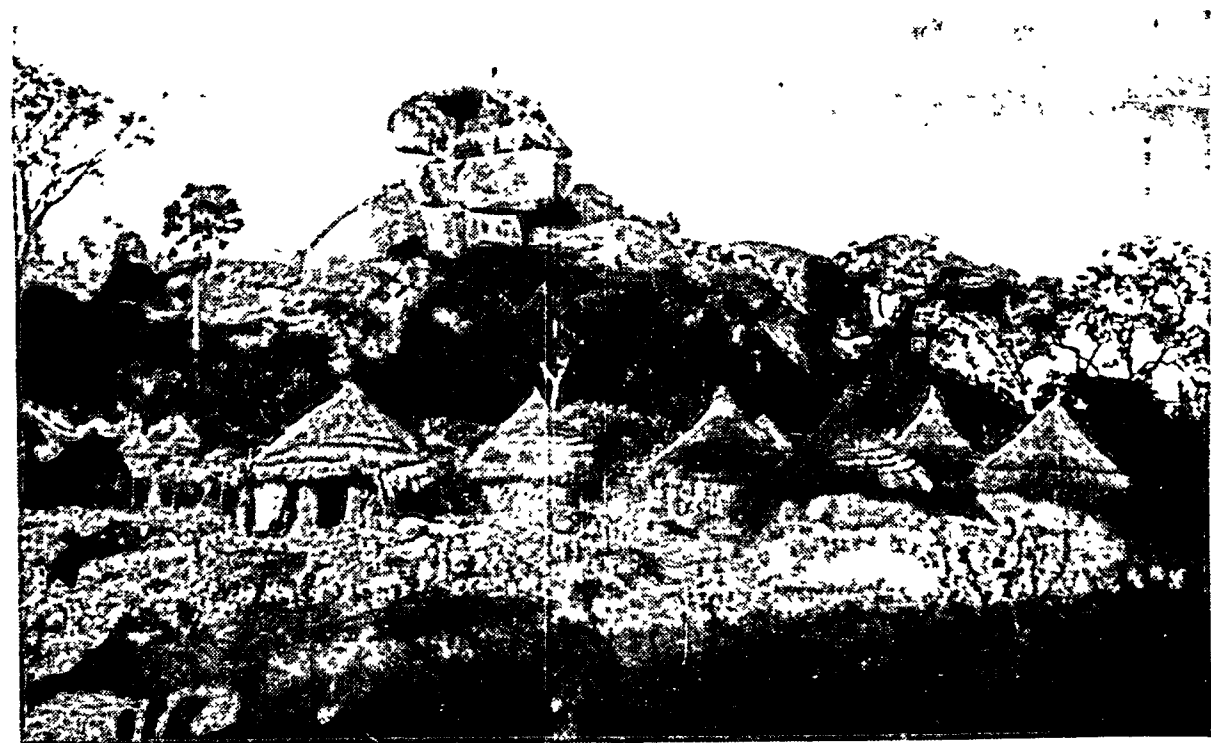
His father died at that time and he heard the neighbors predicting his utter ruin with no one to restrain him. He realized that Satan had enslaved him and he resolved to stop gambling, but alas, the desire was too strong! Then it was that he went to the chapel and heard of Christ's power to save from sin. He became an enquirer and was faithful in attendance. After a year he professed faith in Jesus and was baptized. When his eight-months' baby died his mother was deeply grieved and he besought her to believe in Jesus who alone could give comfort. Very earnestly he prayed for her and his wife. They went to church, heard the gospel and believed. Of course the idols were destroyed.

Into Mr. Han's heart there came a desire to preach and to tell all his neighbors and friends about salvation through faith in Jesus. So Mr. Lawton arranged for him to attend a theological seminary. There he realized his imperfections, prayed for cleansing and gave himself more completely to the Lord for service. After graduation he began preaching, but later decided to accept an invitation to teach in the Bible Institute in Kaifeng.

Through the sermons of Doctor Sung this spring the Lord again spoke to Mr. Han's heart and conscience. He has put his life on the altar and is exceedingly zealous for the cause of Christ. He says the Bible has become a new book to him, that the words of the Lord "are sweeter than honey." His wife and daughter share with him the purpose to glorify the Lord, and his little son has also been spiritually blessed. So they are, as a family, happy and united, as different from their former lives as light from darkness. What an example of Christ's power to save and transform hearts and homes!

responsibilities, he gets up every morning before day to study his Bible and to pray. He loves the Bible and uses every opportunity to satisfy his mind and heart that hunger for the Word. He preaches it, often with exceptional insight and thoughtfulness.

It would be a wonderful thing for the Baptist churches in Shantung if we had thousands like him. It would be wonderful if we had many who had a tithe of his determination to know the Bible and serve their Lord.



A pagan village on the Bauchi Plateau of northern Nigeria, Africa



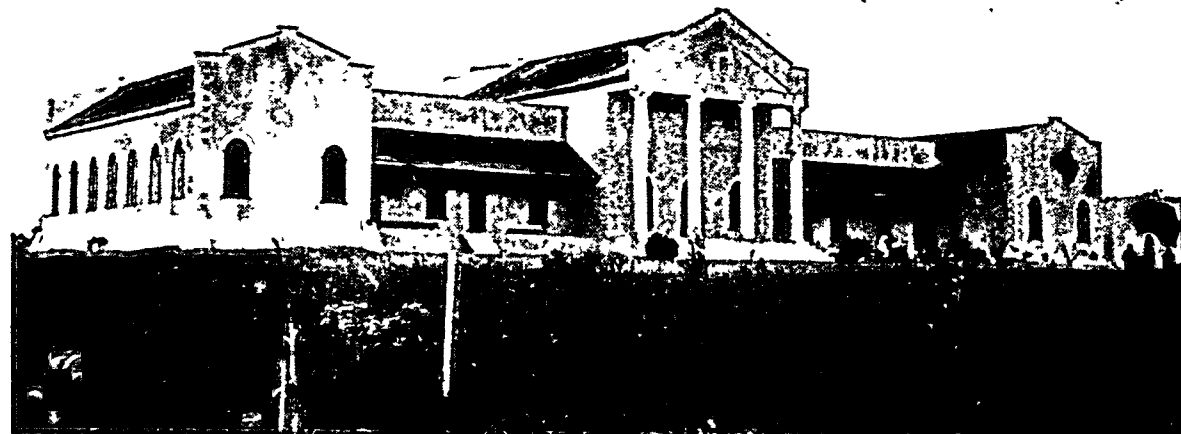
Nurses and motherless babies in courtyard of Baby Building, Baptist Hospital, Ogbomoso, Africa



Sunbeam Band, Negro Baptist Church, Lebanon, Missouri, with their leader, Miss S. Jane Montelius, whose missionary project of the First Baptist Church, Lebanon, is an eminently worth-while service

Some Fruits of the Gospel Among Our Brothers in Black

Miss Walden, whose picture appears on the front cover, is teacher in this school

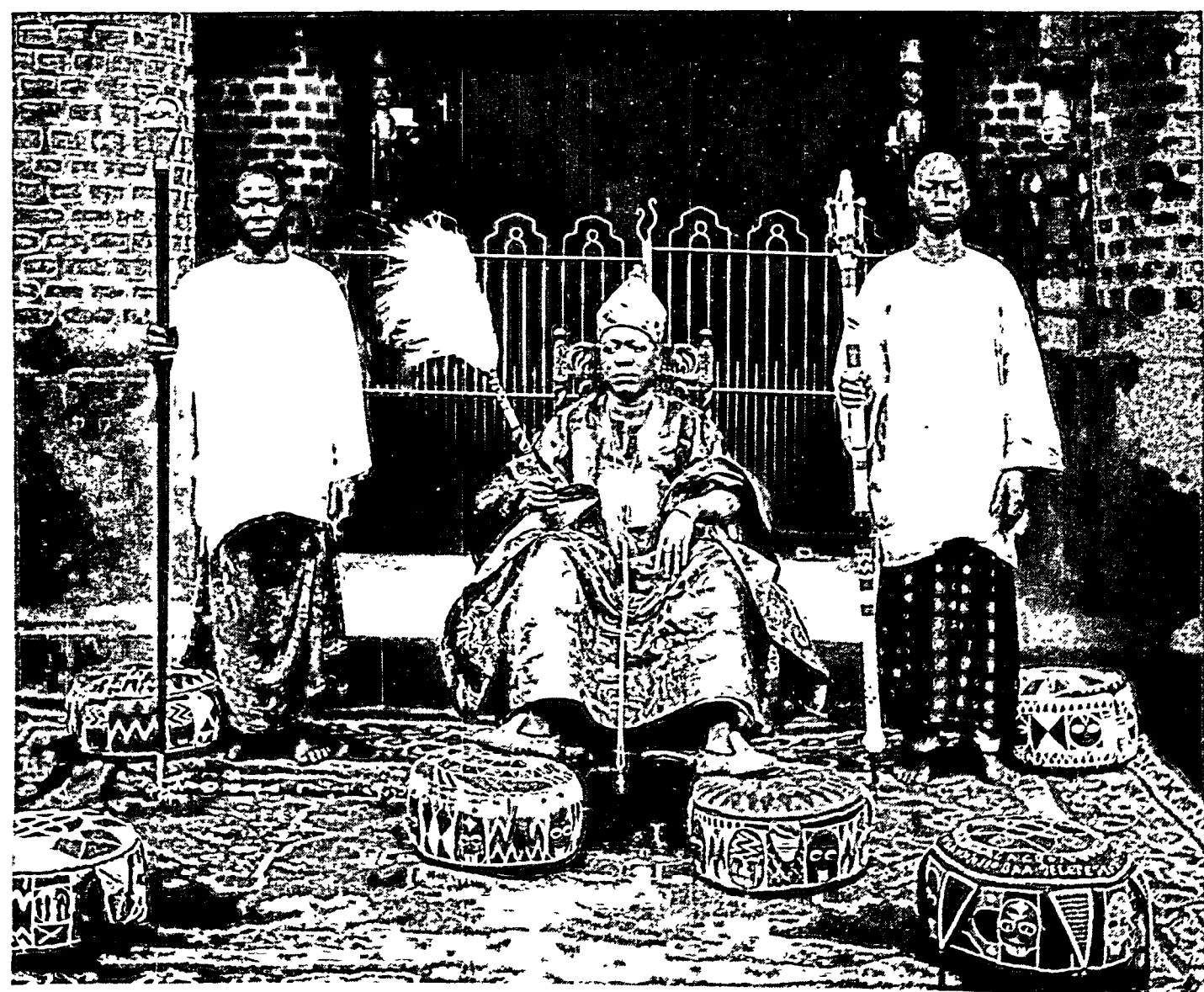


Baptist Girls' School, Abeokuta, Africa



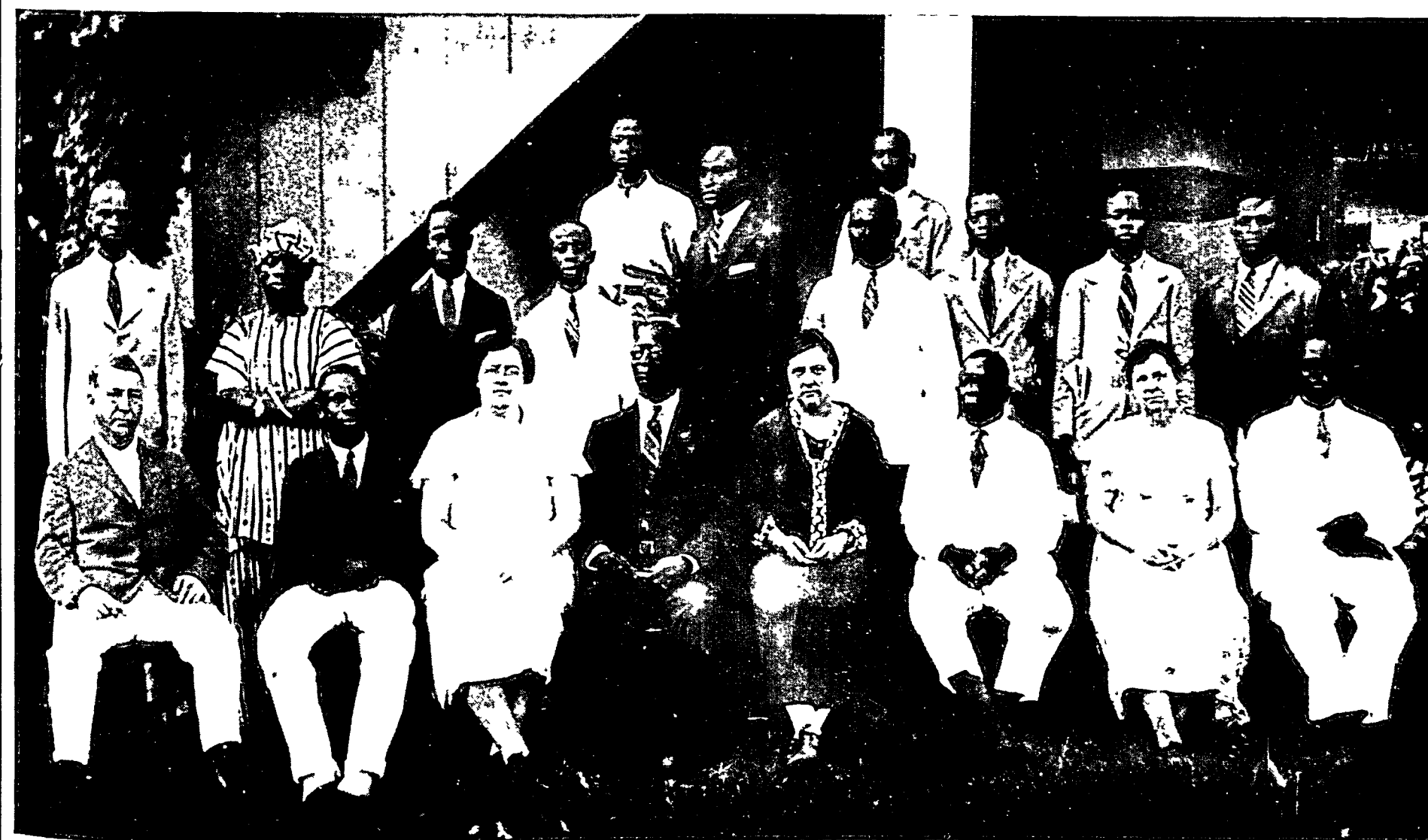
Main Shop Building, Industrial Mission, Iwo, Africa

*Below: A group of alumni of Baptist Academy, Lagos, Nigeria, Africa, with missionaries
(Additional information, page 3)*



To left: King of Ile Ife—who holds the position of Spiritual Head of the Yoruba people, Nigeria, Africa,—was a Christian when he succeeded to the throne of the former heathen king

(Read paragraph, "Native African Kings," page 6)



PERSONS AND PERSONALITIES

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

*"Alabama! Alabama!
We will aye be true to thee!"*

WHEN YOU WRITE

"Dear Blanche White: When you write of our Alabama missionaries, remember that Emmett Ayers belongs to us. He was born in Anniston, Alabama, before Doctor and Mrs. Ayers went out to China."—*Ida Stallworth.*

Well, why *not* be good to myself (quoting my Chief, Dr. John L. Hill), and write of Alabama missionaries on the firing lines abroad?

Alabama ranks right along with South Carolina, Texas and Virginia in the length of her Southern Baptist missionary catechism. Have you seen it? I mention only the first four items at this time.

First—Where was Dr. John R. Sampey born?

Second—Locate the first home of our Home Mission Board.

Third—Which state gave to the South,—

(1) Mrs. Maude Reynolds McLure?

(2) Miss Kathleen Mallory?

Fourth—Where are the present headquarters of the Woman's Missionary Union of the Southern Baptist Convention?

I studied my Alabama catechism quite meekly until Miss Hannah Reynolds, Alabama-born secretary of Louisiana W.M.U., dared to claim for Montgomery, Alabama, the White House of the Confederacy. On the hottest day I can remember, I *walked* that young lady over Richmond's streets, bricks and cobblestones, until she stood at Twelfth and Clay Streets, under the shadow of THE White House of the Confederacy. Thus the worm turned,—at last!

Alabama won her contention, however, concerning Dr. Emmett Ayers, for the Foreign Mission Board's records show his birthdate before his parents went out to China. What else do we find as we study—

ALABAMA ABROAD?

Into eight of the fourteen Southern Baptist foreign mission fields Alabama-born men and women have gone as ambassadors for Christ. Fifty-five Alabamians have served God and our denomination under the appointment of our Foreign Mission Board. Four of these "Knights of the Cross" died on foreign battle-fields; thirty-three were forced to retire from the fields afar, eighteen still represent Alabama in active overseas service. So quickly can the summary be given of the eighty-eight years since Alabama's first missionary went forth "for the glory of the Name."

How many of us have forgotten that Alabama's first foreign missionary was the second wife of J. Lewis Shuck? In lovely Judson College, Mr. Shuck found this young woman when he returned from his ten years of pioneer work in China. From the quiet classrooms and corridors of "The Judson," she went out to Canton for a brief visit, and then to Shanghai for permanent work.

She witnessed the organization of the First Baptist Church of Shanghai, of which her husband was the pastor and Dr. Matthew T. Yates was the clerk. We have been told some of the early housekeeping trials which Mrs. Yates endured. How did Mrs. Shuck manage? Of course, *her* husband could speak Malay and Chinese, but the marriage ceremony does not endow the wife with her husband's ability to understand or speak a foreign language. Seven years' service is recorded over against Mrs. E. G. Shuck's name on the records in our Foreign Mission Board office. Some one ought to write the story of those seven years.

"LEST WE FORGET!"

There were other pioneers among those fifty-five Alabamians. Who can forget the McCollums, of Japan, and their great and sacrificial work in the Island Empire? "Faithful unto death," he was, and in his daily martyrdom,—and hers,—they laid the foundations of our Japan Mission.

Who can forget that dear saint, Mrs. T. W. Ayers, as she closed her Anniston home, told her oldest children goodbye and fared forth with her smaller children to "help" the Doctor in that new venture for Southern Baptists,—full-time medical work in foreign fields? No, we won't forget the McCollums and the Ayers.

Soon the Carsons will go out to one of the hardest, most dangerous fields we have in all the world,—the Niger Delta field in Nigeria. Alabama has given them a launch and will supply, from year to year, the expense fund for this new "Water Mission." Will she forget them when "The Alabama" slips out of sight down the great rivers and into the malarial swamps of Africa?

We "forgot" Dr. J. G. Meadows, you know, and in his death we heard the voice of conscience saying, "*Inasmuch as ye did it not unto [him], ye did it not unto me.*" Lack of medical equipment,—that was the cause of the death of this Alabama martyr to our poor memory.

We "forgot" Dr. Dick Taylor until in his resignation we realized that we had lost his brilliant genius, and then we would have given him anything within reason if only we could have won him back to our foreign force.

I love to hear Miss Mallory speak on the subject, "State Missions," for I know she will never get through the entire address without quoting those challenging lines,

*"Alabama! Alabama!
We will aye be true to thee!"*

I wonder if Alabama *dares* turn toward China, Brazil, Argentina, Japan and Africa and say to her eighteen missionaries serving in those fields,

*"Alabamians! Alabamians!
We will aye be true to thee!"*

Or is this too much to ask of Alabama Baptists? It would mean that never again would an Alabama missionary die for lack of re-enforcement or equipment; never, never again would an Alabama missionary be denied furlough for lack of funds; never, never, never again would an Alabama missionary wonder if he or she could get back to the field when furlough days are over. Would it be too hard a task if Alabama undertook a task like this?

THE EIGHTEEN

"Be temperate in all things," is an admonition one can scarcely heed when speaking of Alabama's senior missionary. Before I met her, I determined that if ever I did have that privilege, I'd be sensible and sane about her. I had heard her excellencies chanted so often that I was perfectly sure that no one person deserved so much praise. Alas! alas! I've spent hours since she walked into my little office there in the Foreign Mission Rooms (and absolutely captivated me) trying to find a novel way of telling people how much I love her.

Miss Willie Kelly and North Gate, Shanghai! Forty years of serving together and they are so bound up in the bundle of things that we cannot separate them in our thoughts. Counselor, friend, leader, servant,—all of these she is—and more—to North Gate and the missionary girls of Shanghai. I hear that she is to have my Elizabeth Hale. If so, the Lord is good to Elizabeth—and good to Miss Kelly, too.

When Miss Kelly passed that fortieth milestone of service in China, she tried to keep her Chinese friends from remembering the anniversary, so modest and unselfish is she. But congratulations and gifts and honors were showered upon her. One note she shared with me. It was written by one of her "daughters in the gospel," the wife of the Governor of Hupeh Province, one time mayor of Shanghai, the second city of the world in population. Oh, yes, this lovely Chinese lady loves our Miss Kelly dearly, and tells her so in a better way than I've ever managed to find.

To the China Baptist Publication Society building, Miss Kelly will guide us to find the other Alabamian in Shanghai, Rev. J. T. Williams. No state has given us a more adaptable missionary. In South China, his first field, he served as Sunday school specialist, evangelist, theological professor, secretary of the Mission, peacemaker and pace-maker. I have often wondered if any one mere man could be so versatile all by himself. If Mrs. Williams were an Alabamian, I'd allow myself to wonder out loud if she has not a good bit to do with his record. When Doctor Williams was called to succeed Doctor Chambers as corresponding secretary of the Publication Society, he inherited a large plant, a tremendous debt on the new building, a marvelous opportunity for service, and—the depression. He has skillfully steered his ship through the dark waters of these years. Alabama, let's help your son to decrease the debt, increase the force, and multiply the output of the China Baptist Publication Society. No investment could be safer.

Doctor Williams will insist upon a visit to Yangchow to see Irene Jeffers, third youngest Alabamian on the field. Born in Roanoke, Alabama (that's where Mrs. Carter Wright lives, many will say), she was sent out to do educational work. Have you read the 1934 Report of the

Central China Mission, prepared by this young woman? Search its pages as you will, and no mention is made of her own work. But I have in my files a fascinating letter from Miss Mary Demarest, telling of the tour of the Evangelistic Band of the Yangchow-Chinkiang Association, and Miss Jeffers was a member of that Band. Yet, I believe that her main responsibility is the Julia Mackenzie Girls' School. Why not ask Miss Jeffers to clear up this matter and write more often for HOME AND FOREIGN FIELDS?

In South China Mrs. Mabel Earp Saunders was the only Alabama representative until recent months when Mabel Williams Woodward was reappointed and sent to Kong Moon. Mrs. Saunders and her husband are stationed in Shiuchow. I have heard that their only child is asking to be appointed as missionary, too, to the Guest Nation of China.

Every one ought to know what I think of Mabel Woodward, for I've never tried to keep it as a secret, and my admiration for her is great. How we hope that this second service period in China will be happy and fruitful. When have we heard from the Kong Moon Station? We search the 1934 records in vain. Mabel, what about a letter to HOME AND FOREIGN FIELDS in your spare moments telling us something about your new field?

Addie Cox and Kaifeng! Yes, Alabama, we of the other states salute you as you place Addie Cox upon your list. In the olden days Christians asked one another,—“Have you received the Holy Spirit?” No one ever thinks of asking Addie Cox that question, for the Spirit of Christ so possesses her life that the evidence is unmistakably clear. Doctor Ayers says that she is the Lottie Moon of our generation. Don't you think she needs a helper?

Four Alabamians are found in our North China Mission. Back to the early days of Woman's Missionary Union Training School we go, as Miss Alice Huey and Miss Cynthia Miller tell of their experiences there. How Alabama (particularly Bessemer and Birmingham) loves Miss Huey! By the way, Laichowfu is an Alabama Station, anyhow, for in addition to the presence of these two Alabamians there, the Kathleen Mallory Hospital also belongs to that city. The Hospital needs \$2,000 immediately, Doctor Maddry says, to make it decently safe and effective. For years Miss Miller was the nurse in the Kathleen Mallory Hospital. When she tells of her experiences there, and then tells the story of her call into the educational-evangelistic work in the establishment of the Woman's Training School, one praises the Lord for Cynthia Miller and her well-rounded service for her Master. What about the two thousand dollars, Alabama?

Rev. Earl Parker, another Alabamian has general charge of the Pingtu evangelistic field. Just today a letter came from his wife, telling of the new baby in the Parker home, and saying that Joseph Earl Parker, the oldest son, is old enough to leave home for his school work in Chefoo. Can it be? And I remember when Earl Parker was paying such desperately earnest suit to Sarah Gayle. I wonder if they ever talk of the Jacksonville Convention.

Far up in Manchuria, we find Floy White Adams, but always. I connect her with old Tengchow in Shantung. If any one wants a gloriously good time, just travel through Alabama with Mrs. Adams, Mrs. Stallworth and Hannah Reynolds. I know! On the pulpit or table, as

the case may be, Mrs. Adams places watch and notebook and promptly forgets them. And so do we, for 'tis a fascinating story she tells of Miss Lottie Moon's reception of her, her strict chaperonage, her way of getting a wedding properly solemnized, of Miss Moon's last days in Tengchow, of the friends who remember her so lovingly, of the steady growth and development of that honorable field in which Mrs. Holmes, Mrs. Crawford and Miss Moon labored so long and so well.

It isn't far from Manchuria (Manchukuo, I believe it is), over to Hiroshima, Japan, where *Daisy Pettus Ray* has served for so many years, and on up to Tokyo, where Alabama's grandson, Herman Ray, is working also. Tokyo, a city of more than four millions, and Hiroshima with a population of more than a quarter of a million, are poorly manned by Southern Baptist missionaries, don't you think? I believe Alabama owes Japan another missionary to help the senior Rays in their important work.

Around by way of Africa to see *I. N. Patterson*. "Pat," as his missionary co-laborers lovingly call him, is a universal favorite. His Boys' School in Abeokuta is a man-sized job, but he adds the evangelistic work in and around Abeokuta and he's the big brother, too, of the girls at Idda Aba. Of course, we'll not forget the *Carsons* at Sapele. Have you noticed, they are the only *couple* on the field from Alabama? Single women are there; the husband is there, the wife is there, but the *Carsons* are not divided in state allegiance.

If you really want to help an Alabamian in need, stop by and visit your one missionary in the Argentine Mission, *Mrs. Lou Ellen Combs Hawkins*. You have heard of the "Old Woman, who lived in a shoe," whose perplexing problems almost floored her. Well, the children who must be crammed into the shoe each night were as nothing compared with the problems which the Hawkins carried in connection with their rural district in the North Santa Fe field. Then, one day, when the Hawkins were on furlough, the Rafaela church fathers, in an optimistic mood, fastened upon their church a debt which has proved to be the proverbial straw. So you'll find Mrs. Hawkins in Rafaela, where she and her husband are struggling with debt. Sometimes, I imagine they wish they could dispose of it as the Old Woman disposed of her surplus population. Since she married a Virginian, that debt becomes a joint problem for Alabama and Virginia to discuss. What do you say, Alabama?

In Brazil two Alabamians serve,—*Mrs. Helen Ford Hayes*, of Pernambuco, and *Miss Essie Fuller*, formerly of Pernambuco, now of our Woman's College, Sao Paulo. I know Mrs. Hayes, personally, and love her. Miss Fuller, I have met through her friends—and mine. Neither one of them is noted for her "much writing." But some of us possess a file of "Letters Home," which we prize highly. As carefully as you should read HOME AND FOREIGN FIELDS, we read "Letters Home." Now that we are to study *Sharing With Neighbor America*, by Dr. W. C. Taylor, of Pernambuco, we shall be turning again and again to "Letters Home" and wishing other copies were coming across the miles separating us from our friends in North Brazil. There are two communications there from these two Alabamians which I'd love to repeat here, but space and my long-suffering Editor's patience will not

allow me to do it. If the Alabama Baptist would like to have them,—that is another story.

Eighteen Alabama-born missionaries turn toward the "States" for re-enforcement. I think I can hear them saying,

*"Alabama! Alabama!
We will aye be true to thee,"*

with a wistful sort of longing and loyalty. Does Alabama have a message for them?

* * *

NO WAY TO FIND HIM!

Missionary C. F. Landon, Fort Worth, Texas

WHILE Mrs. Landon and I were down town last Saturday we noticed two Negroes talking in the sign language. Before we could reach them they were lost in the large crowd. I could not get them off my mind; I thought of them nearly all Saturday night and all day Sunday. When the time came for our services, I asked if there were any deaf Negroes here, and learned that some twenty-five live in Fort Worth. Their condition has preyed upon my mind; I shall make every effort to locate these unfortunates and to hold services for them. Think of it! Perhaps these deaf Negroes have never heard of Christ and his saving power—they are lost without Christ, and have no way to find him!

DEVELOPMENTS IN AFRICAN FIELD

(Continued from page 1)

in Nigeria and, while it has not yet assumed the proportions which it has in China, it must be reckoned with and used to strengthen rather than hinder the cause of Christ. To this end our Mission is admitting, as members, to its business meetings and executive committees, native leaders who will plan with us, get the Mission point of view, and interpret it to the others. It is essential that they should understand the things which affect the action and attitudes of the missionaries and Mission Board. It is not necessary that they think or do things exactly as we do. The Spirit of Jesus Christ, when he has driven sin out, can find a home in Yoruba life without making the churches or Christians American.

A realization of the importance and dignity of the pulpit is developing in our native pastors. If a pastor wished to go away for a Sunday or sometimes a month, it has been the custom to let a member of his church, often an ignorant man, preach in his place. Almost any native can pour down a shower of words from a cloudy mind, but this shower does not produce much spiritual growth. Now the leading pastors are endeavoring to put a stop to this practice and, like Paul, to magnify their office.

Another development is a broader outlook on the part of native Christians. Hitherto, extremely clannish with people of their own family and town, they cared little for those in other towns of their own tribe and nothing whatever for those of another tribe. Christianity is slowly changing all this, and we may expect a new cohesion of tribes to grow out of a like precious faith.

Africa is awakening from the lethargy of centuries to the fact that she is a part of a changing world. Ours is the difficult task of helping her to find her place in the new social order and, above all, in the kingdom and purpose of our Lord and Saviour Jesus Christ.

Stranger Than Fiction

CHARLES E. MADDRY

Executive Secretary, Foreign Mission Board

NOTE: This space is being dedicated to Foreign Mission Week, Ridgecrest, North Carolina, August 11-18, that Southern Baptists may catch a pre-glimpse of some of the rare experiences that are in store for those who shall come up into the mountains for this conference. Many stories and facts for "Stranger Than Fiction" will be shared there by Doctor Maddry and many Southern Baptist missionaries from around the world. In addition to these missionaries scheduled for special parts on the program, there will be scores of other missionaries present to make their contribution to the days.

FOREIGN MISSION WEEK

Ridgecrest, North Carolina—August 11-18, 1935

PROGRAM

THEME: "Thine, O Lord, Is The Power"

(1 Chronicles 29: 11)

Sunday, August 11

- 9:45 Sunday School
- 11:00 Missionary Message..... Dr. Charles E. Maddry,
Executive Secretary, Foreign Mission Board
- 6:45 Sunset Service..... Dr. W. E. Denham,
Euclid Baptist Church, St. Louis, Missouri
- 8:00 Missionary Message..... Dr. J. B. Weatherspoon,
*Professor Christian Sociology, Southern Baptist
Theological Seminary, Louisville, Kentucky*

Monday, August 12

TOPIC: *The Orient*

- 7:30 Morning Watch..... Miss Sophie Lanneau, *China*
- 8:00 Breakfast
- 9:00- 9:45 "Studies in the Furtherance of the Gospel"—Current
Missionary Facts..... Dr. W. O. Carver,
*Professor of Missions, Southern Baptist
Theological Seminary, Louisville, Kentucky*
- 9:45-10:30 Missionary Message..... Dr. John W. Lowe, *China*
- 10:45-11:30 Missionary Adventures—
Sharing With Neighbor America
Dr. W. C. Taylor, *Brazil*
Timely Talks On Africa
Dr. A. Scott Patterson, *Africa*
Europe And The Gospel... Dr. Everett Gill, *Europe*
Seedtime And Harvest... Dr. P. H. Anderson, *China*
- 11:45-12:45 Missionary Message..... Dr. M. T. Rankin,
The Oriental Superintendent
- 1:00 Lunch
- 4:00 Round Table—The Orient..... Dr. Charles E. Maddry
- 6:00 Supper
- 6:45 Sunset Service..... Dr. Denham
- 8:00 Missionary Messages..... Dr. J. F. Ray, *Japan*
Dr. J. B. Weatherspoon

Tuesday, August 13

TOPIC: *South America*

- 7:30 Morning Watch..... Mrs. A. J. Terry, *Brazil*
- 8:00 Breakfast
- 9:00- 9:45 Current Missionary Facts..... Dr. W. O. Carver
- 9:45-10:30 Missionary Message..... Dr. A. J. Terry, *Brazil*
- 10:45-11:30 Missionary Adventures (Same as Monday's)
- 11:45-12:45 Missionary Message..... Dr. W. C. Taylor
- 1:00 Lunch
- 4:00 Round Table—South America..... Dr. A. J. Terry
- 6:00 Supper
- 6:45 Sunset Service..... Dr. Denham
- 8:00 Missionary Messages..... Rev. John Mein, *Brazil*
Dr. W. B. Bagby, *Brazil*

Wednesday, August 14

TOPIC: *Woman's Missionary Union Around The World*

- 7:30 Morning Watch..... Miss Elsie Clor, *Palestine*
- 8:00 Breakfast
- 9:00- 9:45 Current Missionary Facts..... Dr. W. O. Carver
- 9:45-10:30 Missionary Message..... Mrs. J. B. Weatherspoon
- 10:45-11:30 Missionary Adventures (Same as Monday's)
- 11:45-12:45 Missionary Message..... Miss Kathleen Mallory,
Corresponding Secretary W.M.U. of S.B.C.
- 1:00 Lunch
- 4:00 Round Table—World Work supported by W.M.U.
Miss Kathleen Mallory
- 6:00 Supper
- 6:45 Sunset Service..... Dr. Denham
- 8:00 Missionary Messages..... Mrs. Charles E. Maddry
Mrs. F. W. Armstrong,
President, W.M.U. of S.B.C.

Thursday, August 15

TOPIC: *Europe*

- 7:30 Morning Watch..... Mrs. Everett Gill, *Europe*
- 8:00 Breakfast
- 9:00- 9:45 Current Missionary Facts..... Dr. W. O. Carver
- 9:45-10:30 Missionary Message..... Dr. Charles E. Maddry
- 10:45-11:30 Missionary Adventures (Same as Monday's)
- 11:45-12:45 Missionary Message... Miss Earle Hester, *Roumania*
- 1:00 Lunch
- 4:00 Round Table—Europe..... Dr. Everett Gill
- 6:00 Supper
- 6:45 Sunset Service..... Dr. Denham
- 8:00 Evangelism: Its Meaning and Mission
Dr. Kerr Boyce Tupper,
Minister in charge of First Baptist Church, Richmond, Virginia
- Missionary Message..... Dr. Everett Gill

Friday, August 16

TOPIC: *Africa*

- 7:30 Morning Watch..... Miss Ruth Kersey, *Africa*
- 8:00 Breakfast
- 9:00- 9:45 Current Missionary Facts..... Dr. W. O. Carver
- 9:45-10:30 Missionary Message..... Dr. George W. Sadler
- 10:45-11:30 Missionary Adventures (Same as Monday's)
- 11:45-12:45 Missionary Message..... Dr. A. Scott Patterson
- 1:00 Lunch
- 4:00 Round Table—Africa..... Dr. A. Scott Patterson
- 6:00 Supper
- 6:45 Sunset Service..... Dr. Denham
- 8:00 Missionary Message..... Dr. Charles E. Maddry
The Heavenly Magna Charta and Foreign Missions
Dr. Kerr Boyce Tupper

Saturday, August 17

TOPIC: *Consecration*

- 7:30 Morning Watch..... Miss Mattie Vie Summer, *China*
- 8:00 Breakfast
- 9:00- 9:45 Current Missionary Facts..... Dr. W. O. Carver
- 9:45-10:30 Missionary Message..... Dr. T. W. Ayers, *China*
- 10:45-11:30 Missionary Adventures (Same as Monday's)
- 11:45-12:45 Missionary Message..... Dr. J. B. Weatherspoon
- 1:00 Lunch
- 4:00 Round Table..... Dr. Charles E. Maddry
- 6:00 Supper
- 6:45 Sunset Service..... Dr. Denham
- 8:00 Missionary Message..... Hiroji Kuriya, *Japan*
Around The World with Moving Pictures
Miss Mary Hunter
(See next page.)
- Presenting Missionaries' Children

Sunday, August 18

TOPIC: "Thine, O Lord, Is The Glory"

9:45 Sunday School	
11:00 Missionary Sermon.....	Dr. George W. Truett, <i>First Baptist Church, Dallas, Texas</i>
4:00 Missionary Address.....	Dr. Charles E. Maddry
6:45 Sunset Service.....	Dr. Denham
8:00 Missionary Sermon.....	Dr. Truett

* * *

DOCTOR TUPPER'S MESSAGE

At the Dedication of the New Offices of the Foreign Mission Board

Echoes by one who was present

THE address of the occasion of the dedication of the new offices of the Foreign Mission Board on February 22, 1935, was by Dr. Kerr Boyce Tupper, the second son of the Reverend Dr. Henry Allen Tupper, for over twenty years the honored corresponding secretary of the Foreign Mission Board of the Southern Baptist Convention, located, then as now, in Richmond, Virginia.

Doctor Tupper chose as his theme: "Christianity's Social Message and Christian Missions," of which the following is only a summary of an elaborate discussion.

Every aggressive age of the world's life has been marked by some distinctive feature, some peculiar characteristic. As the twelfth century of our Christian era stood for the beginnings of feudalism, the thirteenth century for the rise of letters, the fourteenth century for discovery, the seventeenth century for the beginnings of liberty, the eighteenth century for the fall of feudalism, the nineteenth century for the rise and the reign of the common people, so our twentieth century, marvelous for its progress in no few directions, is characterized by nothing, perhaps, so clearly and potentially as by the vigor and virility of a social conscience—a conscience whose creed is that of the great Palestinian teacher as he speaks to us through Lowell's vision of Launfal:

"Not what we give, but what we share,
The gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

Here is none other voice than that of the human son of Mary and the divine Son of God—Brother of humanity and citizen of the world—Inaugurator of a new social order, putting the whole of Christian ethics in one short sentence, "Thou shalt love thy neighbor as thyself," and embracing all beneficence in one peerless parable, the parable of the Good Samaritan. It is this "Crystal Christ" who, as the first great missionary of human history, selects as the text of his inaugural message the immortal words of the fifth evangelist, Isaiah, which have come ringing down the corridors of the centuries:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Now, profoundly significant it is that, although centuries upon centuries have rolled away since the great Galilean teacher projected his lofty ideal of social service,

still this distinctively Christian teaching is today, even in our age of evolved and evolving learning, inspiration and guide of the world's foremost thinkers and teachers. To illustrate—in a noble address, a few years ago, by Professor Peabody, of Harvard, appear these words:

"The most important fact in connection with our present age is not the invention of the telephone or of wireless telegraphy or of anti-toxins of disease, but the discovery of the Social Conscience." How just Professor Peabody's characterization of our age, when, as never before, we are touched by social sympathy, eager for social amelioration and bent on social justice. A new conscience has been created, a new spirit engendered, a new voice heard.

And the church of God is having an imperial part in these modern movements for human amelioration. Strong is the conclusion that we must have our Christianity adequate as well as absolute, matching creed with deed, buttressing doctrine with doing, making speech effective with service. We are singing with Coleridge:

'Tis the sublime in man,
Our noonday majesty
To know ourselves,
Parts and proportions of one wondrous whole.

We are getting more and more what Walter Besant called "the sense of humanity." It is the inspiration of the parable of the Good Samaritan. The Greek word for private is our word idiot—a word used in the New Testament to describe the place to which Judas Iscariot went. Ours must not be a solitary religion. A noble life-motto is: "I believe and I belong"—believe in God the Father Almighty and belong to the Church of the living God, "pillar and ground of truth." A fine definition of Christian Ethics is living well with one another according to Christ. Ours must be an evangel with the two-fold purpose of saving a man and saving a world.

It is this aspect of Christianity of which we think in connection with the dedication of these new offices. (Full account given in April HOME AND FOREIGN FIELDS.) The church must evangelize and develop or not evangelize and degenerate. No equipoise is possible.

Our Master, with majestic self-consciousness and with divine authority, projected a program of world evangelization, thus calling us to the most exalted and most gigantic enterprise that ever inspired human hearts and aroused human energies—the Christianization of all the world—the bringing of the whole human race unto affectionate, irreversible self-surrender to him as Sovereign and Saviour.

Baptists joyfully insist upon, emphasize, and seek to illustrate day by day, obedience to the great head of the church in life as well as in ordinances. We would obey our Lord in all things and at all times, listening ever to his voice and heeding ever his instruction. It is this noble spirit, I believe, that has given Baptists so proud and notable a place in the plan of the world's evangelization during the past one hundred years. It is one of the glories of our beloved denomination that it has here set an example to the whole Christian world in the hearkening to the last commission of the risen Christ to go spread his kingdom among the nations of earth. It was the Baptists that formed in Kettering, England, in

(Continued on page 29)

NEWSCASTINGS from AROUND the WORLD

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

Sailings

To Brazil: On May 25, Miss Ruth Randall sailed on the *S. S. Southern Cross* for Rio de Janeiro, Brazil, where she will resume her missionary duties after a year's furlough in the States.

Arrivals

From Africa: Dr. J. C. Anders, of the Baptist Hospital, Ogbomoso, Nigeria, Africa, has arrived on furlough. He is studying in New York at present and is located at the Westside Y.M.C.A., 5 West Sixty-third Street, New York City.

From China: Miss Mary C. Alexander, of Canton, China, arrived in the States in time for the Southern Baptist Convention at Memphis, Tennessee. Miss Alexander will be located at Kingsville, Texas, while she is at home.

Dr. John W. Lowe, of Tsingtao, China, has come home for a year's rest. He will be located with Mrs. Lowe and the two daughters at Route 2, University Heights, Richmond, Virginia. Doctor Lowe will be on the program for Foreign Mission Week at Ridgecrest, North Carolina, August 11-18.

Mr. and Mrs. Rex Ray and their five children will be located at Bonham, Texas, during their furlough. They arrived from Wuchow, China, in time for the Southern Baptist Convention at Memphis, Tennessee.

Miss Pearl Johnson, of Wuchow, China, also arrived on furlough in time for the Memphis Convention. She will be located at Jonesville, Georgia.

Miss Sophie Lanneau, of Soochow, China, has come home for a rest and furlough that is long overdue. Miss Lanneau will be with her sister at Wake Forest, North Carolina.

From Europe: Miss Earle Hester, of Bucharest, Roumania, arrived in the States just in time for the Southern Baptist Convention at Memphis, Tennessee. She will be located at 2043 Green Street, Philadelphia, Pennsylvania. Miss Hester is also slated to speak at Foreign Mission Week at Ridgecrest.

Births

The happy news of the arrival of little John Alfred Parker in Pingtu, China, on September 13, 1934, was delayed in reaching the Foreign Mission Board, but all the heartier are the Board's congratulations and best wishes to his parents, Mr. and Mrs. Earl Parker.

GOOD NEWS

Always it is good news to a foreign missionary to hear that a son or daughter is returning home to share in the missionary endeavors of the parents. Samuel Bagby, a senior at the University of Richmond, plans to leave immediately after graduation for Brazil. He will be with his parents, Dr. and Mrs. T. C. Bagby, at Sao Paulo.



William T. and Mary Wallace Quarles,
Mendoza, Argentina

HIGHEST HONOR WON

From the *Christian Index* one reads: "Miss Mary Wallace Quarles, daughter of the Rev. and Mrs. J. C. Quarles, missionaries of the Foreign Mission Board of the Southern Baptist Convention, to Argentina, has been named president of the Student Government Association at Bessie Tift College, Forsyth, Georgia, for 1935-36. She has also been recently elected to the Writers' Club, having submitted a contribution which met the approval of the critic and members of the club. Miss Quarles holds the office of junior house president this year, and has been an outstanding student in all the scholastic and athletic activities of the college."

During this past year Mary Wallace's brother, William, a student at Mercer University, Macon, Georgia, has served as the president of the student body of his institution.

Mary Wallace and William are the only two children of Mr. and Mrs. J. C. Quarles, of Argentina. Both have won the place of highest honor and distinction that can be bestowed upon any student. The Foreign Mission Board finds joy in congratulating these two fine young people upon their achievements. Always it is a source for genuine rejoicing to observe the success and clean records of the children of the Southern Baptist missionaries.

THE WEATHERSPOONS HOME AGAIN

Dr. and Mrs. J. B. Weatherspoon, of the Southern Baptist Theological Seminary, Louisville, Kentucky, who visited Japan, South and Central China with Dr. and Mrs. Charles E. Maddry, during the winter and spring, arrived home on May 8. Doctor Weatherspoon brought the Convention sermon and special foreign mission address to the Southern Baptist Convention at Memphis, Tennessee.

DR. MADDRY WILL ARRIVE HOME IN JULY

After spending six months surveying Southern Baptist mission fields in Japan, South, Central, Interior and North China, the executive secretary of the Foreign Mission Board, Dr. Charles E. Maddry, and Mrs. Maddry will sail for home from Kobe, Japan, on June 27, arriving in Seattle, Washington, on July 9. Doctor Maddry expects to be back in his Richmond office by July 15. After a month in the office, he will go to Ridgecrest, North Carolina, for the Foreign Mission Conference, August 11-18. He will give addresses and messages and hold round-tables, about Southern Baptist work in Europe, Palestine and the Orient. Doctor Maddry spent last summer surveying the work in Europe and Palestine.

CONGRATULATIONS APPRECIATED

On May 6, the former foreign secretary of the American Baptist Foreign Mission Society of the Northern Baptist Convention, Dr. James H. Franklin, now president of Crozer Theological Seminary, visited the Foreign Mission Board rooms of the Southern Baptist Convention. Doctor Franklin commented pleasantly upon the warm and cordial atmosphere of friendliness and fellowship that prevails in these work rooms, and congratulated his hostess, Miss Jessie R. Ford, assistant to the executive secretary of the Board, upon the splendid progress that Southern Baptists are making along all the lines of missionary endeavor. The way the debt has been reduced during the past year establishes a record surpassed by no other denominations in America during 1934-35. He extended congratulations and cordial greetings to every Southern Baptist interested in the great Southern Baptist program for evangelizing the world.

GRATITUDE TO RICHMOND WOMEN

The Foreign Mission Board is deeply grateful to the Baptist women of Richmond, Virginia, for a new Eastman Kodascope, Model L.50, that was presented to the Missionary Education Department of the Board in May. To Mrs. J. B. Yeamans, of Grove Avenue Baptist Church, the Board is indebted for taking the initiative for leading these women to make this very worth-while gift.

Visualization is claiming the major emphases in modern education. Of even greater importance is visualization in the teaching of missions. Very few Southern Baptists can actually visit their foreign mission fields in person, but many can follow a missionary travelogue and

see the activities, appeals and needs of our mission stations through moving pictures of the work of the various fields.

Miss Mary M. Hunter, who is in charge of the foreign mission curios, exhibits, and so forth, is already building up a worth-while library of Southern Baptist missionary reels. These will be presented throughout the South on this new projector as the field representatives of the Board go here and yonder telling the story of Southern Baptist missions around the world.

NEW BOOK RECEIVING LARGE SALES

Sharing With Neighbor America, by W. C. Taylor, 35 cents, is receiving a most enthusiastic sale throughout the South. Not only are Y.W.A.'s and Woman's Missionary Societies claiming it, but Men's Brotherhoods, pastor's circles, Sunday school groups, and B.T.U.'s are finding it to be just the interesting and up-to-date book that they want. Its quick, vivacious style appeals to readers as well as to study course groups. No Southern Baptist can afford to miss reading this book.

HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

Birthdays in September

Date	Name	Address
1.	Rev. Charles L. Neal	Coss 151 Norte, Monterey, Mexico
2.	Mrs. R. C. Moore	Casilla 191, Temuco, Chile
4.	Rev. W. B. Glass	Hwanghsien, Shantung Province, North China
5.	Miss Pauline White	Caixa 184, Bahia, Brazil
6.	Miss Edith O. West	Victoria, South Brazil
7.	Mrs. F. H. Connely	Tsiningchow, Shantung Province, North China
7.	Mrs. J. W. Lowe*	Route 2, University Heights, Richmond, Virginia
8.	Rev. Harley Smith	Caixa 118, E. de R. do Sul, Porto Alegre, South Brazil
9.	Dr. R. E. Beddoe	Wuchow, South China
9.	Mrs. C. A. Leonard	P.O. Box 32, Harbin, Manchuria, North China
10.	Miss Willie Kelly	Shanghai, China
10.	Mrs. Leonard Long	Oghomoso, via Lagos, Nigeria, Africa
12.	Rev. H. H. Snuggs	Wuchow, China
12.	Rev. F. T. N. Woodward	Kweilin, China
14.	Miss Minnie D. McIlroy	Roman Falcon 4100, Buenos Aires, Argentina
15.	Miss Florence Jones	Pingtu, Shantung Province, North China
15.	Rev. C. F. Stapp	Campina Grande, North Brazil
16.	Miss Attie Bostick	Pochow, Interior China
16.	Rev. J. J. Cowsert	Caixa 1822, Rio de Janeiro, Brazil
18.	Mrs. C. K. Dozier	Seinan Gakuin, Fukuoka, Japan
21.	Mrs. J. L. Hart	Casilla 186, Concepcion, Chile
21.	Miss Irene Jeffers	Yangchow, Central China
21.	Miss Naomi Schell*	Care of Foreign Mission Board, Richmond, Virginia
22.	Dr. E. G. MacLean	Iwo, via Lagos, Nigeria, Africa
22.	Mrs. Shelby Wm. Vance	Yangchow, Central China
23.	Rev. R. A. Jacob	Pingtu, Shantung Province, North China
25.	Miss Lillie Mae Hundley*	Care of Foreign Mission Board, Richmond, Virginia
25.	Rev. A. B. Langston	Caixa 1876, Rio de Janeiro, Brazil
27.	Mrs. J. C. Powell	Shaki, via Lagos, Nigeria, Africa
27.	Mrs. D. F. Stamps*	Care of Foreign Mission Board, Richmond, Virginia
29.	Rev. J. W. Moore	Chefoo, Shantung Province, North China
30.	Rev. Hermon S. Ray	93 Takehaya-Cho, Koishikawa-Ku, Tokyo, Japan
30.	Rev. W. C. Taylor*	Mars Hill, North Carolina

*At present in this country

My Missionary Bookshelf

Conducted by UNA ROBERTS LAWRENCE, 4111 Kenwood Blvd., Kansas City, Missouri
(All books may be ordered from the Baptist Book Store serving your state)

NEW BOOKS INTRODUCING LATIN AMERICA

THE foreign mission study for 1935 is on missions in Latin American countries. The Foreign Mission Board has announced a most interesting graded series of textbooks on the subject. The first to come from the press is the one for use in classes of men, women and older young people, *Sharing With Neighbor America*, by Dr. W. C. Taylor (F.M.B., 35 cents), for many years missionary of the Foreign Mission Board in Recife, Pernambuco, Brazil, as dean of the Theological Seminary. Doctor Taylor is eminently qualified to tell us about South America. While his missionary service has been in Brazil, yet his interest in missions is world-wide and he is unusually well informed on evangelical missions in all Latin American countries. Particularly is he qualified to interpret its peoples to us, for he has a rare understanding of the Latin mind, the history, culture, language and mold of thought of the peoples of these lands.

The book is written in a most interesting style. It is neither a history, nor a geography, nor a discussion of the philosophy of a people. It has much of all that, enough to give a background for the real purpose of the book—to interest and inform and then direct the attention to the unprecedented opportunity now for evangelical missions in these lands. Doctor Taylor succeeds in doing this.

He catches our interest first with a thrilling and exciting account of a Revolution which he and his fellow missionaries in Recife saw first-hand. Indeed it was much too nearly at "first-hand," for it took place over their heads as they lay for two days and nights on the floor of the dining-hall of the Baptist College, as the crisis of the Brazilian Revolution of 1930 burst right on the campus of our school. (It has always been a grief to me that I missed this Revolution by a mere three months!) So in vivid "blood and thunder" style the book opens with thrills aplenty! This is an innovation in a mission textbook, and a most refreshing one!

Nor does the pace of the book slacken as the author turns to the issues of the Revolution, then to history and geography, with just a little of the world significance of South American countries in world trade, and finally to the religious thought, life, and problems of these peoples.

Purposely Doctor Taylor does not repeat what has been given in previous books, *Gospel Triumphs In Argentina And Chile*, by Hart, *The Land Of The Southern Cross*, by Muirhead and White, and *Looking Ahead With Latin America*, by Stanley High. He does, however, give a complete, connected background of missions history.

Grateful indeed will every reader be for the glimpses of Brazilian character and personality in the descriptions of several of the leaders of the New Era in Brazil. Respect and high admiration must result from the brief but moving account of the blazing personality of Joa Pessoa, the crusader for righteousness whose assassination set off the smoldering volcano of rebellion against political corruption. All through the book there is reflected constantly Doctor Taylor's deep love for his adopted land and people.

As the story of Baptist missions emerges from this rich background we are grateful for his weaving together our own missionaries and Brazilian, Argentinian and Chilean leaders as one story. It is reassuring when we know that Baptist life in every one of these lands is producing its own indigenous leadership, worthy and substantial, devoted and gifted. One could wish for more about the work and workers in Chile, in the same swift descriptive manner used to portray those of Brazil and Argentina. But no one author could hope to cover all these fields within the limits of a textbook. The emphasis here is frankly upon Brazil, as perhaps in a book by J. C. Quarles, of Argentina, to be published later the emphasis will be upon the Andean Nations.

Three or four features deserve especial mention. From the first to the last page, the book emphasizes the common interests of life in the two Americas—that these lands of South America are truly "neighbors" of ours. The book is unwaveringly fair and just in its evaluations of life in these lands and when comparisons are needed they are thought-provoking and sometimes startling. Divorce and racial injustice in the United States and their effect upon the progress of missions in these other American nations are two characteristics of our life in the United States which should puncture any tendency of ours to a "superiority complex" as a "Christian nation." This reviewer wishes Doctor Taylor had also dealt with the problem of motion pictures that originated in the United States. From personal experience she knows there is nothing more humiliating to the Christian from the United States than to see the portrayal of our own life in the vicious motion pictures exported by United States producers to South American lands. They are one of the greatest evils of these lands,—"Made in U.S.A." In most Baptist churches in Brazil no convert will be accepted as member who attends the movies. And there is good reason for this.

The book is markedly fair to Catholicism, yet exceedingly clear in the handling of the issues involved in its inevitable conflict with the evangelistic interpretation of Christianity. Particularly valuable is the contribution Doctor Taylor has made to our thinking concerning the reasons why we should send missionaries to Catholic lands. He also makes it clear that the very adaptations which Catholicism makes to its national environment and to competition with Protestantism prove the fundamental tenet of Catholic thought that "Rome never changes." Here is a new thought and one that satisfactorily answers the questions concerning the difference between Catholicism in the United States and its forms in other American lands. The outward difference proves the essential identity. Catholicism always adapts and compromises its outward form with its environment. This is Catholicism, this chameleon nature which is ever the same.

Doctor Taylor also makes it very clear that we face today in Latin America two types of Latin life—the Indian-Spanish type in Mexico with its acute phase of

conflict with Catholic domination now restricting Baptist work severely, and the Latin-European type of Brazil and Argentina where the doors are wide open for the ministry of evangelical thought. These are the two extremes of our present missionary situations in Latin America. Fundamentally the task is the same—the presentation of Jesus Christ as he is known through the Word of God and in heart experience.

It is indeed fortunate that both types of Latin American life are being presented this year, the first through a home mission book, *Winning The Border*, and now this deeply interesting account of the peoples of continental South America among whom Southern Baptists have such richly rewarding foreign mission investment. The story of our Baptist work reads like a romance. No book of recent years on foreign missions has been more delightfully written nor contains more food for thought than this one on *Sharing With Neighbor America*.

The Home Mission Board brought from the press in May a revised and enlarged edition of its spring book, *Winning The Border*, (Lawrence, H.M.B., 25 cents). The immediate popularity of the book and the large sales of the first edition made this possible. Much illustrative material omitted in the first edition and the helps for study which were issued separately at first are included in this revised edition. These add much to the attractiveness and usefulness of the book.

This is a study of Baptist missions among the Mexicans in the United States with the background of Mexican history and life rooted in Mexico. It is the first book on the subject of our own Baptist home mission work among the Mexicans and is particularly timely just now when the conflict between the Mexican Government and the Catholic Church is still in the acute stage. This book will help every reader of the daily newspaper to understand what lies back of the dispatches that come almost every day from that bitter struggle for the separation of Church and State. The price of the revised edition remains the same, 25 cents, and your copy may be ordered from your State Baptist Book Store.

Mule Stories From Inland Trails—This delightful collection of stories by Dr. L. M. Bratcher (published by W.M.U. of Kentucky, 25 cents) cannot be excelled as a study for those who wish a book for Intermediates and Juniors before the splendid series of the Foreign Mission Board is off the press, and as background or supplementary material after they are ready for us. In addition to being a missionary of unusual and adventurous experience Doctor Bratcher has three boys of his own, so from much practice he has learned how to tell stories that will catch and hold the interest of live youngsters. This makes him a writer for boys and girls of rare gifts.

These stories are just what the title says,—stories about mules. The mules are here, Blackie, Jack, the "Grass-fed Mule" and Whitey, the pessimist,—all more or less villains in the tale! But there are also Mogyana, Indiano and faithful Morena who carried Doctor Bratcher many a weary mile in the far interior of Brazil. Skillfully and winsomely, the author takes the readers into every phase of missionary activity as they ride with him muleback into all parts of southern Brazil. With HOME AND FOREIGN FIELDS, (\$1.00 the year), the *Album Of Southern Baptist Foreign Missionaries*, (50 cents), and a map of South

America at hand any teacher can have a rare good time with any group of older Juniors or Intermediates—both boys and girls. (Large outline map of South America, 25 cents each; small outline maps, for notebooks, 25 cents per dozen; Picture Map of South America, 50 cents. Order from the Foreign Mission Board, Richmond, Virginia.)

The greatest appeal of this book for boys and girls will be its mighty challenge to young life to come out and blaze trails through a yet unknown land—the challenge that took Nelson to the Amazon Valley, E. A. Jackson, Solomon Ginsberg and A. J. Terry to the interior of Brazil, and Lewis Bratcher along these Inland Trails. There is so much yet to be done—and young people must do it!

The Home Mission Board takes great pleasure in announcing the publication of the first book on its work written especially for primary children, *The Traveling Story Hour*, by Katherine Harris (H.M.B., 35 cents). Fortunate indeed are we in the author who not only has a background of training and experience in missionary education but has specialized in literature for little children. She was for nine years Young People's Secretary of W.M.U. of Virginia.

The book consists of eight stories from home mission fields, told in a setting of skillfully interwoven activities carried out by a group of very normal and attractive children—the Lee children. They have such a good time turning their own story hour into a *Traveling Story Hour* that eventually they share their plans and interests with the Sunbeam Band to which they belong. Mother Lee generously tells the source material she used in making the stories "come alive" for her own children and even provides the simple patterns for cut-outs which little fingers can easily use. Picture maps easily copied by children and several full page illustrations add much to the attractiveness of the book. All the supplementary material which Mother Lee and the children order from the Home Mission Board is there now waiting for other mothers and Sunbeam leaders to order for other groups of children who want to listen to the stories and then make a Book as the Lee children did.

The stories themselves are true, drawn from the major mission fields of our Home Mission Board. Through stories about little boys and girls, Sunbeams may learn a little history and much of the missionary activity of the Board. In a most natural way the stories will lead into discussion of how different are the people of our land and yet how alike all boys and girls are, of whatever race.

There is a Christmas story that is different, an Indian boy every boy will like, and a little lost boy whom any group of children will be glad to know was found by Brother and Mrs. Bell at Bastrop Mexican Orphans Home. Every boy and girl will prize a Bible of their own more after learning how happy Derouen's little daughter was to learn its stories, and all the work in Cuba will be interesting after Sunbeams know what a fine missionary Little David was there in his own country. So through stories of children like themselves the children of our churches may learn much missionary history and begin to think real missionary thoughts. Missionary books for children are the most important factors in the future of the missionary enterprise. This book will make a real contribution to the need for such books.

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

JULY JOBS

JULY

Patriotism is not the only virtue acclaimed in July. In the galaxy is *the will to start anew* with the second half of the year, at the very beginning of its third quarter. Such willing-hearted and wise-minded W.M.S. members will learn many lessons applicable to W.M.U. summer work by contemplating the methods of thrifty farmers. Wise Solomon did so (Eccles. 11: 4, 6): "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. . . . In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good." Vividly recalling the frantic rush in June that its quarter might be properly ended, why not begin right now on the July job of having this present month measure up to its own responsibility? Prayerfully and clearly consider each duty with the respective chairman; loyally and regularly help each to put over her job. The dictionary shows that the word "job" is not only a noun but also a verb: it means work that must be worked!

UNITEDLY

For nearly fifty years there has been among Southern Baptists the organization known as Woman's Missionary Union. In many states its constituent parts have operated for over half a century. It is also true that in a few Southern Baptist churches there have been Women's Missionary Societies for more than one hundred years. Equally important with the purpose of being constantly missionary has been the conviction that the work must be done unitedly whether in the church or state or Southland. True is the saying, "In union there is strength." July is a test month for this principle, because members are apt to be scattered, regular plans can go by default—but refuse to capitulate to the custom of "laissez faire" or heat or absenteeism. Corral your own interests in the spirit and strength of such Bible verses as: "Seek ye first the kingdom of God." Thus heartened, rally your members for the finest expressions of united effort in keeping with the Union's chief aims (page 16 of 1935 *W.M.U. Year Book*).

LIFT

In July's ripening harvest fields will be seen many examples of lifting power, whether a tractor or hand power is used. Even so may W.M.U. members and organizations demonstrate their willingness and ability to lift loads from missionaries and mission boards. The most powerful method is that of intercessory prayer for such workers and their work. In this magazine and in many other writings by missionaries you will learn afresh the lifting power of unselfish prayer. July naturally provides long days and fewer engagements—regard this as a divine arrangement whereby much of this extra time may be spent in prayer for the kingdom of God. Get out your personal prayer card and the booklet, "Prayer—The

Golden Chain," meditate upon the Prayer Calendar of Chinese W.M.U. (page 28). Rest assured that such earnest prayer will prevail according to God's good will. Another powerful help is through lifting debts on the Southwide boards by such methods as the Baptist Hundred Thousand Club. Its very simplicity recommends it to women; tell your co-members about it; urge all to pay regularly; encourage delinquent members to catch up—just one dollar a month per member—save three cents a day on meals, save five cents on Sunday dinners and the debt-lifting dollar is assured each month. Ask your pastor or write to your State W.M.U. Headquarters for literature to be distributed in behalf of the Baptist Hundred Thousand Club.

YONDER

Many trips lure during the mid summer. The S.B.C. Home and Foreign Mission Boards urge all Southern Baptists to consider the attractions offered by their programs at Ridgecrest, North Carolina. If you can possibly do so, plan to have your summer's trip include Ridgecrest for all or part of August 4 to 18. Dr. J. B. Lawrence has arranged with the state secretaries for August 4 to 10 inclusive to set forth Baptist work through the State and Home Mission Boards. Immediately following that week will come Foreign Mission Week (*August 11-18 inclusive*), Dr. R. S. Jones being in charge. Many missionaries are planning to be at Ridgecrest during those weeks, many stimulating conferences will be conducted, many up-to-date mission books will be taught, many stirring messages will be heard, many yearnings for holier living will be felt and followed. Write early for your reservation, Care Rev. R. F. Staples, Ridgecrest, North Carolina. Ask your society to co-operate with other departments of your church in making the trip possible for your pastor and his wife—even for the smallest of children there are delightful attractions at Ridgecrest, August 4 to 18 inclusive.

QUIET HEROISM

DOLORES GAMBINO and her husband are young Spaniards who are members of our church here in Havana, and both are very earnest Christians. Their two lovely little girls are in our school. The tuition is paid by two organizations in my own home church at Jonesboro, Arkansas, because at best the family is so poor that the children could not be in our school if we did not get the help from outside to pay their expenses. The man has had a job working as a waiter in a restaurant but made only fifteen dollars a month. Dolores does some washing and ironing which gives her a little and they manage to exist.

Our Cuban women observed the March Week of Prayer for Home Missions. When I went downstairs to the meeting Wednesday night nobody had come, but in a few minutes in came Dolores and her little girls. Naturally, as women have a way of doing, Dolores and I began to talk. I said: "Dolores, today I received the money to pay

the children's tuition for two more months in school." She thanked me as she always does, for she is very grateful, and said: "I am especially glad now, for my husband is without a job and we could never pay for their education if it depended on what we make."

I was surprised to learn that the husband had been without work for a month. "But you must have somebody who gives you clothes for the little girls, for they are always well dressed, and this winter I noticed that they had very pretty sweaters." She answered: "Yes, Conchita's godmother has been giving them their clothes, but I suppose now she won't any more."

"When Conchita was born I was a Catholic and I had her baptized in the Catholic church, and this woman, whose husband owns the restaurant where my husband worked, was her godmother. As Rosalia is just a year and a half younger than Conchita she always gave both of them things just alike. She gave them these dresses they are wearing, and also those red dresses they wear to Sunday school, and the sweaters they wore last winter. The other day the godmother learned that Rosalia had not been baptized and she was distressed about it. She spoke to Rosalia's father about it, and said: 'I want to take Rosalia and have her baptized.' The father answered: 'But, Señora, I do not believe in infant baptism and I don't want her baptized.' The woman did not argue with him but sent for me, and said: 'Dolores, I want to take Rosalia to the padre and have her baptized. Imagine a child eight years old who has not been baptized; suppose she should die, she would be lost! (I know your husband does not approve, but we will just go ahead without his approval.)'

"Then I answered: 'But I do not believe that way either. I want her to be baptized when she herself realizes what she is doing and when she asks to be baptized. And I want her baptized in the way that she wants to be baptized.' The woman raved and called us heathen and all sorts of ugly names until finally in desperation I said: 'Well go on and baptize her, it won't hurt her and if it will satisfy you, just take her and baptize her!' But eight-year-old Rosalia thought differently, and then it was that she expressed her opinion: 'But I don't want to go to the Catholic church and have my head sprinkled; I don't believe that way either, and I want to be baptized when I am older, by immersion like the Bible teaches.'

"By this time the godmother was highly indignant; she promptly told her husband to discharge my husband from his job in the restaurant and told me and our little girls that she never wanted to see them again. So my husband has no job and my children will have no more clothes given to them by Conchita's godmother, but I know that God will take care of us for he always has and I know he is not going to forget us now."

When our Week of Prayer programs was over and we counted the special offerings we found that Dolores, Rosalia and Conchita all had their gifts for home missions in their envelopes. The husband and father without a job, Dolores taking in washing to make a few pennies, the children dependent on the help of Jonesboro Primaries and Y.W.A.'s for their education, but all three had their little offering for home missions! "God loveth a cheerful giver"—the very light of love was in their eyes as they handed in their envelopes, and I know that they gave cheerfully. "Blessed are ye, when men shall revile you,

and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven."—Mildred Matthews, Havana, Cuba.

PRAYER CALENDAR OF CHINESE W.M.U.

WHEN I first looked at it, I was favorably impressed by the good clear Chinese characters of the well-chosen Scripture quotations. I know the sweet, modest, spiritually-minded Chinese woman who was chiefly responsible for preparing the Calendar.

You will let me speak of the topics for prayer. Many were for the organizations in our churches, for pastors and Christian workers, all good; even for the government, for world peace and other far and great blessings. From time to time I was moved and helped by the more humble subjects of petition, the personal prayers. If I have copied too many, you are not required to read them all. Your reading of my testimony is voluntary; my writing out the list is compulsory—a compulsion of sweet and loving thoughts, and of gratitude to Mrs. Ling, Miss Wu Ming Yung's widowed sister, for these suggestions for prayer, given to her sisters in Christ in China.

Below are given some of the topics that especially appeal to me. Each has a suitable Scripture phrase or sentence, which I shall not give:

Topics for Prayer

That I may be worthy to be called thy daughter
For our loved ones
That my body may be strong
That I may have hope and joy in thee
That I may be pure and not soiled by the world
Pray God to comfort those who suffer from loneliness
That I may be simple and pure as a child
That I may not criticize others
That I may be kind to others
That I may not despise small tasks
Pray for those who have three hearts and two purposes
For country people
For fathers and mothers
For members of the family away from home
That my disposition may not be irritable
That I may be a wise and good mother
That we may love one another
That I may use money rightly
That I may not boast any more
That my speech may be truthful
That God may bless my children
Lord, make me a pleasant, happy-faced person
For those who do heavy manual labor
(In June) That the young people of the schools may take thy love back to their homes
(In July) That pestilence may not come upon our homes
(In August) For thy guidance in our recreation
Give me a forgiving heart
God, help Christians who stand alone (among non-Christians)
For those hearing the gospel for the first time
For the marriage problems of our children
That I may not treat servants harshly
That I may be honest
That I may not be lazy
For church choirs
For those who oppose the gospel
That my social intercourse may have the marks of Christian culture

Other topics are even more intimately and spiritually the expression of a woman's heart, lifted to her Saviour in praise, adoration or petition. A year of such prayers should be indeed a year of growth in grace.—Sophie S. Lanneau, Soochow, China.

PROGRAM OUTLINE

THEME—MEETING OPPORTUNITIES

Hymn—"Make Me a Channel of Blessing"

Prayer of thanksgiving for Christ who "went about doing good"

Discussion of Fourth Chief Aim of W.M.U.—Personal Service (See pages 18 and 44 in 1935 W.M.U. Year Book; also the leaflet "Thy Word Shall Not Return Void" (Order leaflet for 2 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Alabama.)

Presentation of Play—A Spiritual Tonic—(Order this personal service play for 10 cents, from Birmingham address given above.)

Scripture Lesson—Meeting Opportunities: John 3: 3-21; 4: 1-26

Period of Silent Soul-Searching

Hymn—"Sowing in the Morning"

Talk—Missionaries as Seekers of Souls (Instances will be found in articles on pages 1-5, 8-11, 18-20.)

Seasons of Prayers for Missionaries.

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

Hymn (as Prayer)—"I Am Thine, O Lord"

DOCTOR TUPPER'S MESSAGE

(Continued from page 22)

1792, the first foreign missionary society of modern times. It was the Baptist, Carey, who, a century ago, stirred all England in the matter of foreign missions. It was the Baptist, Hughes, who became the moving spirit in the establishment of the first great Bible society for sending the Scriptures to the nations. It was the Baptists who first translated the Scriptures into heathen languages. It was the Baptists who planted the first Christian churches in India, Burma, and China. It is Baptists whose marvelous growth in America is one of the wonders of our age. And whence their inspiration in these heroic endeavors? Our people have believed God's Word and have sought to do God's will, and this is from that Word and will: "Go ye into all the world and preach the gospel to every creature."

Our principles are vital: let us make them vigorous, and, in God's good time, we shall behold them victorious.

* * *

"Light somebody's torch, and your own will burn the brighter."

* * *

That is rightly called wasted time which is spent neither in the service of God nor for the good of our neighbor.—*Antonio Guevara.*

BAPTIST BROTHERHOOD

J. T. HENDERSON

THE BELMONT COVENANT PLAN

THIS plan originated in September, 1933, with the Belmont Presbyterian Church, Roanoke, Virginia, of which Rev. G. L. Whiteley is pastor. This church had a building debt of \$15,000 and during the first two years of the depression, had not received enough money to provide for current support. Most of the 352 members were wage earners and a large number of them had no work and therefore no income. The debt was growing and the spirit of the members declining. Some were saying, "We can not carry on."

The pastor was unwilling to disband and sought to allay the distressing pessimism and to inspire hope.

His first practical step was to find out the financial ability of the members. On a Sunday in September, 1933, he asked the people to write on a slip of paper, with no name signed to it, their weekly income. The people responded in fine spirit and it was found that the average weekly income of the members who were working was \$18.00. By a careful study it was found that only 137 had definite incomes and that 17 of these were not dependable. The weekly income of the remaining 120 was \$2,160 and the tithe \$216.

By a careful estimate, the pastor found that \$216 each Sunday, for fifteen weeks, would pay all debts, provide for current support and enable the church to close 1933 with all bills fully paid.

Pastor Whiteley called a meeting of the twenty-seven officers and explained the plan fully; after vigorous debate all the officers except two signed a pledge to observe the

plan—one of the two was absent and the other out of work.

On condition the officers would sign up, the pastor had agreed to solicit the membership; one hundred eighteen of the wage earners made a pledge to bring their tithe into the storehouse. The period agreed on was September 17, 1933-December 24, 1933. On September 17, the first Sunday of the new plan, the offering increased from \$50.00, the average for several weeks, to \$173; September 24 it was \$228. The largest offering during the fifteen weeks was \$450.

At the end of the period the church had paid all bills and had a balance of two cents in bank. The members were happy, their hopes revived, their faith quickened, and they were ready to accept the words of Malachi at full value: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Some members secured better jobs, others had wages increased, and all were blessed spiritually. The tithers were glad to continue a policy that was found to be such a financial and spiritual blessing.

In their next Every Member Canvass, Belmont over-subscribed her budget by \$2,000.

Some of our Baptist churches have already adopted it with glorious results and the Brotherhood most heartily commends it to all our churches. [Continued, page 31]

WITH OUR EXCHANGES

A Scathing Indictment—Do we always clearly keep in mind the great object of our mission work? I know it is nothing new to any of us; we know well enough, and we are told, what the need is for mission work; but is the situation really so clearly before our mind's eye and so impelling as it should be? Then why is it that there is always a plentiful response when the call goes out for help in some physical need, floods, drought, and so forth, but missions are languishing? When the Battle of Petersburg had been fought, the news came to the church in Philadelphia when services were about to begin that out in the field lay 3,000 men, bleeding, dying, without any help. The pastor faced his people and said, "Out there at Petersburg lie 3,000 men, bleeding to death, fighting our battles. Pass the plate!" And men gave until it hurt; women stripped the rings from their fingers and the chains from their necks.—And here are two-thirds of the world's population, over a thousand million souls, wounded by sin, bleeding to eternal death; and we hold the remedy in our hands.—*The Lutheran Missionary*.

HAS not the time now come for some sort of Legion of Decency protest against our too prevalent type of public press? At least two unsuccessful attempts have been initiated by Christian forces to launch a national daily which would give first place to really significant happenings and would give something other than a sordid caricature of our civilization. The Christian Science movement does itself credit by maintaining such a daily. Evangelical Christendom has nothing of the sort. Perhaps a simple first step for the individual Christian would be to practice discrimination and seek guidance in the selection of one's daily paper where there is really any choice. A worth-while project for adult or young people's classes would be a study of the newspaper reading habits of its members, the influence of what is read, the degree to which discrimination is used, and sources of more wholesome daily reading. A careful study of the local daily press, with reference to its treatment of any great moral issue, such as the liquor problem, international relations, and crime, would provide both guidance in selection of one's daily reading and some critical-mindedness toward what is read. One of the major objectives of adult Christian education must be to neutralize or prevent this mis-education or mal-education.—*International Journal of Religious Education*.

CATHOLIC China—The 1935 *Annuaire* of the Catholic Missions of China reports that last year there were 2,704,468 Catholics in the country. During 1934, 82,145 adults were received into the Church. In the past ten years ecclesiastical territories in China have increased from 69 to 121, and those under the native clergy, from 2 to 21. Last year there were 1,660 Chinese secular priests, an increase of 528 in the decade. The number of Chinese Brothers rose from 272 to 604 and Chinese Sisters from 2,384 to 3,319. There are 4,230 seminarists preparing for the priesthood, an increase of 1,680 since

1924. During the past ten years the number of foreign priests in China has increased by 758, foreign Brothers by 302 and Sisters by 792. In Wuchang, Hopeh Province, where two years ago there were only 11 Catholics, the villagers recently voted to turn their "Temple of the Four Rulers" over to the Church, and it has been dedicated to Christ the King to be used for Catholic worship. In this province alone there are 223,283 Catholics and 411 Chinese priests. Throughout China, in the last ten years, the number of orphanages has increased by 86 and hospitals and hospices by 61. There are now 777 dispensaries in the country and 3,979 Catholic primary and secondary schools with 167,715 pupils, of whom 79,168 are non-Catholics. There is one priest for every 658 Catholics and for every 118,693 inhabitants. In Peiping a news service in Chinese, English and French was inaugurated in January to spread among the Catholics of China news of happenings in the Church throughout the world.—*The Commonwealth*.

CONFIRMING the Bible—We have stated it more than once as our conviction, that the century in which we live furnishes stronger confirmatory evidence of the truth of Holy Scripture than any preceding one. We have in mind the results of archæological research, an evidence our fathers did not possess. The buried cities of Bible lands have been God's safety deposit vaults in which he has kept the proofs of his Word now being brought forth to stop the mouths of gainsayers in this untoward generation. The newspapers are spreading the data before us every few weeks, and now even their editors are being impressed and emphasizing upon the attention of their readers the importance of that which is taking place. In the following paragraph from the *New York Herald-Tribune*, under the title, "Potsherds and the Bible," speaking of the recent findings at Lachish, that great daily says:

"Considering quite aside from its devotional and religious characteristics and purely as a historical document, the Bible has experienced within two generations one complete swing of the pendulum of expert opinion. The balance is becoming truer. Proof satisfactory to the most rigid logician now is available for many of the Bible episodes. More appears with every thorough bit of excavation that is done. The dream of the first excavators of Bible lands that they would add light and solidity to the stories in the Book they loved, gradually is coming true."

—*Moody Bible Institute Monthly*.

AND yet there are Christians today who feel that Christian evangelism is unnecessary! Surely they are blind to the character of the day in which they live. They are Rip Van Winkles, fast asleep and oblivious of the great currents sweeping through the world. If men can be flaming evangelists for communism and nationalism, what a lasting reproach if we who know the Christian faith to hold the key to the world's salvation from the present chaos are tongue-tied and stammering! If ever there has been a time during the nineteen centuries since our Lord said, "Ye shall be my witnesses," when we needed to bear our testimony effectively, that time is now.—*Federal Council Bulletin*.

BAPTIST BROTHERHOOD

(Continued from page 29)

Easter Sunday

It was a rare privilege to attend the home church on this Anniversary, hear a fine sermon on the Resurrection by the pastor, see an immense audience in a responsive spirit, and feel the thrill of the gospel as it came to us in the melody of song.

At the evening hour we had the responsibility of speaking at the Fifth Avenue Baptist Church, of Knoxville; the occasion was all the more interesting because of the large number of former students present, among whom were the organist and the pastor, Dr. J. L. Dance. In response to a proposition at the close, some valuable members committed themselves to the policy of tithing. The unusual success of this church is due in large measure to the emphasis Doctor Dance has given to this Bible doctrine through the years.

Men's Conference

This heading refers to a meeting of preachers and laymen held in the First Baptist Church, of Birmingham, Alabama, on the afternoon and evening of April 25. The period of publicity was short and yet the president, Judge H. L. Anderton, reports that at least two hundred representative men from all sections of Alabama were present at the two sessions.

Dr. C. Oscar Johnson, of St. Louis, and the writer were the only visiting speakers. Doctor Johnson made a unique address on the vital elements of a successful policy for our denomination, by stressing the analogy between an auto that can climb a steep grade with speed and a denomination that can move forward despite the handicaps of depression, "the world, the flesh, and the devil."

President Anderton announced a number of practical topics for voluntary discussion and was gratified with the liberal response. "The Layman and his Pastor," and "The Layman and Personal Soul-Winning" called forth a discussion of unusual interest.

President Neal of Howard College made a stirring appeal for the education of leaders in a wholesome religious atmosphere to meet the heresies of our day.

The meeting effected a state organization with Judge Anderton, of Bir-

mingham, as president, E. C. Bassett, of Troy, vice-president, and W. I. Pittman, of Birmingham, as secretary. This organization is to open an office in Birmingham and undertake the enlistment and organization of the Baptist men of Alabama with the objective of securing a larger support of the Co-operative Program, also of adding financial strength to the Orphanage and the two Baptist Colleges. This work is to be done by volunteers without cost.

South Carolina—

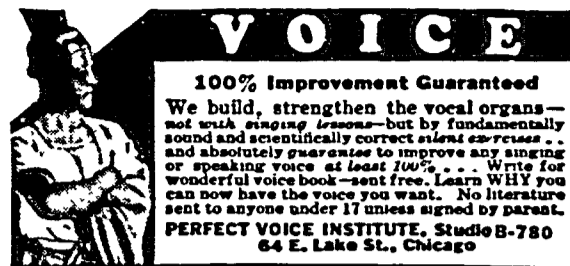
On Tuesday, April 30, the last of nine State Conferences of Baptist Men for this spring met in the First Baptist Church of Columbia. It held only two sessions, morning and afternoon. W. R. Thomson, a zealous Christian and a successful business man, is chairman of the State Brotherhood Committee and was the leading promoter of this meeting. He had, however, the hearty co-operation of State Secretary Jones, Enlistment Secretary Brooke, *The Baptist Courier*, and a company of interested pastors and laymen. Although it was the last day of the month and the weather was favorable for farm work, the auditorium of the historic First Baptist Church was comfortably filled with representative men from every section of the state. All the speakers except three were laymen; Secretary Jones extended hearty words of welcome, Secretary Brooke spoke briefly on God's Acre Plan, and Dr. L. M. Latimer opened the discussion of the day with a striking address on "The First Fundamental of Stewardship." Lack of space forbids the mention of even the names of the laymen that followed; never has this writer heard a series of addresses of greater merit by business and professional men.

Governor Johnston, a deacon and Sunday school teacher in his church at Spartanburg, took time to come down, speak words of greeting, and express his deep interest in the work represented by these men.

Chairman Thomson and his Committee, directed by Secretary Jones, mean to effect a simple organization of the men throughout the state and thereby capitalize on the interest and enthusiasm already aroused by this Conference.

ECHOES

This heading refers to the recent meetings of Baptists in Memphis.



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Sunday—

I arrived in Memphis on Sunday morning, May 12, and for the Sunday school and morning worship I attended the Bellevue Baptist Church. It was interesting to hear an address by Doctor Lee, the pastor, to the Men's Bible Class, with 290 in attendance, on the Significance of the Sanctuary. There were 1,850 in all departments of the Sunday school.

The large and attractive auditorium was crowded at 11 A.M. to hear the impressive sermon of the pastor on Motherhood. There were seven additions to the church.

At the evening hour I heard a stirring sermon at the First Baptist Church by Doctor Bateman, the pastor, on "The Tie That Binds." He baptized two candidates and two others were received into the church.

Conference of Pastors

It was a real pleasure to attend this Conference Monday evening and see the auditorium of the First Baptist Church comfortably filled with preachers and other interested people. The leading feature of this occasion was a fine address on Evangelism by President Scarborough. He claimed that we have come to a time when we should major on Church Evangelism, using the pastor and capable members in leading the unsaved to the Saviour; he further insisted that such a policy would stimulate the pastor and church to give the converts that spiritual culture that will promote growth in grace and fit them for service.

Men's Conference

The attendance on the three sessions of this Conference almost filled the large auditorium of the Bellevue Baptist Church. It was especially gratifying to note the large attendance of pastors. The leaders of the Brotherhood recognize that little progress can be made in the enlistment of the

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laymen without the hearty co-operation of the pastors. In these meetings the pastors gave every evidence of sympathetic interest. They recognize that it is the policy of the Brotherhood, not to *supplant* but to *supplement* the work of the pastor; the pastors and the laymen should be "fellow helpers to the truth." Many pastors have commented quite favorably on the spirit of these meetings and the quality of the discussions.

Each session opened with a fine service of song, conducted by a capable leader from the local churches, and this contributed much to the spiritual tone of the meetings.

The two conferences devoted to the organization and conduct of Church and Associational Brotherhoods were of large practical value. The reports from laymen representing successful Brotherhoods were quite stimulating.

The men in attendance were deeply impressed with the devotion of speakers active in business, professional, and political life.

This was true in the case of A. J. Peddy, of Lakeland, Florida, as he spoke of his weekly prayer meetings with the hundred employees of his lumber interests; of I. B. Tigrett, a railroad president, as he spoke of his growing faith in Christianity through the days of depression; in the case of Judge Anderton, a busy lawyer, as he advocated giving the Lord the first place in our life program; of Senator Wilson, as he made the claim that a Christian man can be loyal to the flag of his country and loyal to the banner of Prince Immanuel at the same time; in the remarks of J. H. Anderson, who dedicates the money that comes into his hands to the enterprises of the Kingdom by the thousands, thereby honoring God and enriching his own life; at the close of his address

he requested all who were willing to tithe to rise; perhaps as many as three hundred stood; in the case of Dr. R. L. Sanders, eminent surgeon, who delights to magnify the healing power of the Great Physician when opportunity is afforded.

Lack of space forbids comment on the equally valuable contributions made by Judge J. W. McCall, Tennessee; W. A. Jackson, Arkansas; D. R. Isom, Louisiana; J. W. Merritt, Georgia; M. A. Huggins, North Carolina; George J. Mason, Texas; R. F. Hough, Virginia; Charles M. Walker, Tennessee; W. C. Goodson, Missouri; J. G. Hughes, Tennessee; E. A. Herron, New Mexico; Perry H. Jones, Tennessee; A. K. Godbold, Mississippi; S. S. Bussell, Arizona; W. S. Brooke, South Carolina; and A. F. Crittendon, Mississippi.

Voluntary testimonies of value were given by laymen, whose names did not appear on the printed Program.

The masterly address of Dr. Everett Gill on "The European Crisis and the Gospel" furnished a fitting climax to this meeting.

Southern Baptist Convention

Reports of this great meeting, attended by more than twelve thousand Baptists, will be published in the state denominational papers considerably in advance of this issue of HOME AND FOREIGN FIELDS; our reference to it therefore will be brief.

It was an epochal meeting and there were several factors that contributed to its success:

First, the advance in total gifts of more than one and a third million dollars over last year.

Second, the substantial payment on the debts of the Home and Foreign Mission Boards and the other enterprises of the Convention.

Third, the renewed interest that is being manifested in stressing the tithe and also urging the importance of bringing it into the storehouse every first day of the week.

Fourth, the more impressive presentation of Home and Foreign Missions in this Convention, due in large measure to the burning messages of missionaries fresh from the field. The presence of M. N. McCall and other missionaries from Cuba with their reports heartened every friend of Home Missions.

The addresses of Doctors Gill and

Rushbrooke made a large contribution to Foreign Missions; Southern Baptists should count themselves quite fortunate in having with them these eminent men, so thoroughly acquainted with the progress of our mission work in all the fields. The messages of Doctors Dodd, Truett and Weatherspoon, fresh from their visits to the mission fields, also brought a great blessing.

Southern Baptists, following this great gathering, should face the future with new zeal and assurance.

* * *

"All that is noble and high and good
 Has an influence on the rest,
 And the world is better for everyone
 Who is living at his best."

* * *

Be not too busy, O thou earnest heart,
 To hear what friends are saying at
 thy side,
 To know if cares or joys with them
 abide,
 And for their help or cheer to do thy
 part,
 To hear the music of humanity,
 To feel thyself one of God's family.
 —Selected.

* * *

MISSIONARY BEATITUDES

Blessed are the messengers of the gospel, for to them is given the promise of the presence of Christ. (*Matthew 28: 19, 20.*)

Blessed are the bearers of the precious seed, who sow in tears, for at the time of harvest they shall abundantly rejoice. (*Psalms 126: 6.*)

Blessed are the intercessors, for they have the assurance that their prayers prevail. (*John 14: 13, 14.*)

Blessed are the generous-hearted, whose gifts help forward the kingdom of God, for these have the approval of the Saviour. (*Acts 20: 35.*)

Blessed are they who surrender loved ones for the sake of the name, for they shall have eternal compensations. (*Matthew 19: 29.*)

Blessed are the despised and persecuted for the sake of the gospel, for great is their regard in heaven. (*Matthew 5: 10-12.*)

Blessed are the faithful, for they shall receive the commendation and joy of the Lord. (*Matthew 25: 21-23.*)—Selected.

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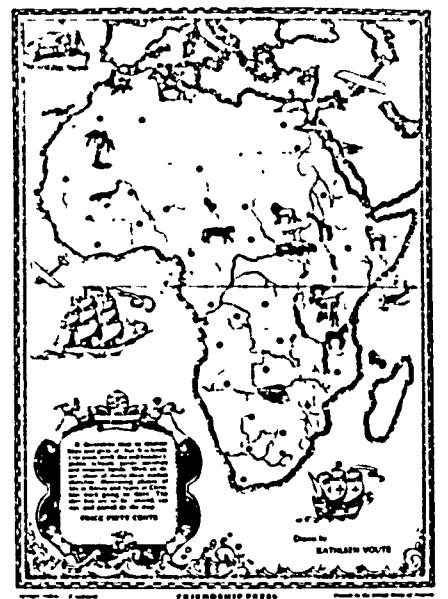
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