

HOME AND FOREIGN FIELDS



AUGUST 1935



HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, *Editor*

Nashville, Tenn.

AUGUST, 1935

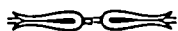
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CAN YOU READ JAPANESE?

From a Missionary—

Would you like to know what those characters mean?
They are our conviction based on experience; our
message—for they say:

“The Lord Christ
Is the Light of the World”



Over Yonder

(A Japanese student in Vanderbilt University
on Armistice Sunday sings his loyal song)

Tatsuo Kuribayashi

Over yonder, across the prairie, in the West,
Where the evening sun goes down in radiant grace,
There lies the Pacific, the ocean of peace.
Pray friends, let us keep it calm, at rest!

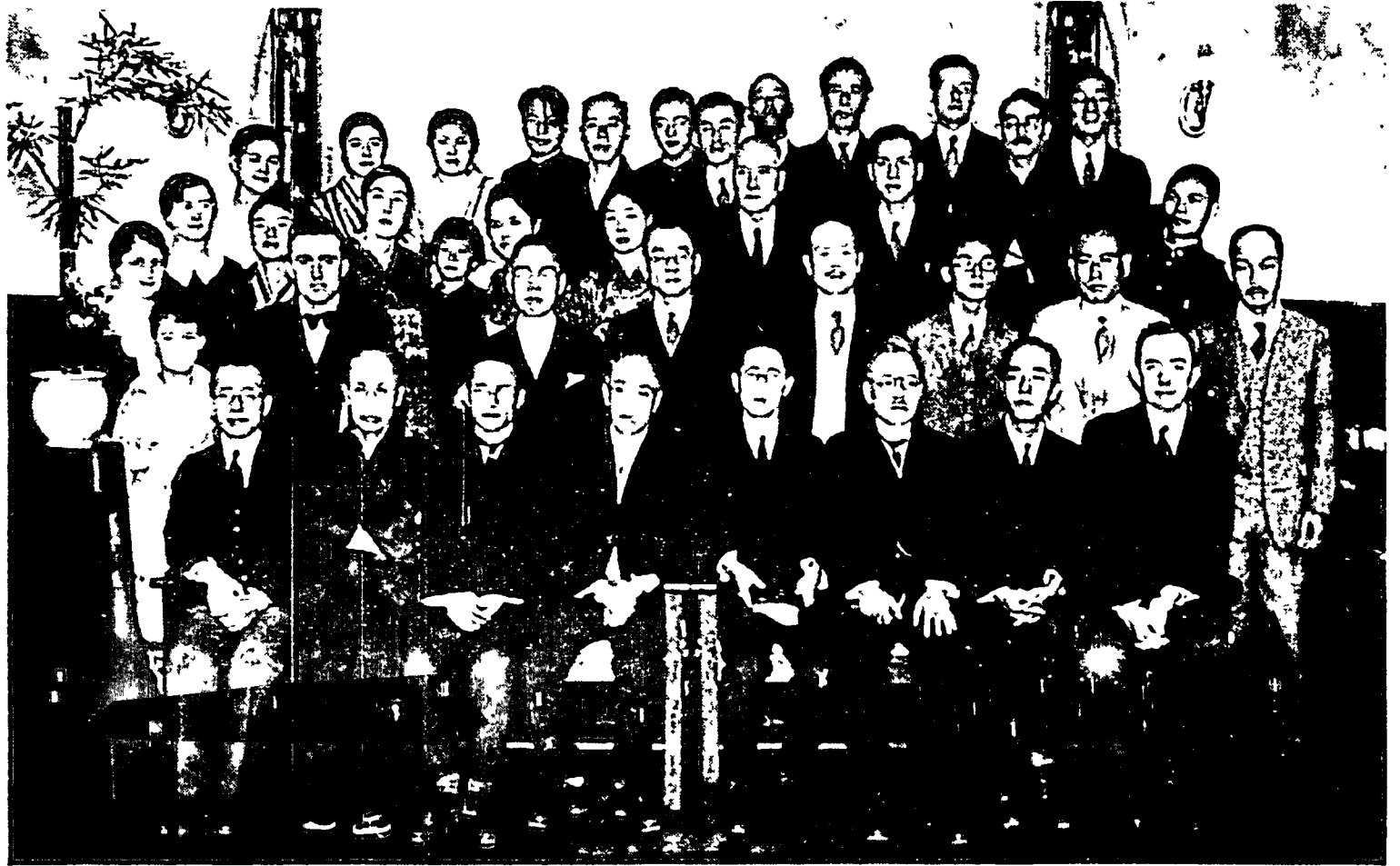
Over yonder, beyond the sea, in the East,
Where the morning sun rises in its glory,
There lies Yamato, my dear fatherland.
Pray she be kept in peace and righteousness!

Over yonder, beyond the prairie and the sea,
Where East and West meet 'neath the shining sun,
There live the people that I love and serve.
Pray God they be a nation, good and great, and blessed!

Over there and over here, all 'round God's circling globe,
The land and sea and sun his love for all alike declare;
Earth's peoples all the children of one common Father are.
Pray all may know, love and do God's will,
And, as his children should, each other love!

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Ordination of Rev. Hiroji Kuriya (pastor Seinan Gakuin)—seated (left to right)—are pastors: Fukisawa, Ueyama, Katani; Shimose, who is also President of S.B.C. of Japan; Hiroji Kuriya, now studying in Nashville, and in regular session at the Seminary in Louisville; Arase; Takahashi, graduate of the Seminary at Louisville, and present pastor at Kure, Japan; Norman Williamson, missionary. Last in back row—Kawano, coming this fall to study in Louisville

Christianity for Japan

Hiroji Kuriya, Fukuoka, Japan

SINCE I came to this country, several people have asked me if the atheistic materialism is still spreading rapidly in Japan, as in China? It is true that hundreds and thousands of the student class went to Communism at one time, and anti-religious movements sprang up all over the country. But all that did not last long. The result, however, proved that Communism was an impracticable illusion and that man cannot dispense with religion.

Now again, religions are stronger than ever, and encouraged by national leaders. Each morning some religious talk is broadcast for the first time over radio. Old religions have been revived and new sects have appeared. Especially did Buddhism begin a new drive, with a new energy. They are aiming to increase membership forty-one million. Buddhism is and will be the main religion of Japan if it keeps on at the present rate.

So if Buddhism really satisfies the spiritual need of man and upholds society, we may well rejoice over this new rise. But the religion which does not know a personal God and a Saviour, cannot offer true solution to suffering humanity. People have to perish with the utmost sincerity and devotion to their belief. This has been proved and will continue to do so wherever it dominates.

Here I am going to show to American friends how this is true, and how Christianity can meet the need where Buddhism fails. And instead of discussing it in an abstract manner, let me present a few actual cases which I have witnessed during my stay in the Seinan Gakuin Baptist Church.

A sinful woman—It was late at night when a middle-aged woman came to my home. As I opened the door I could perceive easily that the woman had a heavy burden on her mind. Just as I suspected, she confessed that she had committed a terrible crime, for which her home was about to split to pieces. Then I told her the story of Jesus as the only Saviour and the Redeemer of her sin, and that all she had to do was to trust him.

Then she said, "No, I must do something to punish myself for my mistake. I am willing to do anything, to suffer any kind of difficulty if only I can repay my fault."

I repeated, "All you have to do is to repent and accept Jesus as your Saviour." But she insisted that she did not believe that the sin she committed should be forgiven without bringing her a corresponding suffering.

"Well," she said, "what you say is not reasonable. I cannot believe it, so I must go."

A poor, sinful woman, having come very near to the gate of the Kingdom of God went away, again into the darkness outside, to satisfy her sinful conscience by tormenting herself. Her action was due to Buddhism which she was taught from childhood. In Buddhism they teach that there is no god or savior, that one must settle his account by his own strength. I do not know what she became afterward, but I do not think she could really gain peace in her heart even if she punished herself to death.

A blind youth—Not far from the city of Kumamoto, there is a little village called Sencho. In this village our

(Continued on page 12)

Holy Ground at Nagasaki

Missionary Hermon Ray, Tokyo, Japan

PALESTINE is not the only Holy Land in the world. Nor is Jerusalem alone the Holy City. I know—

*There is a green hill far away,
Without a city wall;
Where the dear Lord was crucified;
Who died to save us all.*

I have had the rare privilege of standing there on Mount Calvary. One moonlit night four years ago I walked out of the city of Jerusalem and up the slope of that sacred place of crucifixion. I knelt instinctively, too, on that holy ground. Just a few yards at most from where I knelt the Cross of Christ once stood! His precious life-blood had hallowed that hill.

But just outside the city of Nagasaki, Japan,

*There is a green hill, sacred, too,
As knows our God above,
Where twenty-six were crucified,
Who died to prove their love.*

Our Baptist Convention met in that city of Nagasaki the other day, and the glorious history of the Christian Martyrs of Japan hallowed the days we spent together on that sacred soil.

One afternoon, a group of us climbed the hill where now a church stands to mark the place of crucifixion. What if it is a Roman Catholic Church? They were Roman Catholic martyrs, those twenty-six who died so gladly for their faith in him who had saved them by his Cross. They were Christians! Far better Christians than I who have more light, but less love for the Saviour.

And I thought again of that glorious story of their triumphant devotion in the midst of fierce persecution, as severe as Rome inflicted upon the early church.

It was a February day in 1597 on that hill where I stood, beyond the old city walls which have long since ceased to be. But we dare not cease to remember what those old walls witnessed. Doctor Axling, our Baptist missionary-historian of Japan and my dear friend in the gospel, tells us the story in his *Japan on the Upward Trail*.

"Fifty crosses were silhouetted against the western sky. Since but twenty-six Christians were under condemnation, the added crosses were intended to drive terror home to the hearts of all who beheld, and to warn them of the fate that was in reserve for future offenders."

The band included six missionaries and twenty Japanese, three of whom were lads under eighteen. When the youngest, a boy of eleven, was offered pardon if he would renounce his faith, the young hero had answered, "Rather, you also should be a Christian, for there is no other way to attain salvation."

Let Doctor Axling's skilful pen describe the scene:

"When met on the frozen road and told that in a few minutes they must die, they knelt together in the snow, raised their voices in prayer, and encouraged each other in preparation for the supreme sacrifice. Lined up before the row of crosses, they fell upon their knees. At the command to advance, they arose. Moving forward, an unbent line, they took their places facing the crosses on

which they were to die. The little lad of eleven eagerly asked which was to be his. When told, he sprang forward and calmly awaited his turn.

"His youth made its appeal, and the Vice-Governor offered to secure his release if he would turn traitor to his conscience and his God. His reply rang true. 'On that condition I do not desire to live.' While suspended on the cross, the fire of his soul illumined his tiny form and his face is said to have shone with a light celestial."

No wonder those who stood there looking on were amazed, even as I was thrilled to stand on such holy ground! Buddhist priests, we are told, were heard to exclaim, "Here, indeed, is the true way. It should prevail among us."

Doctor Axling concludes his vivid account. "The storm that had broken over the Japanese Christians grew in intensity. They were hounded from their homes. They were banished to bare and bleak inlands. The Christian movement in Japan was so shattered that its progress was set back for almost three centuries. But in some of the islands, with the cross-crowned churches in their midst, the Christians have for three hundred years kept the fires of faith burning."

After silent prayer that quiet afternoon, I left the hill. I trust I left it better. None could leave it the same. Nagasaki was the Jerusalem of early Christian Missions in Japan. Then came the three hundred years of government prohibition of Christianity under penalty of death. No wonder, now that the imperial edict has been removed only a few decades, and the gospel allowed to be preached, we still find today deep-seated prejudice against "the foreign religion," prejudice that was ground in through three centuries.

But the love of Christ and the power of the Spirit are steadily thawing the icy wall; and the gospel of our oriental, not foreign, Saviour is coming into its own.

When the harvest-revival for which we pray and plant the gospel seed finally comes, how great the reward of those twenty-six martyrs whose sacrificial blood has enriched the soil for the sowing of Christian truth! When the revival comes, how great the joy of him whose saving life-blood on Mount Calvary makes possible the redemption we preach! When that glorious day comes, as come it must, we shall repeat with even stronger conviction:

Just outside the city of Nagasaki, Japan,

*There is a green hill, sacred, too,
As knows our God above,
Where twenty-six were crucified,
Who died to prove their love.*

* * *

"Moral enthusiasm may not last unless there is Christian consecration."

* * *

"I'd rather see a sermon than hear one any day;
I'd rather one would walk with me than merely tell the way.
The eye is a better pupil and more willing than the ear;
Fine counsel is confusing, but example is always clear."

HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

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Subscription price, \$1.00 the year. Quarterly subscriptions at 25 cents each are accepted if ordered with Sunday school literature, to be sent to the same address as the literature. A 25 per cent reduction or commission given for a club of five or more new yearly subscriptions where cash accompanies order, and all names are sent at once; for five or more renewals a reduction or commission of 10 per cent may be deducted.

Editorial and Publication Offices—161 Eighth Avenue, North, Nashville, Tenn. Published monthly for the Southern Baptist Convention by the Sunday School Board, T. L. Holcomb, Executive Secretary.

Entered as second class matter March 15, 1910, at the postoffice at Nashville, Tenn., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on July 5, 1918.

Volume 19

AUGUST, 1935

No. 8

EDITORIALS

AT least semi-occasionally, it becomes necessary to restate certain elementary facts concerning our magazine lest our people forget. This month, at the risk of becoming tedious, we are giving emphasis to things that must not be forgotten. We crave not only the patient indulgence but the sympathetic interest of our constituency as we think together on matters of mutual interest. We would be grateful to any reader who will be good enough to pass needed information to the brotherhood in general. Only in this way can we have the background so essential to intelligent co-operation. Of course, we shall gladly give additional facts, wherever requested, and shall appreciate the opportunity to render the service.

OUR MISSION JOURNAL

HOME AND FOREIGN FIELDS is the mission journal of Southern Baptists; in fact, it is the only mission journal of Southern Baptists, the only periodical published by order of the Convention. It is, therefore, not in competition with any other work of the Convention, nor is it a competitor of any Baptist publication. Southern Baptists are distinctly missionary in both doctrine and practice; they stand for the simple gospel and wherever given proper opportunity they delight to do their utmost to proclaim that gospel to the world. To this end they have felt the need of a magazine devoted solely and exclusively to the cause of missions. For many years each mission board published its own journal, but several years ago the Convention combined these magazines into one and ordered the Sunday School Board to publish it. The Sunday School Board is both the creature and the servant of the Convention, and of course is doing its best to carry out the instructions of the Convention.

In the light of these facts it becomes easily apparent

that it is erroneous to speak of this magazine as a Sunday School Board publication or to consider it in connection with any possible coordination of Board publications. The Convention is the only authority among us that can exercise control over HOME AND FOREIGN FIELDS. For the purpose of carrying out the instructions of the Convention, the Sunday School Board has committed to its Editorial Department the responsibility for bringing out the magazine.

OUR EDITORIAL STAFF

BY designation of the Editorial Secretary of the Sunday School Board, this writer became editor of the magazine. This appointment carried with it no additional financial remuneration; but it did involve satisfactions which cannot be measured in terms of money. We have no words to express the joy that is ours in our effort to perform worthy service, the happiness we have in association with the most consecrated people among us, and the inspiration that comes to us in approving words from valued friends throughout our constituency. Ours is a richly rewarded service, but it doesn't cost the denomination an extra penny.

In the same spirit we have been able to secure the services of a staff of associate and contributing editors that would bring distinction to any magazine in the world. These choice men and women are busy servants of the denomination, whose wonderful co-operation means only added work to heavily burdened lives without any extra financial compensation. In other words, with the exception of our very capable editor's assistant who receives a modest salary, the editorial staff serves without pay,—a fact which perhaps cannot be duplicated in religious journalism.

OUR BUSINESS MANAGEMENT

OUR magazine has no business manager, but as in the editorial field it claims extra service from the Managing Editor of the Sunday School Board and from the various departments that have to do with the business affairs of the Board. This arrangement makes possible, without cost to the magazine, the use of the complete facilities of an efficient business organization. It will be seen at once that our economies in editing and publishing are very real and that our major concern is to serve our people by giving them the best magazine that we can produce, without any thought of personal gain.

OUR WRITERS

WE are peculiarly fortunate in the wide range of talent available for special articles. We rejoice in the willingness of so many of our missionaries to use our magazine as the medium through which to bring heart messages to our people. We have combined cordial invitation with urgent request in our effort to make all of our missionaries understand that their contributions are most welcome; furthermore,

we do not assign subjects, we want the thing that the missionary wants to communicate and we want it in the missionaries' own words and style, and accompanied by pictures selected by the missionaries. Our readers are tremendously interested in the acts of these modern witnesses for Jesus.

Then, we have hospitable access to any man or woman among us, and the gracious reception accorded our requests for service greatly confirms our faith in our brethren and increases our happiness in co-operative tasks. For the most part, all articles come to us without cost; occasionally, we pay for a special article by some one outside our ranks, but we have never done much more than barely touch our budget allotment for this purpose. Those who make HOME AND FOREIGN FIELDS possible enjoy performing their assignments as a labor of love.

OUR ILLUSTRATIONS

WE have justifiable pride in both the freshness and the beauty of our illustrations. Our covers are prepared under the direct supervision of Mr. Herman Burns, Staff Artist of the Sunday School Board, whose fraternal, helpful spirit is surpassed only by the rare quality of his consecrated talents. Our pictures from the fields come from the personal collections of our missionaries; they bring, therefore, the intimacy and human interest of the personal kodak or camera, and we think of every one of them as a special message from our workers. Other illustrations are supplied by our various boards and institutions, upon every one of which we feel free to call for any service, with the confident assurance of cordial and gracious response. We consider the illustrations a very special feature, and we are glad to acknowledge the kindness of all who make such an attractive feature possible, and to express our genuine appreciation of their invaluable services.

OUR AMBITION

THE value of the service of our magazine depends upon the extent to which it is circulated and read. It is our earnest desire to put out the best mission journal in the land. By that we mean a journal intelligently loyal to the missionary message of the Book, devoted to the work of Southern Baptists, and attractive and interesting to every reader. Everything that has been said in the preceding paragraphs of the editorial section makes it easy for us to admit an ambition to extend the influence of the magazine to the widest possible degree. No one connected with the magazine has any selfish interest to promote; we just want to be used to render the best possible service. Frankly, we do not think that it is unreasonable to hope that we might some day have 100,000 subscribers. Considering our constituency, that figure is not too large. If the magazine in its present form does not deserve such a circulation, we would welcome constructive suggestions as to how it can be im-

proved so as to merit positive consideration from at least that number of Southern Baptists. We believe that missionary information is essential to intelligent support of missions, and our greatest desire is to supply that information in most readable, attractive form.

OUR SUBSCRIPTION RATES

OUR magazine has never paid for itself. Due to economies in production rather than to increase in subscriptions, it is costing the Sunday School Board less to publish it now than it ever has. The subscription rate of one dollar a year is only a nominal charge to those who are interested in missions; the pictures alone in most any issue would be worth that much. But by special arrangement, even this nominal charge may be reduced. For instance, in case of renewals, if five or more are sent in at once a reduction of ten per cent is made, thus making the individual renewal cost only ninety cents. A reduction or commission of twenty-five per cent for groups of five or more new subscriptions is allowed where cash accompanies the order and all names are sent in at once. Under this plan, the new subscription costs only seventy-five cents. Surely, our subscription rates are very low. Incidentally, we might suggest that twenty-five cents for new subscriptions and ten cents for renewals constitute a larger wage for some enterprising boy or girl in most any church than we realize from the sale of newspapers in our first ventures in independent business.

OUR HUMAN DEPENDENCE

SINCE we have no one whose business it is to promote the circulation of our magazine, we must look to those who believe in it and enjoy it to extend its usefulness by securing subscriptions for it among their friends. We wish we could count on every subscriber for this service,—and so far as we know we can. Everywhere we go we hear the finest things about the magazine, and we have absolutely no knocks. From two different states recently we have encouraging testimony. One lady, of whom we had already heard as the leading mail-winner in her section, told us that she read every line of the magazine just as soon as it came; then she started it on its rounds among her friends, and when it came back she read it all over again. We wonder if there is any connection between her devotion to the magazine and her love for the lost, or vice versa. In another state, a good woman said some nice things particularly about the July number and then remarked that she had cut the picture out of the cover and framed it. Now, it is on such friends as these that we must rely for our increase. We believe it is easily possible for a club of at least five new subscribers to be formed in every church in the Convention, if some interested friend will only take the initiative to do it,—and September is a good number to start with. We appreciate so much the loyalty of our friends that we confidently expect them to respond to our suggestion for the promotion of our co-operative effort.

Her Heart of Love Was Great

A Symposium of Tributes to Mrs. T. W. Ayers

RARELY will we behold a more beautiful Christian life than that of Mother Ayers. She fulfilled that high concept of Christianity spoken of in the first century as "one who had been with Jesus." The fragrance of a heart fully committed to Christ filled all the earthly hours of her earthly journey. She was good, and it was that indescribable power of goodness in her daily life that drew all people to her side.

Going out with Doctor Ayers to work as missionaries in China, she interpreted her task as establishing a Christian home in that far-away land. The Chinese found in her the fulfilment of all that Doctor Ayers taught in sermon and in lecture. She gave illustration of the Christian Way of Life by her daily word and deed. How many she won to Christ by her blessed example, none will ever know save only the blessed Lord himself.

A noble wife, a loving mother, a true servant of the Lord, Mrs. Ayers gave the best of her strength and thought and affection to the kingdom of God. He richly blessed her by giving her a lovely family and a beautiful home life wherever they went in his work. People knew Mother Ayers by the atmosphere of that blessed home.

We rejoice with Doctor Ayers and the children and grandchildren that she rests from her labors and her works do follow her. Some day, in the Father's own good time, we shall see her again in that land and life beyond, wearing, as we fully believe, the crown of many stars which already the righteous One has bestowed.—*From her pastor, Louie D. Newton, Druid Hills Baptist Church, Atlanta, Georgia.*

TA TI AI SHIN HEN TA

JOY came in the midst of grief as the bereaved ones in Hwanghsien, China, listened to the testimonies spoken one by one by men and women among whom Mrs. T. W. Ayers had labored for more than twenty-five years.

Dr. and Mrs. S. E. Ayers and family deeply appreciate the many letters and expressions of sympathy that have come from friends everywhere since the passing of Doctor Ayers' mother, Mrs. T. W. Ayers, on March 21, 1935, in Atlanta, Georgia. Mrs. Ayers had been ill for a number of months, but death came suddenly as a result of a heart attack.

The memorial service held by the force of Warren Memorial Hospital a few days ago will linger long in memory. In words of simple dignity Chinese friends told not only of their high regard for her, but also of her constant witnessing to them.

Mrs. Li recounted the story of the years from the time of the coming of the Ayers to Hwanghsien in 1901 to their leaving in 1926. With several small children to care for there was rarely time to give to language study, yet, said Mrs. Li: "We all knew 'Ta ti ai shin hen ta' (her heart of love was great) for the people she lived among, and they all knew she loved them." She mothered and comforted all who came her way. So much did she give herself to caring for the tired and the sick that she became known to all missionaries as "Mother Ayers," and the Chinese were



MRS. T. W. AYERS
Affectionately known as "Mother Ayers" to the Chinese

given to using the character "ai" meaning *love* in place of the "ai" for her surname. Thus often they spoke of her as "Ai Muchin," or "Mother Love."

Pastor Li Chong Toa, who came to work as a chore boy in the beginning days of the hospital, spoke of Mother Ayers in highest terms of praise. "Whatever you see that Doctor Ayers has done, you see also what Mother Ayers has done; whatever you hear that Doctor Ayers has given to the cause, that also Mother Ayers gave; whatever you know that Doctor Ayers accomplished, know that Mrs. Ayers also accomplished." Thus the Chinese recognized her worth as a helpmeet.

Proverbs 31: 10f; Ecclesiastes 7: 1; Revelation 3: 4 and 21, were offered over and over again to comfort and sustain.—*Hwanghsien Herald.*

A WORTHY WOMAN—1862-1935

A WORTHY woman who can find? For her price is far above rubies." How applicable to one who has gone forever from our midst to be always with her Lord!

Standing by the bedside and looking upon her form now still in death, memories of a life of beauty and sweetness passed in swift review and the heart was filled with praise and thanksgiving.

A serene, trusting spirit had departed its dwelling place and left its impress even in death. How we all thanked God for her life of rare beauty—so sweet, so gentle, so

sympathetic was she! And yet, combining the courage of a stalwart soul, when her husband heard the call from far-off China, she bravely said farewell to native land and leaving behind three of her very own, cheerfully, valiantly, did she take her stand beside him to face the horrors of a China just emerging from that most terrible of experiences—the Boxer uprising. Even as a lily gives forth its fragrance so was her life in the midst of the sin and degradation of heathenism in that land far across the sea.

There are those who think the sacrifice of the missionary relates to the temporal. How vastly remote is this from the facts. Rather are the hardships to be found in the realm of the spiritual; and when the days seemed "dark and dreary," how refreshing to see her sweet smile and feel the warmth of sympathy which was characteristic of her always. No ministry of words was hers, but a life which could soothe and sympathize. How her presence did hallow that home in which she was ever the soul of hospitality! An understanding wife, an ideal mother, a sympathetic friend, a charming hostess to white and yellow alike—who did not love her?

And that coveted virtue—patience! How beautifully did it unfold as the years came and went. God knew her faith and courage and called upon her to go through the dark shadows again and again, four sons having preceded her into the Great Beyond.

We who knew her have thanked God for the privilege and for what she has meant to the young missionaries who were permitted to enter her threshold. Surely there are many who shall bless her memory throughout the years. And now that her task on earth is finished, we rejoice with her because we are assured that she has heard that won-

derful word of the Master, "Well done—Enter in."—*Mrs. S. E. Stephens, Tsingtao, China.*

MOTHER AYERS

MOTHER AYERS" to all the younger missionaries—gone to be with her Heavenly Father. We shall miss her, but our loss is her gain.

Those who knew Mrs. Ayers best, loved her most, Chinese as well as foreigners. She was never too busy or too weary to give a glad welcome to all who came to the home. No one in the North China mission surpassed her generous hospitality.

She was a devoted wife. Before the day of trained nurses, she found time to help Doctor Ayers wherever possible in his hospital work, opening her home to foreign patients who came for treatment and convalescence.

She was a wonderful mother, so patient, kind, and affectionate, looking after the spiritual training of her children along with the physical needs.

She was a loyal, true friend, ready to serve on all occasions with a kind suggestion. She was always thoughtful and considerate of those who were ill or in trouble.

But perhaps the most lovely thing about Mrs. Ayers was her beautiful Christian life—so sweet, trustful, genuine, and brave! She seemed to radiate from within. She loved her Heavenly Father supremely; she loved people, she loved her home.

Doctor Ayers and the sons and daughters have our sincerest and loving sympathy. But surely there is a certain, undescribable comfort in tracing back such a life as was that of Mrs. Ayers, the beloved wife and mother.—*Mrs. John W. Lowe, Tsingtao, China.*

A Great Worker and A Great Work

Missionary Edith O. West, Victoria, Brazil

IT was the fifteenth of March, 1935. There we were with all the departments of the school from the kindergarten up to the Official Course, over three hundred students in the assembly hall of the lovely new building, furnished us by the Lottie Moon Offering. But there was a great lack. Mr. Reno was not with us. There was the building for which he had waited for years and years, and there were the pupils and teachers to fill it, and lo! just as the year's school work had begun he had left us.

I returned from my year's furlough the first of February to find him very ill. In spite of all the medical aid obtainable and prayers all over Brazil, he could not stay. During the long ravages of that cruel disease (abscess on the lung), I never heard him utter a groan. On March 4 he died as he had lived, courageous, strong, and kind.

At the funeral services held in our beautiful new church building, the mourners comprised all classes from the



Missionary L. M. Reno and family—After thirty years of extraordinary fruitful service in Victoria, Brazil, Mr. Reno was called up higher on March 4, 1935

Governor of the State to the barefoot woman in calico dress. What a providential coincidence to have dear old Doctor Bagby and Helen with us, their boat to the States having stopped here that day. Among the throng were those who knew where he had gone, and knew they would meet him there some day, also a great host of those who had not yet accepted this blessed assurance but who surely

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The Handmaid of Missions

W. W. HAMILTON, *President.*

The Baptist Bible Institute, New Orleans, Louisiana

NEW ORLEANS and the territory adjacent constitute the greatest mission field within the territory of our Southern Baptist Convention, and from the beginning of organized work among us has been so regarded. Steps were taken at Augusta, in 1845, to give "effective attention" to the work which has been so difficult and at times so very discouraging.

From 1817 to 1845 the story was one of repeated attempts, of new beginnings, of persecutions and disasters and wars and plagues, and of seemingly unconquerable difficulties and of lamentable failures. From 1845 to 1917 the picture was brighter, but one of the pastors said to Honorable B. G. Lowery, of Mississippi, a Tulane student who was saved and came for membership, "I do not expect Baptists to ever attain any position of prominence in New Orleans, but we can continue to preach the gospel as we believe it, and can rejoice over such trophies of grace as God may give us." Mr. Lowery lives to see New Orleans becoming a Baptist city.

In 1917 the plans and prayers and hopes of the preceding one hundred years came to flower. "The century plant bloomed," as Dr. B. H. DeMent said, and the Baptist Bible Institute came to the kingdom through the action



Administration Building, Baptist Bible Institute

of the Southern Baptist Convention which that year was meeting in New Orleans. From this time the new awakening began, and another chapter has been added to the miracles of missions.

There are at least five phases of our co-operative work which have been manifest in the training activities of the Baptist Bible Institute, and together they offer the students of this great theological school an unsurpassed clinic for actual work and a laboratory for testing out themselves and their methods and their message. At the same time the Institute becomes the handmaid of missions, and is a mighty agency through which amazing conquests are being made for the cause so dear to our hearts.

City Missions. Eager and capable and consecrated young preachers and women come to New Orleans and give themselves to preaching and singing and personal work on the streets and elsewhere, they establish mission schools which grow into churches, they go out and do the impossible through Christ who goes with them and strengthens them. As a result good-will centers are established, rescue missions flourish, and the weakest church organizations have the aid and the example of the choicest Christian workers. It has been estimated that such help could not be secured if paid for at the smallest cost, for less than \$40,000 per year, and yet this aid is a contribution to city missions.

Place two hundred such workers in any mission field and success will come. Little wonder is it then that Baptist churches have grown so rapidly in numbers, in membership, in influence, and in morale. From an almost unknown and despised position in the city they have come to be held in high esteem for their work's sake, for their great hospital, for their leadership, for their contribution to the citizenship of New Orleans as well as for their sacrificial interest in the spiritual and moral welfare of all classes of people.

District Missions. Forty-six mission stations were maintained during the last session, and eighty churches were served, of which thirty-three were "fourth-time," twenty-eight were "half-time" and nineteen were "full-time" organizations. Many of these churches have grown out of little Sunday schools and mission stations, which were started by students of the Institute.

For example, a preacher and his wife made a survey of a needy section, found a few who would come to a Sunday school in their little home. The house rent was paid from earnings of the husband as a day laborer for a contractor. The furniture on Sunday was moved into the kitchen to make room for the school, and finally a church was organized. Later the congregation moved into a garage and continued to grow. A lot was secured, a little tabernacle was built, and no outside aid was asked. From the first they tithed their income for missions. They now have a new building, with baptistry and extra rooms, and a growing, enthusiastic membership. The New Orleans District Association now stands second only to Shreveport, Louisiana, in its gifts to missions and benevolences.

State Missions. The report of the Practical Activities Department shows that this last year eleven new churches and missions were organized. One new organization at Port Sulphur, located on the Mississippi River between New Orleans and the Gulf of Mexico, began with sixty members and had one profession at the first service. It is located in the midst of as needy a field spiritually as can be found in this section, and has great promise of far-reaching usefulness.

The statistics of work done sounds like the report of a state mission secretary. Look at them! Evangelistic meetings held, 116; number dealt with personally, 4,520; professions of conversions, 2,158; additions by baptism,



Managan Chapel, Baptist Bible Institute

1,167; additions by letter and otherwise, 1,021; sermons preached, 9,963; tracts and Testaments and Gospels given, 10,087; gifts to Co-operative Program, \$6,080.54; and to local work, \$30,617.91. Baptist Bible Institute students are sharing in the glad harvest which God is giving in Louisiana, and are helping to make it a great Baptist state. Doctor Ware, former secretary, said that in one year New Orleans gave more to missions than the whole state gave when he became secretary.

Home Missions. Negroes and foreigners are everywhere in New Orleans, and all around us. They live in our city, they dominate the parishes near by, they come to this port of the nations, they sail on the nearly one hundred different steamship lines. Sixteen nationalities are found in one school, the same number of countries present in Jerusalem at Pentecost.

There are at least 500,000 French-speaking people within reach of workers from the Baptist Bible Institute, and one of the most successful missions in New Orleans is at Clay Square, under the direction of Brother Maurice Aquillard, assisted by other French workers as well as workers of different nationalities. A Spanish congregation meets regularly in one auditorium of the Coliseum church, and is ministered to by Brother Francisco Ramirez, of Cuba. An Italian group meets in Managan Chapel led by Brother Joseph Caronna, an Italian who was saved in a street service at the corner of Canal and Rampart. In one service an American, a Filipino, a Spaniard, and a Frenchman were saved.

No work in New Orleans is more needed than among our Negro brethren. Inroads are being made into their ranks by the appeals of money and educational privileges and social advantages and religious superstition, and we are limited distressingly by lack of sufficient funds to pay even the transportation expenses of those who are willing to give their time and talent. If our Baptist people think that the Negro cannot be won away from New Testament religion, a very brief look in upon New Orleans will be most convincing.

Foreign Missions. In these brief eighteen years the Baptist Bible Institute students have girdled the globe with the gospel of grace. They are in Cuba and Central and South America. They have gone into Scotland and Ire-

land and France. They have blessed Germany and Italy and Africa. They have carried the torch into India and China, and one is giving his life most successfully to the unknown tribes of the Palawan Islands. When you hear him tell of his work among these far-away peoples, you feel that you are listening to another Livingstone. "Sandy Sutherland," as the students and faculty call him, came to us from Scotland. He refused the invitation of a great church in New Orleans to go as a missionary to cannibals.

Students who attend the Institute live in the atmosphere of missions. This next year three returned missionaries will be on the faculty, Dr. J. W. Shepard, for twenty-five years in Brazil, and Dr. J. Wash Watts, who was for four and a half years in Palestine, and Dr. Park H. Anderson, who has been for seventeen years connected with Graves Theological Seminary in Canton, China.

Then there are the special speakers who come to the Baptist Bible Institute on Missionary Days and during Home Coming Week. Through the port of New Orleans God's choice men and women workers from lands afar come and go. This year there were thirty-six missionaries on our campus. We have a saying that all good things come our way, Paul and Apollos and Cephas. New Orleans is not our Baptist Jerusalem, but it is our "Southern Baptist Antioch." The Baptist Lighthouse in this port of the Americas is shining so brightly at home that it is also sending its guiding rays even unto the ends of the earth.

POWER OF THE BLOOD AT BLOOD RIVER

Missionary John T. Walters, Ruston, Louisiana

I HAVE just been helping pastor J. H. Hill in a week's meeting at Blood River Church, Albany, Louisiana. We have been busy walking, talking, preaching, teaching, visiting, doing personal work, giving out choice tracts, and informing these dear people about our mission work. But in it all we have laid stress on the precious blood of Jesus. The gospel is having a glorious effect. We also preached in a C. C. Camp.

The house was crowded every night, at which time double services were held, for both a Junior and a Senior congregation. But strange as you might think, we had more grown-ups than children join the church. More children would have joined if we had laid high pressure on them, but we would not for anything have had them come in unconverted. Several who have not joined have professed love for Jesus. Twenty-nine have already united, many adults and all but six for baptism, twelve of them heads of homes. Some of these have lived wayward lives, but we believe their repentance was sincere. Many walked for miles to attend these meetings.

Pastor Hill deserves great credit for starting and keeping up this purely pioneer work. We see a splendid future for this strategic field which has no other church of any kind anywhere for several miles. Many who have tasted deep sorrow experienced great joy in this meeting.

We are starting their Sunday school and B.T.U. again, and also plan to finish the church house. Although very poor, the members loyally "pounded" their pastor.

The Glasscocks gave me a very kind home while there, and Brother C. G. Wells, a young Louisiana College preacher, rendered valuable and unselfish assistance.

The School of the Prophets on Seminary Hill

L. R. Scarborough, President,
Southwestern Baptist Theological Seminary



Dr. L. R. Scarborough

SOUTHWESTERN" was born in the big brain and bigger heart of Dr. B. H. Carroll, the Baptist giant of Texas. It leaped from his saved soul in a prayer-vision. He planned it large.

ITS FOUNDING

Its purpose was Christ's glory in world-evangelism, by training a co-operant missionary leadership for Christ's kingdom. It was chartered in 1907 by the Texas Baptist Convention. Its ownership passed to eleven Baptist state conventions and then to the Southern Baptist Convention. It was born to *live*. Its growth is a modern miracle. It has trained around seventy-five hundred God-called in a living truth and vital kingdom work. It has soul-winning leaders in a wide section, even around the world.

ITS FUNDS

It has only a half million dollars in endowment. It should have three million more. It has assets of two and a quarter million. Its debt is less than a half million. It has no student aid fund. It should have a million dollars in aid fund endowment. It has a competent equipment except an administration building, and a gymnasium. These will cost a million dollars. Eventually it must have these. It needs its debts paid to lift a binding burden from its shoulders.

Its operating expense receipts constitute its greatest hindrance. Its teachers are paid less than fifty per cent of their reduced salaries. Southern Baptists should speedily change this. These noble, sacrificing teachers and administrators *ought not* to be the only employees of the Southern Baptist Convention who are not receiving their promised salaries—not half of it. The system that allows this is *wrong*. All their other agents receive their promised salaries. Why should the Southwestern force be the ex-

ception? *It is not right and ought not to be allowed.* We need \$35,000 more each year than we are now receiving to pay reduced salaries and interests on debts. We cannot further reduce our force without seriously impairing our efficiency. Something must be done about this important and very serious matter.

ITS FRUITS

The golden fruits of the Southwestern are ripening in all our Saviour's vineyards and fields of his missionary enterprise. Like the leaves of life they are carrying Christ's gospel everywhere. Preachers, pastors, evangelists, missionaries, teachers, singers, players on instruments, administrators, loving home-builders from our sacred halls are truly and vitally representing Christ in ten thousand places in this sinning world. Everywhere they are constructive, conservative, co-operant, conscientious, conquering, Christ-glorifying. They are rapidly coming to a large and efficient leadership in all the lines and places of Christ's missionary and soul-building kingdom. A great state secretary recently said of Southwestern men and women: "They are co-operating, constructive, sound in their faith, vitally and aggressively soul-winning."

This is as it should be. One hundred and fifty Southwestern men and women are under employment of the Foreign Mission Board and are building Christ's kingdom on foreign fields even after all our missionary losses. Thank God for the work and glorious fruitage of the dear school of the prophets.

ITS FACULTY

A noble group of *consecrated, scholarly, experienced, constructive, approachable, practical* men and women constitute our faculty—Conner, in Theology; Barnes, in History; Dana, in New Testament and Greek; Copass, in Old Testament and Hebrew; Ray, in Homiletics; Venting, in Philosophy; Price, in Religious Education; Reynolds, in Sacred Music. Among the older men, Maston, in Religious Education; Carlson, in Hebrew, Aramaic and Sanskrit; McNeely, in Voice; Crowder, in Junior Greek and Extension Work; Elliott, in Library; Cauthen, in Missions; Howse and Miss Barnard in Religious Education; Mrs. Johnson, in W.M.U. Work; Mrs. McNeely, in Piano; Barclay, in Pipe Organ! What a team! all reverent scholars—all sound in the faith, all missionary, evangelistic, all loyal to Christ, lovers of men, experts in their line, without being perts in any direction. Here is seniority without senility, here is growth without youthfulness, sanity without sensationalism, scholarship without brag, conviction without compromise, co-operancy without caustic criticism, denominationalism without sectarianism, sacrificialism without sanctimoniousness. A fine group of well-balanced, equipoised men and women, devoted to a great piece of constructive, kingdom-building, God-honoring educationalism. Southern Baptists can afford to trust their students to such a faculty. If there is any brag in these words it grows out of a President's love for his co-laborers in this great task.

ITS FUTURE

The Southwestern is having a great financial struggle. It has a large debt. It has but little endowment. It has a great equipment. It has a great faculty, a wonderful student body, an ever-enlarging alumni association, a noble constituency, and it has an important and essential place in the life of Southern Baptists and in the kingdom of God. *It must live.*

God called it into being for a definite mission! He has nurtured it by ten thousand mercies. He has led it by a provident hand. He is leading on! Its future is as radiant as his promises and as hopeful as his gospel. It needs and must have a larger monthly income, an enlarged endowment, a large and worthy student aid fund, and later an additional equipment. Its territory is boundless, its mission horizonless, its objective to aid Southern Baptists' other two noble Seminaries in giving the kingdom of God the right sort of spiritual leadership. Its work is not competitive, but heartily co-operative in loving fellowship. It seeks no advantage but only a delightful sharing in co-operative, unselfish service in Christ's enlarging kingdom.

Its desire is to live at its highest and best on Southern Baptists' bounty and love, and its master passion is to aid Christ's kingdom to come to its own in worldwide missionary service to men everywhere.

Love us, pray for us, give to us what we deserve of your called men and women, your monetary support and prayerful co-operation, and we will help you to see the King in his coming glory and redemption power.

* * *

If we would build better tomorrow it must be on the foundation we lay today.—*Sidney J. W. Clark.*

* * *

A GREAT WORKER

(Continued from page 7)

got an awakening on that day of what it means. "See," one of our members overheard a Catholic say to his companion at the cemetery, "how that widow and her daughters are standing there so calm and assured! What a difference from our religion! If it were some of ours, they would be home having hysterics."

How people loved him! Every place one goes since his death, among the rich or the poor, the first thing they mention is Mr. Reno. People never dreamed of losing him so soon, only sixty-three years old, and so vigorous in the midst of his great activities.

On Friday evening (May 17) a grand meeting was held in the school auditorium to do him honor. Some of his friends, prominent men in the city, began planning this meeting soon after his death. It was first announced for April 4, but postponed because of the political unrest at that time. It is generally known that the Catholic bishop was taking measures to keep people from attending the meeting. (I might add here that the bishop the city had for years just let the gospel flourish without worrying about it. But finally the higher powers deemed it necessary to make a change and sent one that would be more zealous for his flock. And this, in his way, the new bishop is certainly trying to do.) However there was a splendid crowd at the meeting. The Governor of the state con-

ducted the program, with Mrs. Reno on the platform surrounded by dignitaries. ("Ye shall stand before kings," said the Apostle Paul.) The addresses delivered with all the eloquence of the Portuguese language were in terms of highest praise.

Dr. Carlos Xavier, the first speaker, was especially glowing, his whole attitude seeming to say, "Oh, how I love to talk about this friend." His friendship with Mr. Reno has been touching throughout the years. I shall never get away from the expression on his face, as with hosts of others he hurried here as soon as he learned the news of Mr. Reno's going home. As he contemplated that wonderful countenance so saturated with strength and love and joy, I remarked to him how some of the celestial peace that Mr. Reno went to enjoy became stamped upon his face. "Yes," said he, bowing his head in eloquent response. I somehow feel that it will be he, who among those distinguished friends will first come out definitely for Christ.

As you understand, this meeting was promoted by outside friends. The Baptists on the program were Professor Alberto who spoke for the school, and Pastor Almir whose topic was, "Mr. Reno as an Evangelizer." Our friends could get a good idea of the extent of the Baptist work in this state as he told of Mr. Reno's leadership throughout the years, and the work of the fifty-eight churches, the 300 preaching points, Sunday schools and all the different organizations.

Yes, he wrought nobly and surely fulfilled his mission. How we would have loved to have him for years to come, but we cannot complain. We are only thankful that the work in all phases is going along well. Surely the Lord is good! Mrs. Reno is the most wonderful example of fortitude I ever witnessed. She hides her sorrow, and simply works ahead. Her daughter, Margaret, left her work in Rio and took over the finances, and works with Professor Alberto in the general direction of the school, as well as doing some teaching. It is an untold blessing that Mr. Reno had such a daughter, and that he had Professor Alberto so well established in the school work. The teaching force had been all prepared, and the school continued without a break. But how we miss Mr. Reno! In neither the educational nor evangelistic work can his personality be substituted.

As to the native workers throughout the state, I doubt if any other field has as fine a group as we. Of course the laborers are few in comparison to the harvest, and how we pray for the Lord to raise up more laborers!

Here at Victoria, in and around the city we have four churches, each with appropriate houses of worship. (The Lottie Moon offering also helped a bit with these.) However, there is only one pastor to care for all four churches—Pastor Almir Goncalves, who began years ago as Mr. Reno's bookkeeper. He took his theological course with Mr. Reno and grew up in the work.

The work is the Master's, the workers are his. He saw fit to take our leader to serve him in glory. We, who remain are not cast down. We look to him and go forward, but we do miss Mr. Reno.

[Note.—We have large quantities of his booklet "Thirty Years at Victoria, Brazil," which we will be glad to mail to any one on request. His and Mrs. Reno's book, *Reminiscences of Twenty-Five Years in Brazil*, can be obtained at the Baptist Publishing House, Victoria.]

CHRISTIANITY FOR JAPAN

(Continued from page 2)

brother whom "God so loved" was born. He had a large and strong body and manly countenance. Besides, from his childhood he showed a brilliant capacity for learning. After finishing the primary grade, he entered a local high school. His aim was to become a soldier, but when he became a second year student, suddenly he noticed that his eyes were failing.

Something dimmed his vision. So with much surprise and anxiety his parents took him to doctors, but all was in vain. The last doctor told him that there was no hope of recovery, because the trouble was due to a nervous disorder, and not to diseased eyes. When he was told this, he felt as if he were cast into a dark well, without hope, and without light. Not only that, but gradually even his friends, with whom he used to play from his early childhood, began to forsake him as a damned boy.

By and by his eyes became worse. Many times he watched the sun, and the clouds that hastened across the evening sky, thinking to remember their splendor in the days when he could see no more. He stared at the flowers in his garden, which he had so loved, expecting a day when he could no longer enjoy them. Oh, what a sad experience it must be for a mere boy to have to expect to become blind. As he heard about his former friends who were going ahead of him in school, his mind somewhat burned. He wondered why he had to live in this world as a blind man, and rather wished that he had not been born.

Now the only way by which he might get any encouragement was in religion, he thought. So he turned to Buddhism. But what he found there was the lifeless and gloomy interpretation of human suffering. He was told that his suffering was due to sin which he had committed (of which he did not know), and that he should not complain or try to escape it. That blindness was his unchangeable fate, not to be removed—that as long as he lived on the earth, he was to suffer it.

It is obvious that this kind of religion cannot give help to a suffering soul. Instead of receiving any help, he felt his burden heavier as the days went by. At last, becoming desperate, and thinking he could stand no more, he decided to commit suicide. He planned to hurt himself to death on a certain night at his family graveyard; to join his family who had passed from this suffering world.

The evening came. But at supper time, as he thought it to be the farewell meeting with father, mother, and his dear brothers and sisters, he could not swallow food. He was overwhelmed by sorrow, his throat was choked. Finally his parents suspected his unusual manner. His younger brother, looking into his face asked him, "Brother, why do you not eat tonight?" In answer, he told of his intentions to kill himself. Thus was death barely escaped at this time, but nevertheless, he was unhappy.

Sometime later the young man was in a blind school in Fukuoka. Having received an invitation to speak in English in our school, Seinan Gakuin, he came one day. This was the very beginning of his knowing a missionary and the Saviour. After he spoke, Mr. E. Dozier asked him if he would come to his home to talk with him. In this way the blind friend was led to the spiritual light of the world. When he found Jesus in a personal relation to himself, his inner eyes were wide open and he began to

see the new world by the light of the Son of God. Especially in the ninth chapter of the Gospel of John did he read the interpretation of his own life and suffering. He learned that his blindness was not because of sin, of which he did not know, but a cause for the glory of God.

His loss of sight molded his life and directed him to a special work. He is now preparing himself to be a minister of the gospel among fellow blind people, and any one can tell by the smile on his face that he is now full of joy and hope.

Christianity is not only a promise in the future, but a life-giving spirit here in this life. Who can dispute the fact when we have living testimony in such as this boy!

A dying student—Just outside our city a former college student lay sick. A few years ago he joined our church and was baptized. Shortly after his conversion he became sick, finally having to stay in bed. As his pastor, I tried several times to visit him. Each time his parents offered me some reason, and told me that he could not see me. In this way the summer passed and the autumn came. Yet, the boy did not seem to improve. Winter came, and I could guess from the expression on his people's faces that the boy was worse. I wished to see him even just to speak to him a word of encouragement, but all we could do was to pray for him.

The next year, one morning in January, when it was snowing, a messenger ran hurriedly into my home, saying that the boy wanted to see me. Mounting my bicycle I went immediately to his house. There in the sick bed, I saw the boy suffering intensely, and breathing very rapidly. He stared at me for a while as I stood before his searching eyes. Then I asked if he knew me; whereupon he slowly nodded his head. I read a few verses from the fourteenth chapter of John, and prayed. Then I asked him if all was right if he had to go now? Again, with tears in his eyes, he quietly nodded. In a little while he began to sleep—his eyes were closed, and that suffering expression was gone. I left the room.

About six hours later I heard of his death. By what I saw, I cannot tell if he was not satisfied by the Buddhist doctrine as to life and death, which his parents, being Buddhists, might have told him. But I do know that his manner changed when he saw me, and when he heard the blessed assurance of the risen Lord. Also I know that he preferred Christianity to Buddhism, by the fact that he requested in his will to be buried with a Christian funeral, which the parents did not like.

I firmly believe he was a Christian and is in heaven now. And I count this to be his life witness, that the gospel of the Son of God satisfies even a soul which is to cross the river.

Truly Japan is a religious country—but, Japan needs Christ as does any other nation, because "*there is none other under heaven, whereby we must be saved.*"

* * *

The soul occupied with great ideas, best performs small duties.—*James Martineau.*

* * *

How marvelous has been our experience of God's gentleness! How gentle have been his corrections! How gentle his forbearance! How gentle his teachings! How gentle his drawings! Meditate upon this theme, O believer! Let gratitude be awakened, let humility be deepened, let love be quickened!—*C. H. Spurgeon.*



Missionary Ray introduces his friends:

Meet my two preacher boys, Yamashita San (Japanese), and Kim San (Korean), who are my pride and joy. I am helping them prepare for the ministry

Pastor Yuya, of the Kago Machi Baptist Church, is a graduate of the Louisville Seminary. With him are his family and saintly old mother who has suffered for her faith in Christ



Christ's Power Demonstrated

Missionary Hermon S. Ray, Tokyo, Japan

"Rough River" to the Rescue!

YES, the waters of the Southern Baptist Convention in Japan get troubled sometimes just as they do in America! So it was the other afternoon toward the close of a long, hard business session of our Annual Meeting down at Nagasaki.

If only they had adjourned and postponed the election of officers until the next session! They had been in session since early that morning. By five o'clock, the delegates were tired. And when *even Baptists* are physically spent, it's easy for them to "say things" they don't mean, and wouldn't say if they weren't exhausted nervously. People are very much the same here as they are in America. And God doesn't substitute grace for "gumption." He expects us to follow the rules of health and poise.

Well, over some little point of procedure in the election, some one spoke hastily. One word led, not to another (it never does), but to many others! Two fine leaders felt "honor-bound to resign." The Convention was at an impasse, and the president stood with pained expression, not knowing what to do.

Just then, in the heavy silence, when I wanted so badly to say something to help, one of my Tokyo friends, Deacon Arakawa (Rough River), stood and spoke. The generous loyalty to the denomination and the sterling Christian character of this Baptist layman commanded the respectful attention of all. Here was a successful business man who put God's business first! His tactful, earnest words changed the atmosphere of the Convention as a refreshing shower cleans the air on an August afternoon. His name was *Rough River*, but he calmed the turbulent waters of the stream of discussion!

"We must pray about this, brethren. Nothing can take the place of prayer." So spoke this spiritual layman. And all the pastors listened, and prayed.

And the result? Just what it would have been in America—a love feast! A good old-fashioned love feast!

The president of the Convention stepped out from behind his table on the rostrum and apologized with emotion for his "failures, mistakes, and poor leadership." He bowed low.

"No." One of those who had resigned rose to speak. "It's all my fault. Please forgive me for causing this disgraceful scene. I will continue to serve gladly if you still want me. Brother Arakawa is right. I haven't been praying enough, or this couldn't have happened."

Another and another resolutely fought back the tears, and with trembling lips and quivering chin apologized and pledged his best. As the love feast of prayer, forgiveness, and confession culminated in a moment of new rededication, I felt led to slip over to the little organ and give expression to "the tie that binds our hearts in Christian love." The old hymn, though poorly played, sounded sweeter than ever. It was our Convention's highest peak of joy.

But I think the happiest man there was Deacon Rough River, who had come to the rescue.

I Was Afraid of That

HE stood to plead the privilege of baptism and church membership. A radiant-faced college boy from our Mission School at Fukuoka! We were spending Sunday there, en route to our Baptist Convention. It was at the College church on the edge of the seashore campus, shaded with Japanese pines. When the morning services were over, "he stood to plead the privilege," I say; that is what one wishing membership has to do here in Japan! The heathen background is so binding, we have to make sure our new Christians have "broken off," before we "tie them on." Usually the candidates must spend months in preparation.

This boy had had preparation! And he was ready to give a reason for the hope that was in him. I wish you could have heard him; better still, could have seen him!

"At home," he began, "I was never allowed to eat my

breakfast without worshiping the image of Buddha in our living-room. I couldn't go to bed at night without praying to it again. My parents are strict Buddhists."

(Friends in America, can you realize that this idolatry is not just an interesting thing to read about, but an awful fact to face every day in our efforts to win such worshipers to Christ?)

He continued: "I begged my father to let me come here to Seinan" (our Southern Baptist School for Boys). "At first he refused, but finally, because of the advantage of studying English with the missionaries, he agreed. After a few weeks on this Christian campus, I began to ask myself if God was like that image I had been taught to worship. If he was, did he have any power to help me? Then I studied what I had always just taken for granted."

"I found Buddhism to be only literature, not life, much less love! I had thought it was too deep for me to grasp, but I found it was too superficial to grip me. My father's religion was beautiful, but not powerful enough!"

Many in the congregation who had sat with bowed heads in the old oriental fashion, looked up now to see the speaker's face. This testimony was different, a witness based on real study and thought, as well as experience.

He continued: "Then I turned to read the Bible casually." (I could have told him that it's dangerous to read the Bible even casually, if you don't want to be changed by what you read!) "I went through it, and it went through me, unfolding, gripping, and challenging. I joined the missionary's Bible class, and spent my Sundays and holidays reading the Bible by the hour."

He lowered his voice as he continued: "In the Bible class, for the first time I learned, and immediately realized, *I was a sinner!* How could I be saved? This was my heavy problem! Buddhism was too shallow, because it ignored this fundamental problem of mine.

"One glad day I learned that the Cross of Christ was the one way; I knew it was the only Way for me. When I told my father, he looked hard, as he reminded me that I was his eldest son and must carry on the faith of the family.

"So you want to be a Christian!" he angrily exclaimed. "I was afraid of that!"

(What a tribute to our Mission School! What a glorious word of praise!)

"No," I said. "I have already given my heart and life to Christ. I just want your permission to be baptized."

"Of course my father was angry. But more than that, he was hurt, hurt because I am the eldest son. I tried to persuade him that I would be true to him in being true to the highest I knew. But it was no use. I don't know what will happen at home, but I want you to please let me follow Christ in baptism. He is my Saviour."

It was a serious thing to vote a boy into probable persecution by his family. But after a solemn, prayerful moment, the church accepted him.

His face was more radiant still, a few minutes later, when we walked with him down to the beach near by. It was a beautiful scene as my missionary friend, Edwin Dozier, lifted his hand, while we stood on the white sand and sang a baptismal hymn.

During the benediction, I had to open my eyes to drink in the lovely sight—the missionary and the young student standing in the blue water, the green islands in the

Fukuoka bay, the dark mountains beyond, and the small group of Christians on the white sand. And I seemed to hear the waves repeat, over and over again, as they washed the edge of the Baptist campus, that tribute to the influence of our Mission School! "So you want to become a Christian, do you? I was afraid of that!"

"FAITH IS THE VICTORY"

THE Chinese here at Hwanghsien always observe a Thanksgiving Day. Last year the church was filled with thankful worshipers who brought tokens of their gratitude to God for his provision of their needs. We would consider these people desperately poor, but out of the abundance of their poverty they brought grain, vegetables, used clothing and money for the North China Baptist Orphanage and Old Folks' Home. We missionaries had a real American dinner together, even including ice cream. By putting tubs of water out the night before this typical American dish was added. In the afternoon when we had a service together the Vice-Consul from Chefoo came in and read President Roosevelt's proclamation to us which made us feel very patriotic and ten-parts American. We had a "say so" meeting, too, each one giving a short testimony of thanksgiving.

Our December Day of Prayer Around the World began at five thirty in the morning and went straight through the day with the exception of an hour for breakfast. All during the day people met in the Seminary chapel, where hour by hour different leaders presented the needs of the world; a deep spirit of prayer was upon us as we poured out our petitions for a mighty revival in these places. The men here always enter enthusiastically into the program. The offering was made at the close of one of the afternoon hours, led by Miss Hartwell, the total being about seventy dollars (*Chinese currency*). There were also two rings. Our offering went to the Baptist work in Jerusalem and the people gave with great joy to help give the gospel to our Lord's own race.

Many of the students and teachers spent the vacation out on evangelistic tours. As the term drew to a close our hearts were filled with gratitude to God for his manifest blessing upon us. The total enrolment had been one hundred and five students. The yearly budget of the school is \$4,000. The Foreign Mission Board appropriation is \$900. The North China Association contributes \$1,000. From the abundance of the Lord's treasury the other is met and we closed the year without a deficit. No appeals are made for funds—except to our heavenly Father. I believe the Lord would give us much more if we just asked him for it in faith. We are so satisfied to be beggars when he would like us to be princes!

Every Sunday the seminary women go out to villages near by to witness. We have not seen the desired results because we have not first opened the way with prayer. We are sorely pressed for time during the week, then on Sunday dash out without having borne the burden of prayer during the week. Perhaps the Lord will lay these villages reached by this Sunday witnessing on your hearts and you can join with us in the battle "against principalities, against powers, against the rulers of the darkness of this world." "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—*Martha Franks, Hwangshien, China.*



Mid-winter Bible Course Class at Baptist Seminary, Bucharest, Roumania

Bessarabian Russians Spend January in Roumanian Capital

Missionary W. E. Craighead, Cernauti, Roumania

WHILE Roumanian and Russian representatives were discussing plans in Moscow for reopening the boundary closed for so many years, Bessarabian Russian Baptists went to the Seminary in Bucharest to prepare themselves more effectively to face the foes of Christianity from the atheistic nation. Roumanian newspapers reported that the Soviet Russian Consul, already in Bucharest would be ready to function the latter part of February, and that tourists would be able to enter South Russia directly from Roumania during the summer. Arrangements have been completed for the reconstruction of the bridge across the Dniester River, which serves as a boundary line, and for the functioning of railroad connections between Bucharest and Odessa. It was stated that all of this would come to pass next summer (in August), when the Dniester bridge will be completed.

Some are inclined to speculate concerning these new connections with Russia, but Bessarabian Baptists know that it will bring them in contact with the enemy without and within. The enemy without, being the foe of atheism can be dealt with more easily in Roumania than in Soviet Russia, since the Orthodox State Church of Roumania is also opposed to atheism. The enemy within is the spirit of division caused by the existence of many religious sects, some of which differ only slightly from the Baptists in their teaching, yet they disturb the "peace of Israel." The two great religious bodies of Russia which differ slightly in doctrine are the Baptists and the Evangelical Christians. Fortunately, these two bodies were united into one convention in Bessarabia soon after it became a part of Roumania. Naturally, the question arises, What will the contact with Russia mean to this Alliance?

The Bucharest Bible Course was designed to prepare the brethren for the special crisis. Doctor Everett Gill, European representative of the Board, undertook in lec-

tures on theology to prepare the brethren for their conflict with atheism. Rev. Carl Fullbrant, field representative for the Germans in this part of Europe, and whose father was one of the pioneer German missionaries of Bessarabia, taught the subject of homiletics. The brethren listened to him with great pleasure, especially, since he speaks the Russian language. However, before the course was over an epidemic of grippe invaded the Seminary and necessitated shortening the course several days. The Bessarabians were also much interested in the lectures on church history given by the young acting-director of the Seminary, Brother Lucasa Sezanov, who is also of Russian descent.

Only a few of the forty brethren who attended the course had been in Bucharest before, so in addition to the Seminary, there was much else to interest them. Arrangements were made for them to visit the museums, various churches, to listen to music and speeches over radio from Russia, and to see stereopticon views of Palestine, Egypt, and America. For our simple brethren from the backward province of Bessarabia, such sights and experiences were so exciting that they could not control their emotions. They were most interested in the natural scenery and skyscrapers of America.

A farewell supper was arranged by the brethren in honor of Doctor and Mrs. Gill, who left Roumania for their furlough during the Bible course. Russian songs and melodies were sung at the table to the delight of the guests. Several impressive speeches were made. The leader of the Russian group, addressing Doctor and Mrs. Gill, said that just as their children in America were eagerly awaiting their return, so their brethren in Bessarabia will be impatiently awaiting their return to Roumania. He also expressed the deep gratitude of the brethren for the benefits received from the Bible course.



We Praise Thee, O Lord,
for Thy Lovingkindness
and Tender Mercies

*Pastor Hiroji Kuriya (6th from left, front row)
Man in center holding white package is Mr. Baba, the contractor who built the church. He holds the package presented by the church, containing among other things a Bible. He was not a Christian at this time, but his contact with the church and the school boys resulted in his conversion. He and his wife were baptized at the same time*

*Seinan Gakuin Baptist Church, Fukuoka, Japan, was dedicated October 17, 1933. This is the first Baptist church erected with money all of which was raised in Japan
(See also page 2)*



Mr. Baba, center, the contractor for Seinan Gakuin Baptist Church; Mrs. Baba, left; pastor Kuriya, right



*Interior of Seinan Gakuin Baptist Church
(See page 23)*



Rev. and Mrs. J. C. Quarles of Mendoza, Argentina. Missionaries Quarles' new book "Christ in the Silver Lands," (35 cents) is ready! It is brim full of information!



The forty-six missionaries, many Foreign Mission Board members, and Southwide officers present at the "Missionary Breakfast," Thursday, May 16, in Memphis, Tennessee, during the Southern Baptist Convention



Let's meet one of Southern Baptists' youngest children—Virginia Austin Lake, daughter of Dr. and Mrs. John Lake, of Canton, China, born October 31, 1934

Home Missions and Southwide Evangelism

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

MAKING and baptizing disciples is the heart and soul of missions. This work is the same no matter where one is. The same sort of sin shackles souls in China and America alike, and Christ alone can save from sin. God-called men winning souls to Christ by preaching the Word whether at home or abroad are on the front line in the Kingdom campaign for a world's salvation.

The evangelistic fires must burn in our own souls or else the passion for the lost, the true motive of missions, will burn out and leave only the dead, cold ashes of a formalistic concern for a sin-stricken world heaped on the hearthstone of our hearts.

THE Home Mission Board is giving itself to the task of making and baptizing disciples. In the past no department of its work has had a more telling effect upon Baptist life, thought, and growth than the Department of Evangelism. This department was maintained at different times for a total of twenty-two years. During that period 204,800 baptisms were reported. Bare figures, however, do not begin to tell the story of awakened interest, dedicated lives and spiritual uplift that attended the services of the faithful evangelists who labored so devotedly in this Department. The revival fires were kept aflame in Southern Baptist churches by these heralds of the Cross.

WE have come to the time when we need to have the Evangelistic Department re-established. A spiritual awakening, a real revival of New Testament Christianity is the supreme need today. This spiritual awakening will not come, however, as a matter of course. There must be competent, spiritual leadership. The Home Board is prepared to furnish this leadership if only the money can be found. Pay the debts of the Board and we will, with the money now going for interest, establish an Evangelistic Department that will in the run of the years enable Southern Baptists to preach the gospel to the 22,000,000 now unchurched in our midst.

IF ever the churches of Christ were challenged to fulfill in the broadest terms their original, divine commission—which is their only reason for existence—that time is now. The world is dying in sin, the hungry hearts of men are famishing for the Bread of Life, national and international problems await the fellowship terms of the Man of Galilee; what have the churches of Christ to answer?

The impact of denominational life should be brought to bear upon the problem of helping a sin-sick world to find Christ. Our churches should be led in a great spiritual movement to win the lost. These churches of ours are the spiritual agents of Christ, the evangelists of the Cross, messengers of God preaching the gospel of salvation, centers of influence and power for the spiritual reign of Christ in men and through men over things; but they need to be mobilized in one mighty unified effort in sane evangelism.

I AM not thinking now of an enlargement campaign. I am thinking of a tidal wave of spiritual power to overflow our Southern Zion like a Mississippi River flood. A spiritual tide that will break up case-hardened customs, sweep away all traditional habits and inhibitions and set our churches free to do the things that ought to be done in ways that are best; a revival that will revitalize the members of our churches and create in the souls of our pastors a consuming passion for souls; a revival that will fructify the hearts of our people and make to bloom again, as flowers in the springtime, their experiences of grace; a revival that will fill our churches with anxious and sincere worshipers and make of every follower of Christ an enthusiastic soul-winner; a revival that will put the Bible back into its place as the inspired Word of God, authoritative, final and complete, and make of it the trusted guide and daily companion of every disciple of Christ; a revival that will make Christ so real to the members of our churches and his command to preach the gospel to every creature at home and abroad so imperative that each and every one of our churches will dedicate itself afresh to the task of winning lost men at home and abroad.

IF we would have a revival of this sort, and no other sort is needed, we must make a new approach to the task of evangelism. We must not overlook the fact that we are living in a new world and should adapt our methods to the new conditions we face. We do not need a new gospel, but we do need a new method of approach to lost men in the presentation of the old gospel. The old-fashioned revival meeting is passing, but the objective of the old-time revival meeting, the winning of souls, is still the mission and must ever remain the mission of the churches.

Baptists must never lose their passion for souls, nor must they ever become content to depend upon the organizations within the church to do the evangelistic work of the churches. Every organization and group in the church life should be evangelistic and should be constantly replenishing the church membership with new professions of faith, but there should be, in addition to all that can be done through the organizations, as well as all that can be done in the regular services of the church, special efforts when the church as a whole marshals its forces and goes afield within its own territory to reach for Christ with the gospel those who do not ordinarily come under the influence of the gospel preached at regular services taught in the Sunday school.

THE Home Mission Board can furnish a trained, competent, spiritual leadership that will help our churches into the right sort of revival efforts. We must get back to the New Testament teaching, reinstate Christ on his throne in the church and surrender ourselves to the leadership of the Holy Spirit. A revival cannot be worked up; it must be prayed down. The churches can, however, by depending upon God, by consecrating themselves to the

(Continued on page 20)

MAKING MISSIONS REAL

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

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

A LONG LOOK AT MISSION STUDY

Several requests from widely separated sections of our territory have come for the report of the Southwide Mission Study Chairman to be made available in form so it can be clipped and used in various ways; as supplementary material in teaching the mission section of the *W.M.U. Year Book*; as source for talks; and for reference in other ways. Few of our workers like to clip their *W.M.U. Minutes* and so, though this will appear in the *Minutes*, it is given here that it may be as widely useful as desired. The Mission Study Committee of Southern W.M.U. consists of every State Mission Study Chairman with a Southwide chairman appointed by the President of Woman's Missionary Union. This is the Committee that brings this report annually to the annual meeting of Southern W.M.U. If used in class it should be correlated with the statistical report (also in the *Minutes*), with the recommendations in the Plan of Work (*W.M.U. Year Book*) and with the Mission Study section of the Year Book.—U. R. L.

Report of Southwide Mission Study Chairman

THERE is an old legend which tells of a magic palace in which there was a vaulted room containing a fabulous treasure. Once in the room, the favored human whom the genii of the palace permitted to enter found hanging upon the wall a great golden ring of many keys. The room was but a corridor lined with doors, as many as there were keys. Behind the doors were rich treasures, beyond the imagination to picture.

Three choices were permitted. If it chanced that each time the chosen key was right, then three times did doors open upon rare treasures. But if the choice failed to fit a key into a lock, then three times disaster befell the hapless treasure hunter, each greater than the last. For at the first failure there came a warning voice, at the second, dense darkness, and on the third trial a sweeping wind would blow the luckless human from the vault, and its doors clanged shut forever. The chosen key must fit the lock or else the treasure was lost forever.

'Tis but a fairy tale, but it bears a lesson for our purpose. Like a great ring of keys is mission study, each made to fit a lock behind which lies the rich treasure of developed Christian service and far-reaching investments in the Kingdom of God.

Would you enlist the woman who does not care? There is a key upon the right of mission study which, if used, will open that locked heart and win it to a passion for a lost world. Take the key marked "love" and show her homes and little children, wives and mothers in dark lands where love is not known. Break her heart for them and you will have a winner of souls. Do you lack leaders? Choose well your keys of challenge and appeal from mission fields. In prayer and faith fit them to the locked doors of talents and winsome personality, and rich treasures of abundant leadership are yours. Is mission interest superficial? Lacking depth of consecration and sincere response? Does it stir but passing interest that causes no change in selfish attitudes or barren lives? Then take the great key of Christ's Command and use it with prayer and sacrifice to open hearts to a knowledge of the price that must be paid for discipleship. "If ye love me, ye will keep my commandments." "Go ye." Fear not to ask yourselves and others the burning question. "Have you been born again,

have I?" Men and women on mission fields have asked that question of themselves and others and have set those lands on fire. From them, through what they tell in books we read and teach, we, too, may catch the holy fire.

Are your children on your heart? Do you crave for them the best in life, the high ideals, the happy heart? Then give them the greatest men and women, the highest goals, the purest lives, the strongest hearts by which to match their own young strength. No more compelling power was ever exerted over youth than that of heroic biography, the lives of great men forever reminding youth to make their lives sublime.

Is vision dulled and faith grown dim? Has fear fostered cowardice and greed multiplied selfish souls? Do you need some clear cool breeze to lift the foggy horizon of a narrow world and show people of little lives how, living still in that small place, they may be citizens of the world? Even more, citizens of the eternal Kingdom of God! Then teach the words of Jesus concerning possessions, talents and lives. Plant stewardship, and reap a world vision.

Like keys upon a great golden ring, mission study with its multiplied angles, its fascinating variety, its manifold approach to life can unlock doors to the rich treasures of consecrated personality and possessions in Southern Baptist life. How can we pray or give or go, if we know nothing of why we should do all three! We must teach that we may know how to pray, to what we give, and where to go. If Baptists, being the people that they are, linked into so loose and free a form of organization, compelled only by a heart compulsion, bound only by the commands of a living Lord, do not develop intelligence and knowledge concerning Kingdom affairs, then will come to us, as to the hapless man who failed to fit the key into the lock, first a warning voice, then darkness and finally the wind of God's eternal purpose sweeping us from our place of high opportunity in his mysterious plan of the ages.

We have used some keys this year. Through institutes and methods classes we are striking systematically at our great need for better trained teachers of missions. The leaflet, "The Mission Study Institute," by Mrs. Aulick is a guide for these. Through well planned and thorough mission study the year round many societies are developing a genuine missionary educational program with which to undergird all the emphasis on prayer and service and gifts. Through multiplied camps for young people and great classes in missions at assemblies we are bringing the study of missions into a larger place in these great gatherings of our people. Through Church Schools of Missions women trained in the year in and year out program of Woman's Missionary Union are finding opportunity to teach and influence the whole church life. During 1934 W.M.U. held 31,248 mission study classes, which was an increase of 1,206 over the preceding year, despite the fact

that seven states showed a decrease this year. Seals and certificates continue to be stimulants to achievement and marks of work well done for hundreds of women and young people as the report of 196,578 of these given this year for all types of courses testify. This is a decrease over last year, which may mean only that hundreds of women are studying without any longer need for the stimulating effect of these.

There has come this year a warning voice. Far too many societies are reducing their mission study program to two classes a year of three hours each, choosing to measure their plans by the minimum standard for a mission study class rather than reach high for the maximum of effort and results. So surely as we continue such a course, so surely will we lose the right to call ourselves truly missionary societies. Six hours of mission study a year is too small a program to challenge women or young people or to develop missionary intelligence and passion. And there is no substitute for study in developing an intelligent leadership or loyal followers. We warn in loving yet earnest voice that this key of the one-day class, excellent when fitted to the lock where it belongs, will never fit the lock on the door of the fundamental missionary education of W.M.U. It takes more than six hours a year to teach missions to any group of Baptist women. Let us not make the minimum our standard. Let us use the one-day class for the accent, the "high day," the climax or the rally but not for the regular educational work of the society for which it can never suffice. Let us use the circles of our societies for the basic study program for which they are pre-eminently and normally suited.

During this year we have faced the fact that we must have more books and better books on missions for our young people. The two Mission Boards are endeavoring to provide these, but their plans for publication of the graded books we need await our eagerness to buy, when given opportunity. They would give us books at mere cost of publication, and can do so, if we will buy in volume sufficient to return this cost to them. Neither Board can afford any great loss in such publication. So, as these books appear this year, we would urge the leaders to plan for their use in all our young people's organizations. We would urge that use of these be widened to the home and the young people themselves urged to buy. Let us set ourselves to teach mothers and fathers the value of these books in the home.

During 1935 we will be studying Latin-American missions, both within the United States and in the other America. The list of books our two Mission Boards are providing for all ages is most enticing. We assure them of our appreciation and our desire to make their investment worth while by using these splendid books as widely as possible. Enticing as is the fare offered from year to year in home and foreign missions, yet W.M.U. would continue to emphasize as all-important the well-balanced, well-planned courses that provide a well-rounded missionary education for every woman and every boy and girl. These are fundamental, from Certificate Course I for the beginner, to the fine Advanced Course for the woman who wishes to adventure into missionary literature for herself.

We bring for consideration three recommendations:

1. We recommend that Woman's Missionary Union approach the Home and Foreign Boards, asking for a joint committee to plan

a cycle of mission study books, looking to the securing of graded and correlated mission study books and helps for our use.

2. We recommend continued emphasis upon our established courses, institutes for training of teachers, enlistment in mission study of women and young people who have never before been in a mission study class. That for this last purpose we emphasize one or two especially attractive books through notes in our W.M.U. magazine and pages in the state papers.

3. That for 1937 we work out a correlation between our study of the Negro and the activities of personal service in the field of Negro missions.

Your chairman reports from her personal activities the following items which may be of interest:

Letters written—700 plus; articles on W.M.U. mission study plans—15; addresses, conferences, study classes, methods Institutes, camps, banquets and church Schools of Missions in eight states.

Now come with me within the vaulted corridor of Time where countless doors of matchless opportunity stretch into the vista of a new year. From off the wall you take the great golden ring that bears a hundred keys to undiscovered treasures of God's Word and work in his lost world. Choose well, with prayers and much devotion, how you shall use them. For from the lands at the gate of Asia to the trails of the people of the Jesus Way they await the coming of the handmaidens of the King who with the word of their testimony shall usher in both seed time and harvest in the Kingdom of God. Like a traveling story hour that has the magical power to go around the world in the Southland are the precious hours spent by leaders of Sunbeams, counselors of Girls' Auxiliaries and Royal Ambassadors and groups of lovely Y.W.A. girls in teaching the heroic story of the Christian adventure of Southern Baptists to Southern Baptist youth. Prayer, a golden chain when linked with stewardship of life, becomes an invincible power not only in winning the border of our own land but in sharing with neighbor America the glory of the Christ of the silver lands, who is the redeeming triumphant Christ in the world of fear and folly, war and sin today. It is a golden ring you hold, with power beyond the imagination to loose the will of God in the lives of men and women, boys and girls, for on it are the keys of the kingdom of God. In the name of our God, we will risk the great adventure. We will choose—and unlock these doors!

Respectfully submitted.

THE MISSION STUDY COMMITTEE
UNA ROBERTS LAWRENCE, *Southwide Chairman.*

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HOME MISSIONS AND EVANGELISM

(Continued from page 18)

service of Christ, by following the leadership of the Spirit, by constant study of the Bible, and by living in an atmosphere of prayer and devotion, put themselves in a position to be used of God in reaching the lost with the gospel of Christ. Under such conditions, with competent leadership, an evangelistic campaign is a superior method for reaching the unsaved.

Southern Baptists should have a Department of Evangelism under the direction of the Home Mission Board. Such a department could serve in a very helpful way in directing and leading our churches, in this transition period, into the wisest and best methods for reaching the unchurched in the homeland.

PERSONS AND PERSONALITIES

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

Kentucky in Lands Afar

FAITH OF OUR FATHERS

EACH state group has its own peculiar personality. I like to think that, after talking with a missionary several hours, I can place him in the state which had the greatest part in molding his life, whether or not state lines are mentioned. It is not necessary to wave a flag or sing a song or chant a motto. State characteristics *are* strongly marked in our missionary circles. (Now, if you doubt this statement, won't you please write Dr. W. C. Taylor, Kentucky's beloved missionary to Brazil, and ask him to verify it?)

When Kentucky missionaries come on the platform, I want to stand in respectful salute and sing the Kentucky Baptist Hymn. Did you know that Kentucky Baptists have a special hymn? I'm sure they have and that it is the grand old theme, "Faith of Our Fathers." Baptists of Kentucky have waged mighty doctrinal battles here at home and their missionaries, for the most part, are found "earnestly contending for the faith which was once delivered to the saints" in those far-away lands to which God has called them to go.

Doctrinal discussions, however, have never been allowed to dim the missionary vision of Kentucky Baptists. As loyal to the missionary cause as to the other royal treasures "once delivered to the saints," Kentucky is found well up toward the top of the list when yearly missionary reports are made. It is not strange, therefore, that we find seventy-three Kentucky missionaries enrolled on our foreign mission records during the eighty-four years since the first Kentuckian "contended" successfully for the privilege of obeying, personally, the world-wide Commission of our Lord. Twenty-six of these are now in service,—on furlough or at the front.

T. P. CRAWFORD, CHINA, 1851-1892

That was a notable group of Southern Baptist missionaries in Shanghai in the year 1851, when Kentucky's first foreign missionary sailed for the "Shanghai Mission," as our Central China Mission was then called. Shanghai had captured the imagination of our missionary leaders, at home and abroad. We find that in 1851 the pioneer, Lewis Shuck, whose first service had been in South China, was the leader of the Shanghai Mission. The two splendid Chinese ministers, Yong Seen Sang and Wong Mui, had followed their "father in the gospel" from Canton to Shanghai. There we find also the lovely house of worship, erected with funds which had at one time been destined for Canton. Just the year before Doctor Crawford was appointed, our Shanghai Mission had gained a foothold in the interior city of Oo Kah Jak and bought the first property ever owned by a Protestant Board of Missions in interior China.

Dr. and Mrs. Matthews T. Yates were in their fifth year of service in Shanghai and were well able to face the day, so soon to come, when Mr. Shuck retired from his work in China to work among the Chinese in California. With Doctor Crawford went Dr. G. W. Burton, the first Southern Baptist medical missionary to reach a foreign field.

The South China Mission, known then as the "Canton Mission," was not faring so well in 1851. The erratic I. J. Roberts was even then engaged in the argument which was soon to cause his separation from official connection with our Foreign Mission Board. The beloved Whilden had undergone the agonizing experience of parting with his wife and had taken the sad journey home with his motherless children. The great-hearted Graves had not yet gone out. The South China Mission was, indeed, bereft. This must have been the period when Mrs. I. J. Roberts (Kentuckian, to be sure, but whose service was so brief that one can find no evidence of her presence on the field) and Miss Harriett Baker were alone in South China. I'd *love* to say something about Miss Baker, but this is Kentucky Day and Miss Baker was a Vir—,—I mean, she was *not* a Kentuckian.

The intrepid Bowen was in West Africa, reporting on the work of our Liberian Mission, and exploring the new pathways in Nigeria that he might find the best base from which Southern Baptists should advance upon the darkness of that warlike colony.

This brief picture takes in all of the foreign mission work of Southern Baptists when T. P. Crawford set sail to plant "the faith which was once delivered to the saints" in ancient China.

If I were a Kentucky Baptist, I should want to know more about the twenty years spent by the pioneer Crawford in the "Shanghai Mission" than the few words on record, viz., "In 1873, Dr. and Mrs. T. P. Crawford, having done a good work in Shanghai, went to Tengchow." In 1860 Shantung Mission was opened by J. L. Holmes, our first missionary martyr. It was to re-enforce his widow and the Hartwells that the Crawfords were transferred to the northern work. One tribute we feel Kentucky should preserve. It was Doctor Tupper who wrote in 1884:

The three prominent standard-bearers of our Chinese Missions, to whom God has given health, perseverance, faculty and executive tact, and whose names will be associated through all time and eternity with their respective Mission fields, are Dr. Matthew T. Yates, of Shanghai; Dr. Roswell H. Graves, of Canton; and Dr. Thomas P. Crawford, of Tengchow. Other godly men and women have been associated with them in these fields, some for longer or shorter periods, some with larger or lesser abilities, some whose broken health or other causes compelled retirement from the work; but from the beginning of their labors at these several points, with only occasional and needful seasons for recruiting health and energies, there they have firmly stood, always faithful and hopeful, prayerful and laborious. They have been the generals, associated

with brave and able officers,—American volunteers and native recruits.

We do not undervalue the devotion and labors of others, but the Lord has raised up these heroes and fitted them for special service, and if we followed the technology assumed by smaller bishops we might name Yates, Shanghai; Crawford, Tengchow; and Graves, Canton.

And then, confusing the "faith which was once delivered to the saints" with *methods* used in prosecuting missionary work, Doctor Crawford's missionary career ended in estrangement, and disappointment. Yet, none of this can rob him of his place in the stars. "Yates, Shanghai; Crawford, Tengchow; Graves, Canton."—the record stands and will stand forever.

TWELVE KENTUCKIANS IN CHINA TODAY

Now, I really *want* to write a book. I know I haven't the ability required if I had the space sufficient, but somebody ought to do it, and give to Kentucky the story of her twelve Ambassadors to China in this Centennial Year.

I think the author of such a book would go, first, to the North China Mission to greet the three Kentuckians there. All three are in Pingtu, and one remembers immediately that Pingtu is the daughter of Tengchow, Doctor Crawford's field. *Sarah Gayle Parker* and her husband are busy in the evangelistic work of the Pingtu field; *Robert A. Jacob* and *Floy Wright Jacob* have charge of the Pingtu Christian Institute, with its more than 140 boys. I am sure Kentucky has not heard about it, for it wouldn't be like Kentucky not to lift the burden if she knew. I have just read that,—

The faculty (of Pingtu Christian Institute) is made up of nine Chinese and one missionary. Another teacher is imperative for the best interests of the school. Financing the school is a burden. The budget is about \$3,400, one-third of which comes from the missionaries of the station; one-third from tuition fees which are indeed hard to raise because of the strain upon the finances of the Christian home; one-sixth from the Foreign Mission Board; and the remaining one-sixth from gifts outside the Mission and receipts from petty cash sales. We are holding on, however, and shall continue to do so. Pray for us!

Did you understand that statement,—the missionaries of the Station, one-third; Southern Baptists one-sixth of the budget! Usually a hint is sufficient for Kentucky. We ought to help more generously in this fine school.

In that book, Kentucky would walk with *P. H. Anderson* and his volunteer evangelistic bands through the ancient villages of Kwong Tung and Kwong Sai Provinces, and stand beside *Luella Houston Beddoc* in Stout Memorial Hospital, Wuchow, and, with her follow up the evangelistic opportunities opened by the healing ministry of her husband in that institution. We would pray for brave, broken-hearted *Ethel Shermer Bailey*, as she fights the pain and loneliness of these days and yet goes on, for she must witness before the Chinese that the grace of our Lord *is* sufficient, even in the tragedy of sudden separation from her beautiful children. The Baileys *must* come home and yet their coming would mean that Miss Stallings will be left alone in that far-away field of Kweilin.

That book would tell also of the six Kentuckians in Central China, and we would go immediately to Yangchow to find *Miss Mary Moorman* busy among the women of that city and the surrounding field. I think, perhaps, we would visit with her in her beautiful flower garden. Kentuckians visiting Yangchow would ask to be taken to the Girls' School which bears the name of their

beloved daughter, *Julia Mackenzie*, even though no Kentuckian is connected now with that memorial school. Such a book would surely take us to Shanghai, and across the campus of the University of Shanghai to its High School Department, where we would hope to find *Prof. George Carter* and *Saxon Rowe Carter*, but we would be told that they have gone to Language School, sensible young missionaries that they are. We could not follow them immediately to Peiping, for *Rowe Marlowe* waits for us at the Cantonese School and Church. All Kentuckians are asked to write to Miss Mary Nelle Lyne, corresponding secretary of Kentucky W.M.U., for copy of *Rowe Marlowe's* 1934 report. I do not need to remind you that "bonnie Mary Nelle" was the pioneer in that well developed work among the Cantonese people of Shanghai. Miss Marlowe's letter will make a splendid program for W.M.U. organizations and B.Y.P.U.'s.

There is another Kentuckian in Shanghai whom we must find,—*Hannah Fair Sallee*,—but, honestly, I do not know how to direct you. In searching for her, one is liable to visit all of our work in Shanghai to find that in most of it she has lent a helping hand. *Eliza Yates Girls' School* has been headquarters for many years, but I hear that Miss Sallee has not been very strong, physically, during the past few months, and she is resting a bit. Then I hear of work for the China Baptist Publication Society, of aid in W.M.U. work during *Lila Watson's* furlough,—so I'm sure of only one thing. Wherever a Sallee is, she is at work, and wherever she works, she is rendering effective service.

And, now I feel it coming on,—an attack of reminiscence concerning that twelfth Kentuckian in China, who is first in point of service, and first in my own heart.

Once upon a time, I visited the Southwestern Seminary at Fort Worth. It's a long way from home, you know, and I knew no one there. How lovely all of them were to the stranger no one can understand who has never been permitted to taste Texas hospitality. But I barely had time to eat and sleep, for there I met for the first time *Mrs. Mamie Sallee Bryan*. I've never seen a moving picture of "Mary Had a Little Lamb," but I'm sure the Seminary folk saw that jingle perfectly dramatized during my visit. Truly, everywhere Mrs. Bryant went, the field worker of W.M.U. was *sure* to go. In fact Doctor Bryan grew so tired of seeing me that one day he asked: "When *are* you going to leave the Seminary campus?" And the longing in his voice to have me away was perfectly evident. How she talked of China,—generous, dear, enthusiastic Mrs. Bryan! What she has meant to China is written in large characters over *Eliza Yates Girls' School*, *Ming Jang Boys' School* and the many, many lives which she has touched. She *is* such a darling!

I can hear my Kentucky Chief, Doctor Hill, moaning over the length of this month's copy and I've just arrived at the

TWELVE KENTUCKIANS IN LATIN AMERICA

Rev. E. A. Puthuff, the first Kentuckian to fare forth to Baptist South American Missions, was appointed in 1885. Again, Kentucky barely missed the honor of sending the pioneer, for our Brazilian Mission was only three years old, with two missionary families on the field,—the

Bagbys and Z. C. Taylors,—and two main Stations,—Bahia and Rio de Janeiro. Kentucky did supply the pioneer woman missionary to Argentina, because *Mrs. J. L. Hart* arrived on the field before Mr. Sowell won his bride from our Brazilian Mission. In Argentina and Chile, Mrs. Hart has been a force in the evangelistic work and in the training of young preachers. Kentucky also sent the first woman missionary of our Board who entered Uruguay. *Mrs. Helen Taylor Quarles*, who pioneered in Uruguay, is now facing tremendous difficulties in the Andean District of our River Plate Mission.

Missionary	Date of Appointment	Present Field
<i>Rev. O. P. Maddox</i>	1905	Bello Horizonte
<i>Rev. A. B. Christie</i>	1907	Campos
<i>Mrs. A. B. Langston</i>	1909	Rio de Janeiro
<i>Dr. W'm. Carey Taylor</i>	1915	Educational and Literary work in the Brazilian Missions
<i>Mrs. Grace Cisco Taylor</i>	1915	Educational and Literary work in the Brazilian Missions
<i>Rev. L. M. Bratcher</i>	1918	Rio de Janeiro
<i>Mrs. Artie Porter Bratcher</i>	1918	Rio de Janeiro
<i>Mrs. Helen Ford Hayes</i>	1919	Pernambuco
<i>Rev. F. A. R. Morgan</i>	1919	Sao Paulo

For the Acts of these Apostles to Brazil, look on the pages of *Sharing with Neighbor America*, written so recently by Doctor Taylor, whose charming style and scholarly presentation of the field and force in Latin-America should multiply tremendously in and gifts to our Neighbor to the South of us.

He says in his closing paragraph: "A. R. Hay quotes a South American fellow Christian: 'Sin, how terrible; grace, how wonderful; time, how short; the gospel of Christ, how glorious.' Stewards as we are of such riches of that grace, such glories of that gospel, we are poor neighbors if we do not share!"

For their triumphs during these years, look also in the last Report of our Board, and see how the work has grown these fifty years since Kentucky entered Latin America.

There is one name listed in our *Missionary Album* which I do not list above, *Robert Stanley Jones*, field representative of our Foreign Mission Board, missionary to Pernambuco from 1920 until Providence clearly indicated that his mission to Brazil was best conducted from North America. What can one say in this one line concerning Mr. Jones? Just this,—he contends for the faith in such a spirit of love that one forgets the contention and accepts the faith so beautifully presented in word and life.

KENTUCKY'S OLDEST MISSIONARY IN POINT OF SERVICE

With the retirement of *Mrs. Claudia McCann W'alne*, Kentucky's beautiful, talented pioneer to Japan, *Dr. D. G. Whittinghill*, of Rome, is the oldest Kentuckian on the foreign field, in point of service. From 1901 to this day he has represented the very finest and best in Kentucky Christian life. He is a gentleman, a scholar, a loyal missionary. His 1934 report lays before us the situation in Italy so clearly that I take the privilege of quoting it here:

During the last four or five years, our Mission has undergone severe trials. It is almost a miracle that we are still existing. During this period of time, five of our churches and seventeen out-stations have been closed. Three of our four periodicals publications have been suspended, one of which was the most widely known religious review in Italy, except two Roman Catholic periodicals. Another, a weekly, was sold in public newsstands. The Theological School was closed two years ago and all the students set adrift, two of whom had finished their course of study and were ready for work. Our girl orphans were dismissed and the boys have been reduced to only seven. For lack of traveling expenses, our brethren and catechumens in remote places have been neglected, and new fields of labor have remained uncultivated. In some cases baptisms could not be performed for lack of baptistries. (It is against the law in Italy to perform the act of baptism out of doors.) The work among our young people and women has also been neglected for the same reason.

In addition to this state of affairs, there is practically no sign of an economic revival in this country and the number of unemployed is still great. Liberty of propaganda is limited, and heavy taxation, the high cost of living and petty persecution are by no means diminishing.

This state of affairs will explain why we cannot make a more encouraging report. One cannot "make bricks without straw."—not even in mission fields.

The new missionary couple for Italy and an Intercessory Prayer League for this important field are, perhaps, the greatest needs we have in all our mission fields.

WHO WILL VOLUNTEER?

Who will prepare the book which will give to us a fuller and more worthy glimpse of "Kentucky In Lands Afar"? Rich material is waiting for that volunteer.

* * *

"Mary. . . . sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving." (Luke 10: 39, 40).

Worship or service, which? Ah, that is best
To which he calls us, be it toil or rest,—
To labor for him in life's busy stir
Or seek his feet, a silent worshiper!
—*Caroline Atwater Mason.*

IN LOVING MEMORY

(See picture, page 17)

Chairs at front, in Seinan Gakuin Baptist Church were given by Mrs. C. K. Dozier and Mr. and Mrs. Edwin Dozier, in memory of Missionary C. K. Dozier. Those to right and left of center chair were the gift of Deacon Fujii, in memory of his daughter. These chairs are engraved with the designs of the Cross, the vine and branches of grapes, and Easter lilies, which designs were drawn by Deacon Fujii.

The Bible on the pulpit stand was a gift from the teachers of the College Department of Seinan Gakuin, and in the rear of the church, not shown in the picture, is a clock, the gift of the teachers of Seinan Gakuin.

Stranger Than Fiction



CHARLES E. MADDRY

CHARLES E. MADDRY

Executive Secretary, Foreign Mission Board

NOTE: As this issue goes to press, Dr. Charles E. Maddry is returning from visiting Southern Baptists' mission work in Japan. He and Mrs. Maddry are planning to arrive in Seattle, Washington, on July 9 aboard the "S. S. President Jackson." They will come immediately to Richmond, arriving perhaps by July 15.

While in Japan, the missionaries presented Doctor Maddry with an attractive little mimeographed booklet ("Lantern Lights") of facts and features about the work of this Sunrise Kingdom. Much of this information will be splendid supplementary material for a study of Japan.

SOUTHERN BAPTIST PEAKS OF PROGRESS IN JAPAN

From Lantern Lights

1889—J. W. McCollum started language study in Osaka.

1892—McCollum becomes pioneer of Southern Baptist work in Kyushu. From 1892 to 1900 there were 75 church members, one ordained preacher, and six evangelists.

1903—*Seinan Bu Kwai* (South Western Association) organized in April 22 and 23. Rev. G. Ozaki was president. Territory was Yamaguchi and Kyushu.

1908—Took over from the A.B.M.U. property and territory which has since been developed only slightly. Shimonoseki, Hiroshima, and Kure are the only places where work was continued.

1912—Moji became the first self-supporting church.

1913—Thousands attend the Three-Year National Evangelistic meetings.

1914—E. O. Mills begins Railroad Evangelism.

1916—C. K. Dozier founds *Seinan Gakuin* (Willingham Memorial Boys' School), at Fukuoka.

1917—Great evangelistic waves go over the land. Kanamori gives 150 days to Seibu work. One thousand cards signed. Follow-up was poor.

1918—*Seibu Kumiai* (West Japan Baptist Convention) was organized with Rev. K. Shimose, president. Ministerial Relief organization set up. Evangelistic meetings celebrating twenty-fifth anniversary inaugurated.

1920—Five-Year Campaign (75 Million) was launched at Convention. Yen 8,800.00 subscribed on the spot. Yen 21,053.45 subscribed and paid over five-year period. Many by-products that are worthy of note: unity, better organization, new fire for evangelism, and so forth. Doctor Clarke pleads for rural work. Woman's Missionary Union organized.

1922—J. H. Rowe founds *Seinan Jo Gakuin* (Girls' School), at Kokura.

1923—Kanamori meetings "exceeded fondest hopes and 558 baptized, but training young church members did not succeed.

1925—Y. W. A. Camp started.

1927—Held Hasegawa meetings.

1929—Co-operated in the Kingdom of God work. Good Will Center founded by Miss Naomi Schell, in Tabata.

1932—Initial gift for Home Mission work given as result of Baptist Day of Prayer. It came to Yen 89.39.

1933—January Retreat beginning of definite plans for Home Missions—Yen 40.00 per month subscribed; Yawata pastorium built by funds raised only in Japan; Seinan Church built, independent of funds from America.

1935—Churches and preaching places number 24; six self-supporting churches; two schools, a Good Will Center, and a Student Hostel; Woman's Missionary Union becomes auxiliary to the Convention.

STUDENT HOSTEL:

1919—W. H. Clarke founded the Student Hostel at Koishikawa, Tokyo. Located in the greatest educational center of the world it offers a haven from the temptations of a great city life. Such a hostel provides wholesome friendships, a trusted counselor, contacts with God-fearing people, privileges of service in the church, and other worth-while things. At present there are about eighteen to twenty young men enjoying the opportunities of this congenial, home-like place. The dormitory is entirely self-supporting and helps other work also.

The government offers education for the mind but not for the soul.

The first convert won from the freshman class of 1934-1935 of the *Seinan Gakuin College* was a young man who learned first of Christ in the Maizuru Kindergarten.

A ROSTER OF THE JAPAN MISSION

- 1860—Rev. and Mrs. J. Q. A. Rohrer
(Lost at sea aboard the *Edwin Forest*)
- 1889—Rev. and Mrs. J. W. McCollum
Rev. and Mrs. J. H. Brunson
- 1890—Rev. and Mrs. E. N. Walne
- 1894—Rev. and Mrs. Nathan Maynard
- 1898—Rev. W. H. Clarke*
- 1899—Mrs. Lucille Daniel Clarke
- 1902—Rev. and Mrs. G. F. Hambleton
Rev. and Mrs. C. T. Willingham
- 1904—Rev. and Mrs. J. F. Ray*
- 1906—Rev. and Mrs. J. H. Rowe
Rev. and Mrs. G. W. Bouldin
Rev. and Mrs. C. K. Dozier*
- 1907—Rev. and Mrs. P. P. Medling
- 1908—Rev. John Moncure
- 1910—Rev. E. O. Mills*
- 1911—Mrs. Foy Johnson Willingham Farmer
- 1912—Mrs. Grace Hughes Mills
(Continued on page 27)



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

Arrivals

From Argentina: Rev. and Mrs. M. S. Blair, of Rosario, Argentina, have come home for their sabbatical year of rest. Their address is P. O. Box 337, Route 4, Lakeland, Florida.

From Brazil: Rev. and Mrs. J. A. Tumblin, of Jaguara, Brazil, have arrived in the States for furlough. They are at home at 2811 Marshall Avenue, Newport News, Virginia.

From China: Miss Lillie Hundley, of Shanghai, China, is at home at 461 Riverdale Avenue, Yonkers, New York, where she is taking the rest and treatment that she so much needs!

Miss Ruth Pettigrew has arrived in her "old hometown" for a year's furlough. She is at 208 Chase Park, Florence, South Carolina.

Rev. and Mrs. W. H. Tipton, of Shanghai, China, have returned home on furlough. They are spending this summer at Ridgecrest, North Carolina.

Miss Lucy Wright, of Hwanghsien, China, is at home on furlough with her parents at Black Mountain, North Carolina.

From Jerusalem: Miss Elsie Clor, Southern Baptists' one lone missionary in Jerusalem, Palestine, arrived on furlough in time for the Memphis Convention. Since the Southern Baptist Convention, Miss Clor has undergone a very serious major operation at the Baptist Hospital, New Orleans, Louisiana. She is recovering satisfactorily and will receive all mail addressed to her at the Baptist Bible Institute, New Orleans, Louisiana.

Illness

Missionary A. J. Terry, of Interior Brazil, who is now in the States on furlough, was making some speaking engagements in Virginia during the first week in June when he was stricken very suddenly with acute asthma bronchitis. As this page goes to press, Mr. Terry is resting comfortably at the Restmore Sanitarium, Richmond, Virginia.

Following the Southern Baptist Convention in Memphis, Tennessee, Mrs. N. A. Bryan, of Hwanghsien, China, underwent a major operation at the General Hospital, Nashville, Tennessee. Hospital reports bring the good news of her satisfactory progress. Doctor and Mrs. Bryan hope to return to their medical missionary duties soon.

In Greenville, South Carolina, the week after the Southern Baptist Convention, Missionary P. H. Anderson had a fall that resulted in a fractured limb. His present address is: Baptist Bible Institute, New Orleans, Louisiana.

Resignation

Rev. and Mrs. W. D. King, who served for many years

as missionaries in China, have resigned to accept the pastorate of the First Baptist Church of Gallatin, Tennessee.

Appointment

On May 15, 1935, at the meeting of the Foreign Mission Board during the week of the Southern Baptist Convention, Miss Helen A. Dozier was appointed to missionary service in Japan. Dr. F. Finley Gibson, the pastor of the young volunteer, served as chairman of the examination committee, committed unto her the Board's charge to service and led the dedicatory prayer. This second generation missionary was born in Japan, and returns to the land of her childhood to serve alongside her mother, Mrs. C. K. Dozier. Miss Dozier expects to sail on July 12.

Last Call

This is the last call to come up unto the Blue Ridge Mountains for Foreign Mission Week from August 11-18! Send all reservations to Manager R. F. Staples, Ridgecrest, North Carolina.

Sympathy

Physicians have ordered Doctor and Mrs. J. Mansfield Bailey, of Kweilin, China, to come home to the States for a rest and visit to their people. Friends will recall the tremendous shock that these young parents received on February 26, when their only two children were drowned.

Changes

Rev. and Mrs. H. H. Snuggs have been transferred from Wuchow to Canton, China. Missionary Snuggs will assume the responsibilities of treasurer of the South China Mission. Dr. M. T. Rankin resigned from the position of treasurer when he was appointed oriental superintendent.

Dr. and Mrs. Frank T. Woodward have been moved from Kong Moon to Wuchow, China.

Dr. Lake

Dr. John Lake and family write that they are arriving in New York City on June 25, and will receive mail addressed to them at 2700 Wisconsin Avenue, Washington, D. C.

Congratulations

Dr. J. B. Hipps, dean of the Seminary of Shanghai University, Shanghai, China, was honored in a singular fashion at the commencement of Wake Forest College on May 28, 1935, when his alma mater bestowed upon him the degree of Doctor of Divinity. Doctor Hipps was the only man who received an honorary degree at this graduation hour. Doctor Hipps delivered the baccalaureate sermon on Sunday, May 26, when the one hundred and first commencement program of Wake Forest College began.

Eyes on the Orient

August turns the W.M.U. telescope of missionary emphasis upon Japan. The Foreign Mission Board offers the following 1934 books full of fresh new information about Japan: *At the Gate of Asia*, by Farmer (35 cents); *Japanese Boys and Girls*, a Compilation (10 cents); and *Little Children in Japan*, a Compilation (10 cents).

ANOTHER NEW BOOK

Christ in the Silver Lands, by J. C. Quarles (35 cents), is a thorough presentation of Southern Baptists' missionary endeavors in Argentina. It is especially designed for adults, but young people and intermediates will also enjoy it. Every pastor, teacher, and leader will also want a copy for his reference library.

AUTOGRAPHED COPIES

During Foreign Mission Week at Ridgecrest, North Carolina, August 11-18, autographed copies of Dr. W. E. Denham's *The Comforter* (\$1.25) will be on sale at Ridgecrest Baptist Book Store in the lobby of the hotel. Fleming Revell published Doctor Denham's Ridgecrest series of Sunset Service talks of last August because Southern Baptists from all over the South were asking for copies of these great messages!

FOREIGN MISSION BRIEFS FROM MEMPHIS:

Second Generation Missionary Appointed.—The one and only new missionary appointed to foreign service at the meeting of the Foreign Mission Board in Memphis, Tennessee, on May 15, 1935, and presented to the Southern Baptist Convention on Foreign Mission Night, May 16, was Helen Dozier.

Born in Kobe, Japan, June 10, 1910, she will sail on July 12 for the land of her birth to serve with her mother and only brother, who are also missionaries to Japan.

This young missionary's parents, Rev. and Mrs. C. K. Dozier, went to Japan in 1906 as missionaries of the Foreign Mission Board of the Southern Baptist Convention. Mr. Dozier died on the day that this only daughter, Helen, graduated from Meredith College in 1933. Since then Helen has completed two years of graduate work at the Woman's Missionary Union Training School, of Louisville, Kentucky.

She will be located at Seinan Jo Gakuin, Kokura, Japan, where she will teach music and work among the students of Southern Baptists' only college for women in Japan.

In addition to this high light of Foreign Mission Hour on Thursday night, messages from Europe, South America, Africa, China, and Japan were given by Dr. Everett Gill, superintendent of Southern Baptist missions in Europe; Dr. W. B. Bagby for fifty-five years a missionary to Brazil; Missionaries "Red" White and W. C. Taylor of Brazil; Dr. W. C. Carson of Africa; Dr. J. B. Hipps and Peter Li of China; and Dr. J. B. Weatherspoon who has recently returned from touring the Orient with Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board. Doctor Maddry sent a cable greeting to the Convention.

Dr. R. S. Jones, field representative of the Foreign Mission Board, also presented to the Convention the following missionaries from around the world:

Miss Sara Funderburke, China; Rev. W. H. Tipton, China; Miss Helen Dozier, Japan; Rev. and Mrs. J. E. Davis, Mexico; Rev. A. Y. Napier, China; Rev. and Mrs. F. W. Taylor, Brazil; Mrs. B. L. Lockett, Africa; Rev. and Mrs. W. H. Carson, Africa; Rev. and Mrs. Norman F. Williamson, Japan; Miss Addie Cox, China; Rev. and Mrs. J. E. Jackson, China; Mrs. J. W. Lowe, China; Miss Reba Stewart, China; Miss Flora Dodson, China;



Dr. and Mrs. W. B. Bagby and their daughter, Helen, at the Memphis "Missionary Breakfast"

Rev. and Mrs. M. G. White, Brazil; Miss Pearl Caldwell, China; Miss Mattie Vie Summer, China; Dr. and Mrs. N. A. Bryan, China; Rev. and Mrs. J. B. Hipps, China; Rev. P. H. Anderson, China; Rev. A. J. Terry, Brazil; Miss Hannah Plowden, China; Mrs. S. E. Stephens, China; Rev. and Mrs. W. C. Taylor, Brazil; Dr. and Mrs. Everett Gill, Europe; Rev. and Mrs. L. C. Quarles, Argentina; Rev. and Mrs. W. B. Bagby, Brazil; Miss Mary Alexander, China; Miss Elsie Clor, Palestine; Rev. R. E. Pettigrew, China; Mrs. George Sadler, Africa; Rev. Rex Ray, China; Rev. M. S. Blair, Argentina; Rev. H. M. Harris, China; Peter H. H. Lee (in China he spells it Li Hsing Hsien).

Fellowship and Christian love prevailed at the Thursday morning breakfast honoring the forty-six missionaries who were present. (See picture, page 16.) There were greetings and messages from Dr. M. E. Dodd, Miss Kathleen Mallory, Mrs. F. W. Armstrong and L. Howard Jenkins, president of the Board. Mr. Jenkins expressed the genuine gratitude of the Board for the Southern Baptist missionaries and their fine service. "We are proud of our missionaries and feel that they are the most consecrated group of people in the world," said Mr. Jenkins.

The Convention appointed the following members to constitute the Foreign Mission Board:

C. B. Bobo, South Carolina; W. E. Holcomb, Mississippi; J. L. White, Florida; T. W. Medearis, Oklahoma; H. M. Fugate, Georgia; W. R. White, Texas; F. F. Gibson, Kentucky; W. P. Wilks, Alabama; J. H. Anderson, Tennessee; C. R. Barrick, New Mexico; O. P. Estes, Louisiana; Mrs. W. C. Henderson, Arizona; J. M. Kester, North Carolina; Russell Wallis, Illinois; John E. Briggs, District of Columbia; E. B. Willingham, Missouri; Otto Whittington, Arkansas; Francis A. Davis, Maryland; Edward H. Pruden, Virginia.

Local Members—Basil M. Gwathney, R. Aubrey Williams, Mrs. T. Justin Moore, Hill Montague, L. Howard Jenkins, R. E. Gaines, J. G. Loving, Mrs. Simeon Atkinson, C. Sylvester Green, Wade H. Bryant, S. T. Matthews, Miss Alta Foster, W. A. Harris, Solon B. Cousins, Mrs. Julian P. Thomas, C. C. Coleman, John L. Slaughter, Mrs. John J. Wicker, Jr.

HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

Birthdays in October

Date	Name	Address
2	<i>Rev. P. W. Hamlett</i>	Wusih, China
2	<i>Rev. J. W. Lowe</i> *.....	R. F. D. 2, University Heights, Richmond, Virginia
5	<i>Rev. L. O. P. Englemann</i>	Allende 30, Toluca, Mexico
6	<i>Miss Mary Moorman</i>	Yangchow, Central China
6	<i>Rev. W. C. Newton</i>	Shantung Province, Tsingtao, North China
7	<i>Miss Helen Yates</i>	Soochow, Central China
10	<i>Rev. F. A. R. Morgan</i>	Rua Homen de Mello 57, Sao Paulo, Brazil
10	<i>Miss Lillian Thomason</i>	Shanghai University, Shanghai, China
11	<i>Mrs. Daisy Cate Foxeler</i> *..	P. O. Box 96, Harriman, Tennessee
12	<i>Miss Leonora Scarlett</i> ..	Kong Moon, South China
13	<i>Miss Annie M. Sandlin</i> *...	Care of Foreign Mission Board, Richmond, Virginia
14	<i>Rev. R. T. Bryan</i>	Shanghai, China
19	<i>Mrs. J. L. Galloway</i>	Macao, South China
19	<i>Mrs. W. B. Sherwood</i>	Caixa 78, Campo Grande, Brazil
20	<i>Miss Doris Lynn Knight</i>	Hwanghsien, Shantung Province, North China
23	<i>Rev. A. B. Christie</i>	Campos, Brazil
24	<i>Miss Addie E. Cox</i> *.....	Carrollton, Alabama
24	<i>Rev. W. B. Johnson</i> *.....	Care of Foreign Mission Board, Richmond, Virginia
24	<i>Mrs. W. B. Johnson</i> *.....	Care of Foreign Mission Board, Richmond, Virginia
24	<i>Rev. B. W. Orrick</i>	Calle Colorado 1876, Montevideo, Uruguay
24	<i>Mrs. D. G. Whittinghill</i> ..	Via Del Babuino 107, Rome, Italy
24	<i>Rev. A. B. Deter</i>	Caixa T., Curityba, Brazil
26	<i>Mrs. J. L. Bice</i>	Maceio, Brazil
26	<i>Miss Josephine Ward</i>	Kaifeng, Central China
30	<i>Rev. J. W. McGarock</i>	Casilla 3388, Santiago, Chile
30	<i>Miss Hannah J. Plowden</i> *..	Kingstree, South Carolina
31	<i>Rev. W. W. Lawton</i>	Kaifeng, Interior China

* At present in this country.

STRANGER THAN FICTION

(Continued from page 24)

1915—Mrs. Carrie H. Chiles Rowe
1918—Rev. N. F. Williamson*
Miss Sarah Frances Fulghum
1919—Miss Florence Walne
Mrs. Fannie McCall Williamson*
1920—Miss Cecile Lancaster*
1921—Rev. and Mrs. Roscoe Smith
Rev. and Mrs. J. G. Chapman
Rev. and Mrs. W. V. Nix
Rev. and Mrs. M. A. Treadwell
Miss Letha Hill
Miss Florence Conrad
Miss Effie Baker
Miss Naomi E. Schell*
1922—Rev. and Mrs. Collis Cunningham
1923—Miss Pheobe Lawton
Miss Mary Walters
1925—Miss Lolita Hannah*
1932—Rev. and Mrs. Edwin B. Dozier*
1934—Rev. and Mrs. Hermon S. Ray*
Rev. Wm. Maxfield Garrott*

N. B. 1.—To January, 1935, there have been 58 missionaries sent to Japan. Since 1860 the losses by death,

resignation, ill health, and retirement have been 43. Fifteen remain on the active list. Those marked by the * are those that are still missionaries of the Board. Those that are *italicized* are those on the field in January, 1935.

What a record this makes!

N. B. 2.—To these we add one more, Helen Dozier, appointed May 15, 1935, Memphis, Tennessee, during the Southern Baptist Convention. She expects to sail on July 12, 1935.

* * *

FELLOWSHIP

Bound closely by the ties that seem of chance
Into this curious bundle men call life;
Swept onward by the drift of circumstance
Into a conflict with its puzzled strife;
Yet not alone! All comrades of the day,
Our faces lifted to the sunset glow;
Shoulder to shoulder marching in the way,
Lending each other courage as we go.
Oh, goodly fellowship that God has given
So dear on earth! What must it be in heaven?
—Mary B. Tyrrell, in *The Teacher*.

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

AUGUST ASSEMBLINGS

Associations—August not only stands for the eighth month in the year but it also denotes importance. In Southern Baptist organizations there is perhaps no grouping of churches of greater importance than the groups known as "associations." Many of them will be in annual session in the month of August. Such gatherings largely determine as well as demonstrate denominational loyalty. Just in proportion as the talks and discussions uphold the causes embraced in the Co-operative Program, so will the new year's work be more intelligently and more earnestly carried forward. W.M.U. women and the older young people are urged to participate most helpfully in these important gatherings, furnishing carefully assembled missionary and stewardship data.

At Ridgecrest—During August there will convene at Ridgecrest, North Carolina, the State and Home Missions Conference (*August 4-10 inclusive*), followed immediately (*August 11-18 inclusive*) by the Foreign Missions Week. Write for your reservation to Mr. R. F. Staples, Pritchelle Hall, Ridgecrest, North Carolina. All of the speakers for these two Southwide mission conferences will be either missionaries or those who have personally visited and constantly studied missions. Your soul will be uplifted, your zeal will be heightened by attendance upon either one or (*preferably*) both of these August assemblings.

State Missions.—After August quickly comes the season of prayer for State Missions. Arduous as well as ardent preparation should be made, that each detail may be properly cared for. One secret of W.M.U. achievement is the habit of "getting a good start." W.M.S. leaders are particularly responsible for arousing and maintaining interest in the observance of the season of prayer for State Missions: this pertains not only to their society but to weaker ones in the association and to W.M.U. young people's organizations. Threefold is the purpose of each season of prayer: (1) faithful praying; (2) intelligent study; (3) generous giving. Begin now in August to have your society, your association, your young people observe in an exceptionally worth while way the season of prayer for state missions.

College Students—August closes most vacations, especially of college students. Seek August opportunities to talk with those in your church, especially the Y.W.A. members. See that such members have the essential knowledge of Y.W.A. (*Write to your State W.M.U. Headquarters for free literature on Y.W.A. work. See pages 52-57 of W.M.U. Year Book.*) Get some one or ones to give to each of these "going-away" members a renewal or new subscription to *The Window of Y.W.A.*, (*price \$1.00 a year from 1111 Comer Building, Birmingham, Alabama.*) Write to the W.M.S. in the college town, thanking it in advance for fostering the Y.W.A. spirit in each of the college girls from your church.

THE DAUNTLESS NELSONS

FROM tropical north Brazil comes the following from the lone, long-serving Nelsons, the letter having been written by Mrs. E. A. Nelson of Manaos:

Our women here in Brazil are forging ahead in a marvelous way, faster than one could expect where so many can neither read nor write. Our Special Silver Offering for the Seminaries (*Baptist in Brazil*) was another proof of how all the work is getting on the hearts of our women. We here in the Amazonas State sent over sixty garments to the Indian Maternity Home up in the far interior, sending also for the Indian children handkerchiefs, soap, towels, and so forth. The consecrated worker, Rev. Aminadab Continho, stationed about five hundred miles up the Madeira River with the Parintintin Tribe of Indians, lost in a fire last year almost everything he had. The fire occurred on a steamer a few hours out of Para on his way to his work. Did he turn back? No! He came on here after his head wounds had healed in the hospital in Para. He cut the grass in our yard, I sewed it up into a mattress for him, other women helped make him some shirts, and he set forth bravely in the launch "Semeador" (*Sower*) to start the mission among the Parintintin Indians, one of the most savage tribes known. Frequent cases of cannibalism occur in their territory. But a man, whose mother is a Christian, has been civilizing a part of the tribe, teaching them to work. For over a year he had begged for a trained Christian teacher. We felt so sorry for those Indians that from what the Southern W.M.U. gave several years for the repairing of the launch—Buffalo—and by great economy from our own salary we had enough to fix another launch, the Sower. We called on the Brazilian Baptist Home Board to furnish a worker, which it did, sending Aminadab Continho. Mr. Nelson accompanied him up to the mission, teaching him how to run the launch, and so forth. In a short time Continho had a school started with forty-three pupils. This year he started another school on an adjacent island, using a tenth from his meager salary to pay its teacher.

Another cause has also been on my heart. Twenty-seven years ago using a gift from his brother, Mr. Nelson himself put up a home for our personal use at Santarein, the building finally to belong to the Mission. The building is small but with repairs will serve for a school. The church has raised a goodly sum, the women and children are each week adding their mites that there may also be a house of worship. A colony of Americans settled in Santarein at the close of the Civil War. One of these colonists was the daughter of a Baptist minister in Tennessee. All of her grandchildren and some descendants of certain of the other settlers are members of the Baptist Church in Santarein. Shall these descendants of a Southern Baptist preacher, with others of like precious faith, call in vain for a few hundred dollars to cover their house of worship and help furnish it? We believe not! We

have faith in our sisters in the homeland. (*Joyfully is it announced that the necessary \$500 has been provided for the Santarein church. This was made possible by the "Beyond-the-Goal-Gifts" of the 1934 Lottie Moon Christmas Offering.*)

PROGRAM OUTLINE

THEME—UNREACHED RURAL SECTIONS

Hymn—"To the Work, to the Work"

Prayer of thanksgiving—for "God's great out-of-doors"

Scripture Lesson—Christ Teaching in the "Open": Matt. 5: 1, 2, 13-16; 6: 19-21; 7: 7, 8; 13: 1, 2, 19-23

Season of prayer for faithful seed-sowing

Hymn—"Sowing in the Morning"

Talk—Characteristics of Rural People

Talk—Problems of Rural Churches

Talk—Organizing and Fostering W.M.U. Organizations in Rural Churches

Prayer—(1) Giving thanks for sincere spirit of rural people; (2) Asking divine guidance of pastors and evangelists in rural sections; (3) Remembering W.M.U. organizations and possibilities in such churches.

Hymn—"Work, for the Night Is Coming"

Talk—Stewardship of Tithes and Offerings (Help for this talk will be found in *W.M.U. Year Book*, pages 19, 20, 45-51.)

Reading of Leaflet—"The Ten-Part Gift" (Order leaflet for 3 cents from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Alabama.)

Prayer of thanksgiving for tithers the world around

Recitation on Tithing (Have this given by a member of Sunbeam Band or of some other W.M.U. organization for young people.)

Discussion—How to promote participation in and success of: (1) Co-operative Program; (2) Baptist Hundred Thousand Club; (3) Stewardship Declamation Contests; (4) Plan to get a gift to missions from every resident woman member of the church; (5) Effort to secure signers of Stewardship Covenant Card (Such cards may be gotten free from State W.M.U. Headquarters.)

Facts That Challenge Stewardship (Have several women bring a résumé of missionary incidents, statistics, and so forth, as given in this issue, proving that "missions wait on stewardship.")

Solo—"I Gave My Life for Thee"

Silent Prayer

Business Session—Reports and Plans for Participation in: (1) Stewardship Emphases; (2) Season of Prayer for State Missions; (3) Enlistment; (4) Personal Service; (5) Mission Study; (6) Missionary Education of W.M.U. Young People—Marking up Standard of Excellence—Minutes—Offering

Hymn for Year (as Benediction)—"Fling Out the Banner" (See inside cover of *W.M.U. Year Book*.)

NIGERIAN NEWS

ON April 6 Miss Neale C. Young wrote as follows from Abeokuta, in Nigeria, Africa:

Many thanks for the \$2,200 from the 1934 Lottie Moon Christmas Offering, to be used for W.M.U. work in Nigeria. I wish I could let you know how very grateful we are for this generous amount. The \$250 for publication work by the Nigerian Mission also fills a great need.

Three weeks from today we go to Ogbomoso for our Nigerian Baptist Convention. I feel that we are going to have a profitable time together. Next week Mrs. Ogbebi and some other women are coming so that we may make some of the final arrangements together. We are using native women altogether on this year's program with one exception—Mrs. McCormick will give a health talk which will precede a health play—and I am asking different native women to preside over the meetings. Of course I shall have to go over everything with them to be sure they understand ahead of time. Then, too, we missionaries will be on hand if assistance is needed. But I feel that it is better to train them while we are near to help, rather than to drop it on them suddenly to do alone.

I have a woman here now from Benin who has been married a number of years but who never had an opportunity to go to school. She is learning to write and she takes a keen interest in everything about the place. She goes around the garden with me, and I have had her arrange the flowers for the table and do many things like that which she has never had a chance to learn to do. She is eager to learn all she can and I believe she will make a valuable worker for W.M.U.

Our women are getting very much interested in the December Week of Prayer. It is marvelous how their interest has increased.

BAPTIST BROTHERHOOD

J. T. HENDERSON

USE OF HUMOR

HUMOR to a large degree is a natural gift, and yet those with meager endowment may develop some ability in this respect by study and experience.

While a few very popular speakers never tell a joke, they have other gifts, such as an attractive voice, eloquent speech, and brilliant thought.

Many effective speakers make large and valuable use of humor. With them it is usually fresh, appears spontaneous and is an asset of real value. It should be distributed throughout the address and used to enforce some vital truth by way of illustration. Hearers who are becom-

ing languid may be aroused to real interest by an apt and humorous illustration, and brought to a large appreciation of the speaker's remarks.

This writer has known speakers to devote ten minutes at the opening to jokes, before there was anything to illustrate. Such policy is not complimentary, either to the speaker or to the audience.

At the beginning it may be wise to use a brief and apt joke, illustrative of some feature of the occasion or visit. This will win the attention of the audience from the beginning. Just here, however, moderation is a rare virtue.

While the transition from the gay to the grave is said to

be more easy and prompt than from one *serious* impression to another, humor should not be used so largely as to detract from the serious impression the address is intended to make.

Visit to Virginia—

Following the meeting of the Southern Baptist Convention, the accumulated work of the office had scarcely had adequate attention, until an engagement made it necessary to leave for Roanoke, Virginia.

Beginning with Sunday, May 26, five days were spent with the Melrose Baptist Church of this city. The occasion was designed as a "Week of Christian Adventure." On Sunday at 10 A.M. the Secretary spoke briefly to a Men's Bible Class on the Lord's Supper, at 11 A.M. to a very large audience on World-Wide Missions, and at 7:30 P.M. on "The Spirit of Sacrifice." There were 954 in attendance at Sunday school; in this church the morning and evening congregations are about the same.

For the next four evenings, beginning at 7:30, a period of forty-five minutes was given to class study, there being separate classes for men, women and young people.

The classes for women and young people took books that deal with different phases of missions at home and abroad. The men at the class period gave two evenings to "The Deacon," one to The Brotherhood, and one to Scriptural Finance.

At 8:15 all the classes assembled in the auditorium to hear an address.

On Monday evening the Baptist men of other churches, both in the city and the country round about, were invited; at least five hundred came and among them were a score of pastors. This company of men represented eighteen churches and gave a sympathetic hearing to a discussion of "Men and the Kingdom."

The General Secretary was invited to deliver the address to the joint meeting each evening; the other three evenings he spoke on Stewardship of Life, Stewardship of Money, and a Layman's Obligation to His Church. At the close of the talk on "The Stewardship of Money," eighty-five stood, indicating their purpose to tithe.

Melrose is perhaps unsurpassed in its effectiveness, both in the matter of spiritual service and the support of the kingdom. Its pastor, Dr. Geo.

Dewey Stevens, is a graduate of the University of Richmond and a Doctor of Theology of the Seminary at Louisville. He is also a man of deep consecration, a fine preacher and an exceptional organizer.

Of the 1,800 local members, more than 1,400 made pledges to the unified budget; it meets the obligations of the church both to current support and to the building fund without any extra effort. For some time Melrose has led the churches of Roanoke in its support of the Co-operative Program.

The church has a good Brotherhood composed of a number of zealous laymen and was represented at the Men's Conference in Memphis.

During this visit the General Secretary attended a very interesting conference in connection with a luncheon at the Roanoke Hotel. Secretary Geo. T. Waite from Richmond, Rev. L. M. Ritter, chairman of a committee to recommend "ways and means" to render the work among the men of Virginia more effective, R. F. Hough, State Brotherhood chairman, and B. F. Moomaw, president of the General Association, composed this conference and we were all the guests of President Moomaw. Perhaps an hour and a half was given to the discussion of plans for a larger enlistment of the Baptist men of Virginia. The two laymen, B. F. Moomaw and R. F. Hough, are quite capable and greatly concerned in the success of Brotherhood work; it is their plan in the near future to organize a Brotherhood for their association.

Roanoke has fourteen Baptist churches and they all seem to be prospering; the spirit among the pastors is ideal.

The General Secretary had the privilege of attending a most interesting Dedication Service on Memorial Day at the Baptist Orphanage, located at Salem, Virginia. On this occasion tablets to the memory of former superintendents, Geo. J. Hobday and C. L. Corbitt, were unveiled. The singing by the children of the Orphanage and the addresses by leading men were highly appropriate. At present R. F. Hough, referred to above, is superintendent of this institution and is having a fine success. It has perhaps a dozen buildings on a hill that commands a most attractive view of the valley and surrounding

mountains, with something like three hundred orphans. Superintendent Hough reports that it has no debt.

On Friday I journeyed from Roanoke to Petersburg, a distance of 172 miles. The object of the visit was to speak at a supper in the First Baptist Church of that city at 7:30 that evening. Provision was made for seventy-one men; during the supper only one chair was vacant. Following the meal another layman came, making exactly seventy-one. After the remarks of the Secretary these men proceeded at once to organize a Brotherhood, and it was done with a spirit of enthusiasm.

This is the first pastorage of Dr. E. H. Pruden, who graduated not only at our Seminary at Louisville, but also did work in Edinburgh, Scotland. This church has a large and attractive new building; the response and fine spirit of his men in connection with this banquet, gave the pastor new hope that the church would be able to meet the demands of their building obligation.

The Quarterly—

The five days spent in the office, following the visit to Virginia, were devoted largely to the preparation of the copy for the third *Quarterly* of Programs. We hope to have it ready for distribution before July 1.

Those Brotherhoods that have not ordered the *Quarterly* for July, August, and September, before this notice appears, are urged to send in their order immediately. The price remains at 10 cents a copy.

Visit to Florida—

On this trip I broke a record for promptness which I had sought to observe through the years. It may be of some value to other wayfaring men to relate how it occurred.

The day I started, I went to the ticket office and procured a railroad folder dated May 20, only seventeen days before; it showed no change of schedule for the train I was to use. I spoke of going on this train and the ticket agent did not call my attention to the change which had been made only *two* days before. Besides, the schedule of this leading train had not been changed before for years. Under the circumstances my conscience was little disturbed over missing the train.

On leaving the next day I did not rely on the latest folder of another

road but went to the ticket office and received reliable information as to the time of the train on which I would leave Knoxville. In Atlanta I was to change to another road and used the precaution to call at the office of this road in Knoxville to learn whether I could rely on the time announced in the folder issued seventeen days before, as to the leaving time in Atlanta. I was assured that I could.

I was fortunate in getting a taxi promptly to transfer in Atlanta, but on reaching the ticket office at the other station I was told the schedule had been changed, leaving twenty-five minutes earlier than formerly, and that I then had only five minutes to make the train. By unusual haste I made the connection.

I make this recital that other secretaries who may see it, may use due care to get reliable information. As a result of a day's delay my schedule of engagements had to be amended and one important engagement canceled. Besides, this delay made it necessary for me to be on the train during the Sunday school and regular worship hour of the forenoon, June 9, a thing I studiously seek to avoid.

Lakeland—

Our first service was with the First Baptist Church, Lakeland, of which Rev. C. M. Crosswy has been the zealous pastor for six years. The evening was hot and yet the audience was considerably above the average of most of our churches for Sunday evening.

The invitation was extended by the church Brotherhood, which usually has an attendance of seventy-five men at their monthly meetings. President Poppell and Secretary Hart are ambitious for the success of this Brotherhood and arranged for an interview with the Secretary to discuss "Ways and Means" to make it as efficient as possible.

One of the most unique occasions of this visit was the devotional meeting conducted at the lumber plant of A. J. Peddy and Sons on Monday morning at 8:00, under the direction of President Peddy. There were about a hundred employees present, among whom were a majority of colored men.

This is a weekly occasion and consists of singing, prayer, and a brief devotional talk. The spirited singing, fervent prayers, and a sympa-

thetic attention were enough to stimulate a speaker to do something beyond the ordinary.

At the close President Peddy gave opportunity for brief testimonies. The response was prompt and the words of the colored brethren were especially earnest. The president found it necessary to close the meeting while others were anxious to bear testimony. This company has no strikes and there is harmony among the employees and good will toward the management.

Brotherhood Meeting—

This was a joint meeting of the South Florida Associational Brotherhood and the Brotherhood of the First Baptist Church, of Lakeland. It opened promptly at 7:30 with a delightful supper, provided by the women of the local church, and was served with unusual dispatch.

At the close of the meal these men went to the auditorium and were joined by others, who did not come for the supper. While no accurate count was made, President Peddy estimated the attendance at 325, representing sixteen churches, and the association has exactly that number of church Brotherhoods. This was an inspiring company of zealous men.

President Peddy believes in promptness and keeps things moving on time.

Following a spirited song and praise service, a brief business session was held and then the visitor was introduced. He spoke at some length on "A Man's Obligation to the Kingdom." While President Peddy did not call the speaker down, he perhaps became a little restless.

The quarterly meetings of this Associational Brotherhood are enthusiastic occasions and the organization has stimulated the churches in the support of the denominational program.

The Deacon—

Perhaps the most significant meeting of the four days was an informal study of *The Office of Deacon*, Tuesday evening, June 11, with forty-five men from five churches, most of whom were deacons. With a blackboard outline, we studied the Origin, Qualifications, and Duties of the Deacon as set forth in Acts 6: 1 to 8 and 1 Timothy 3: 8 to 13.

The men were invited to feel the utmost freedom to ask questions and

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to give expression to any opinions of their own. It was an interesting and a profitable hour; such study should be taking place in all our churches. The deacons bought every book on hand and made an additional order. One deacon also took ten copies of the *Annual of Programs*.

The church that has a company of intelligent, consecrated and loyal deacons is to be congratulated; it has one of the leading essentials for a record of progress and harmony.

Closing Session—

This series of meetings for the discussion of topics vital to the larger enlistment of laymen, closed Wednesday evening, June 12, with a discussion of "Life a Trust." Rev. J. S. Day, Jr., pastor of the Southside Baptist Church, Lakeland, had a service at an early hour and a good representation from his church attended this final session.

The four churches of Lakeland are stressing the importance of the tithe and using the Belmont Covenant Plan as a means of getting additional members to put this Scriptural plan to the test for thirteen weeks.

There is perhaps no association in the South in which there is a more active interest among the laymen than is found in the South Florida.

President Peddy gives much thought, prayer, and effort to the promotion of the Associational Brotherhood. The service with these zealous pastors and laymen was quite refreshing.

Dr. D. R. Isom—

The Baptist laymen of Knoxville

and community were fortunate in having a recent visit from Doctor Isom, secretary of the Baptist Brotherhood of Louisiana. He is the author of the *Brotherhood Manual*, which has reached its second edition; he is considered authority on the work of a Brotherhood.

The supper given at the Farragut Hotel, June 14, in his honor, under the auspices of the Associational Brotherhood, was a most delightful occasion. Following the meal he made a brief and very informing address

regarding Brotherhood work in Louisiana.

At eight the same evening in the Broadway Baptist Church he delivered an impressive address on the Obligation of Men to the Kingdom, and closed with valuable suggestions in regard to the organization and conduct of a Brotherhood.

In a modest way, he told the men that he gives to his church a much larger place in his thought and service than to his membership in the Rotary Club of Shreveport.

OUR EXCHANGES

WE wish we might feel justified in welcoming Reichsfuehrer Hitler among the prophets of good will, but somehow we just cannot acclaim "the new Hitler." To be sure, we note the partial suppression of his normally ill-bred tones as he participates in the parley of nations, but our memory of the old Hitler is too vivid to enable us to lift up our palm with a ringing "Heil Hitler!" Until we learn that Hitler has repented of his persecution of the German Jews, desisted from his mocking of the liberty of Christian pulpit and turned from his denial of freedom of speech and of the press, we shall fall back upon the pronouncement of the wary Isaac that "the hand is the hand of Esau, but the voice is the voice of Jacob."
 —*World Call*.

THE spreading of Christianity is not something akin to throwing a copper to a beggar. It is like the rescue of a drowning man by slipping off one's clothes, and plunging into the dark waters—without reserve or hesitation. There is no cheap way of missionary service. A starving Chinese can witness for his Lord by sharing his crust; a comfortable English church member can only do the same work by a financial sacrifice which costs as much. We get no further by talking about God or writing books about him. We must see the face of the Master in every yellow face, our lives must be proofs of a God of love. This means for us, in our generation, an appreciation of the present tragedy, and the glorious pos-

sibilities of the Chinese peasant. If our spiritual experience is to ring true it means sharing our education, our medical facilities, and often our food. At the mention of cheapness the whole effort collapses as a pack of cards. The Christian witness cost Christ everything. What must it cost us?—Dr. H. G. Wyatt, in *The Missionary Herald*.

AN increasing number of Bacone College students, both men and women, after graduation, return to the Indian country to teach in rural government schools. Because of the poor living conditions of the Indian families with whom the teachers make their homes and the inadequate equipment of the school buildings the young Indian teachers face discomforts that may include cold and hunger and loneliness for the sake of their Master and their people. They went out knowing the conditions they would confront. They realized that they were undertaking a task that only Indians could accomplish—a service that cannot be purchased with money. Four hundred Indian children in a single county were without school facilities before the going out of these Bacone graduates. And only Indians trained in a Christian school where Christian service is the keynote, will or can, undertake such a task. The Indian young people engaged in this pioneer work as teachers in neglected Indian rural communities have been highly commended by the Oklahoma Department of Education.—Coe Hayne, in *The Missionary Review of the World*.

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MISSIONS IN THE HOMELAND

Missionaries to the Foreigners

ALABAMA—110 N. First Place, Birmingham: A. Pucciarelli, Mrs. Pucciarelli; 510 First Avenue, N., Birmingham: Miss Mary Headen.

FLORIDA—Box 7293, West Tampa: J. F. Plainfield, Mrs. Plainfield, Miss Fannie Taylor; 1909-15th St., Tampa: J. B. Silva, Mrs. Silva, Mrs. Aurelia Baez; Seamen's Institute, 501 E. Bay St., Jacksonville: L. C. Bennett.

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LOUISIANA—Acadia Baptist Academy, Church Point: A. S. Newman, Mrs. Newman, Miss Miami LeBlanc, Miss Carol Brakefield, G. G. Casselmann, Miss Christy Wyatt; Baptist Rescue Mission, 740 Esplanade Ave., New Orleans: J. W. Newbrough, Mrs. Newbrough; 229 2nd St., New Orleans: Maurice Aguiard, Mrs. Aguiard.

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

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

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

Missionaries to the Negroes

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

NATIONAL BAPTIST CONVENTION WORKERS—34 Vincennes Ave., Chicago: T. Theo Lovelace, Mrs. Lovelace; Box 573, Tuscaloosa, Alabama: R. J. Moore, Mrs. Moore; 303 Cherry St., Abilene, Texas: Miles Jenkins; Selma University, Selma, Alabama: R. T. Pollard, Mrs. Pollard; 510 W. Lead St., Albuquerque, New Mexico: J. F. Dixon, Mrs. Dixon.

Missionaries to the Deaf

Box 396, Sandston, Virginia: J. W. Michaels, Mrs. Michaels; 4511½ Bryan St., Dallas, Texas: A. O. Wilson, Mrs. Wilson; 704 Park St., Fort Worth, Texas: C. F. Landon, Mrs. Landon.

Missionaries to the Indians

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MISSISSIPPI—Union: S. E. McAdory, Mrs. McAdory.
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Emphasis of missions this month will be: Progress of Christianity in recent years; what the Kingdom of God movement has meant; the challenge presented by the fact that there is but one Christian to every 260,000 people in Japan; the unreached rural sections; our own Japanese work; international relations with Japan.

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