



SUPPLYING DRINKING WATER TO THE CITY OF CHITRE, PANAMA

# HOME AND FOREIGN FIELDS

OCTOBER 1936

**NAMES AND LOCATIONS OF MISSIONARIES OF THE FOREIGN BOARD, RICHMOND, VIRGINIA**  
*Charles E. Maddry, Executive Secretary; M. T. Rankin, Secretary for the Orient; W. C. Taylor, Secretary for Latin America;*  
*George Green, M.D., Secretary for Nigeria; R. S. Jones, Field Representative*

**AFRICA (NIGERIA)**

OGBOMOSO, via Lagos—Mrs. George Green,\* Miss Ruth Kersey, Mrs. B. L. Lockett,\* Hugh P. McCormick, Mrs. McCormick, Miss Kathleen Manley, J. Christopher Pool, Mrs. Pool, Leonard Long, M.D., Mrs. Long, Miss Lena Lair, L. Raymon Brothers, Mrs. Brothers, Miss Frances Jones, H. Glenn Walker, M.D.,\* Mrs. Walker.\*  
 ABEOKUTA, via Lagos—Miss Susan Anderson,\* Miss May Perry, Miss Neale C. Young,\* I. N. Patterson,\* Mrs. Patterson,\* Miss Ruth Walden.  
 SHAKI, via Lagos—A. C. Donath, Mrs. Donath, J. C. Powell,\* Mrs. Powell,\* Miss Elma Elam,\* Miss Hattie Gardner.  
 LAGOS—Miss Lucile Reagan, Miss Eva M. Sanders.  
 IWO, via Lagos—Dr. E. G. MacLean, Mrs. MacLean.  
 SAPELE—W. H. Carson, Mrs. Carson.

**ARGENTINA**

BUENOS AIRES—Bolanos 262—L. C. Quarles, Mrs. Quarles; Calle Bolanos 262—R. F. Elder,\* Mrs. Elder,\* Ramon Falcom 4100—Miss Minnie McIlroy, S. M. Sowell, Mrs. Sowell, V. L. David, Mrs. David.

GODOY CRUZ—Maipu 785, Mendoza—J. C. Quarles, Mrs. Quarles.

BAHIA BLANCA—Erhardt Swenson, Mrs. Swenson.

ROSARIO—Calle Maipu 3132—M. S. Blair, Mrs. Blair.

C. DEL URUGUAY—Casilla 1215—Paul Freeman,\* Mrs. Freeman.\*

RAFAELA (F.C.C.A.)—Calle Bolivar y la Madrid—T. B. Hawkins,\* Mrs. Hawkins.\*

CIPOLLETTI—F. C. S. Rio Negro—G. A. Bowdler,\* Mrs. Bowdler.\*

**URUGUAY**

MONTEVIDEO—Calle Colorado 1876—B. W. Orrick,\* Mrs. Orrick.\*

**NORTH BRAZIL**

BAHIA—Caixa 184—M. G. White, Mrs. White, Miss Pauline White, Miss Alberta Steward.

JAGUAQUARA, via Nazareth, E. da, Bahia—J. A. Tumblin,\* Mrs. Tumblin.\*

PERNAMBUCO—Caixa 178—E. G. Wilcox,\* Mrs. Wilcox,\* John Mein,\* Mrs. Mein,\* A. E. Hayes, Mrs. Hayes, Miss Mildred Cox, R. Elton Johnson, Mrs. Johnson, Miss Bertha Hunt, W. C. Harrison, L. L. Johnson, Mrs. Johnson.

MANAOS—Caixa 84 A—E. A. Nelson, Mrs. Nelson, Clem D. Hardy, Mrs. Hardy.

CORRENTE—Piahuy, via Cidade da Barra, Bahia—E. H. Crouch, Mrs. Crouch, Blonnye Foreman.\*

MACEIO—John L. Bice,\* Mrs. Bice.\*

CAMPINA GRANDE—C. F. Stapp, Mrs. Stapp.

**SOUTH BRAZIL**

RIO DE JANEIRO—Caixa 352—T. B. Stover,\* Mrs. Stover,\* W. W. Enete, Mrs. Enete, J. J. Cowser, Mrs. Cowser, W. C. Taylor, Mrs. Taylor; Caixa 485—Miss Ruth Randall; Rua Conde de Bomfim 743—Miss Bernice Neel; Caixa 828—S. L. Watson, Mrs. Watson; Caixa 2844—L. M. Bratcher, Mrs. Bratcher, C. A. Baker, Mrs. Baker; Caixa 1982—A. R. Crabtree, Mrs. Crabtree; Caixa 2655—W. E. Allen, Mrs. Allen, Miss Minnie Landrum; Rua Bom Pastor 144—H. H. Muirhead, Mrs. Muirhead, Miss Blanche Simpson.\*

PETROPOLIS—Caixa 21—Es do Rio—Mrs. D. P. Appleby.

PORTO ALEGRE—Caixa 118, E. de R. G. Do Sul—W. B. Bagby, Mrs. Bagby, Harley Smith, Mrs. Smith, Miss Helen Bagby.

PELOTAS—Caixa 196—A. L. Dunstan, Mrs. Dunstan, Miss Pearl Dunstan.

SAO PAULO—Rua Homem de Mello 57—Miss Mattie Baker, F. A. R. Morgan, Mrs. Morgan, Miss Essie Fuller,\* Rua Franca Pinto 130—T. C. Bagby,\* Mrs. Bagby.\*

CURITYBA—Caixa T.—A. B. Deter, Mrs. Deter, A. B. Oliver, Mrs. Oliver.

CAMPO GRANDE, Matto Grosso—Caixa 78—W. B. Sherwood, Mrs. Sherwood.

BELLO HORIZONTE—Rua Pousa Alegre, 602—O. P. Maddox, Mrs. Maddox; Rua Plombazina 192—J. R. Allen, Mrs. Allen, Miss Ray Buster, W. H. Berry, Mrs. Berry, John L. Riffey, Mrs. Riffey.

VICTORIA—Mrs. L. M. Reno, Miss Edith West, A. J. Terry, Mrs. Terry.

CAMPOS—A. B. Christie, Mrs. Christie.

CAMPINAS—Rua Germania 175—Paul C. Porter,\* Mrs. Porter.\*

**CHILE**

TEMUCO—Casilla 191—R. Cecil Moore, Mrs. Moore, Casilla 185—Miss Agnes Graham, Miss Anne N. Laseter, Miss Marjorie Spence, W. Q. Maer, Mrs. Maer, Miss Cornelia Brower.

CONCEPCION—Casilla 186—J. L. Hart, Mrs. Hart.

SANTIAGO—Casilla 3388—Jas. W. McGavock, Mrs. McGavock.

**CENTRAL CHINA**

SHANGHAI, Ku.—R. T. Bryan, Mrs. Bryan, Miss Willie Kelly, Miss H. F. Sallee, Miss Roberta Pearle Johnson, Miss F. Catharine Bryan, Miss Rose Marlowe,\* Jas. Hamilton Ware,\* Mrs. Ware,\* Miss Lillie Mae Hundley, J. T. Williams,\* Mrs. Williams,\* W. H. Tipton, Mrs. Tipton, Miss Lila Watson, L. E. Blackman, Mrs. Blackman, C. J. Lowe, Mrs. Lowe, Miss Elizabeth Hale, Mrs. M. T. Rankin, Miss Helen McCullough, Miss Ola Lea, Miss Lucy Smith,\* Miss Lorene Telford.\*

SHANGHAI UNIVERSITY—C. H. Westbrook, Mrs. Westbrook, J. B. Hipps, Mrs. Hipps, J. Hundley Wiley, Mrs. Wiley, Miss Lillian Thomason, Miss Juanita Byrd, George A. Carver, Mrs. Carver, Miss Edyth Boyd, Mrs. R. E. Chambers.

SOOCHOW, Ku.—C. G. McDaniel,\* Mrs. McDaniel,\* Miss Sophie Lanneau, H. H. McMillan,\* Mrs. McMillan,\* Miss Blanche Groves,\* Miss Helen Yates, M. C. Brittain, Mrs. Brittain.

CHINKIANG, Ku.—C. C. Marriott, Mrs. Marriott, Miss Grace Wells, L. B. Olive, Mrs. Olive.

YANG CHOW, Ku.—Miss Alice Parker, Miss E. E. Teal, Miss Mary Demarest,\* Ethel M. Pierce, M.D.,\* Miss Irene Jeffers, D. F. Stamps, Mrs. Stamps, Harold Hall,\* Mrs. Hall,\* S. W. Vance, M.D., Mrs. Vance, Miss Sallie James, R. E. L. Mewshaw, M.D., Mrs. Mewshaw, Miss Clarabel Isdell.

WUSIH, Ku.—P. W. Hamlett, Mrs. Hamlett, J. E. Jackson, Mrs. Jackson, E. M. Bostick, Jr.,\* Mrs. Bostick.\*

KUNSHAN, Ku.—W. B. Johnson, Mrs. Johnson.

**INTERIOR CHINA**

CHENGCHOW, Honan—Miss Kate Murray,\* Wilson Fielder,\* Mrs. Fielder,\* Phil E. White, Mrs. White, S. E. Ayers, M.D., Mrs. Ayers, Miss Genevieve Trainham, Miss Grace Stribling.

KAIFENG, Ho.—Mrs. W. E. Sallee, Miss Blanche Rose Walker, Miss Addie Estelle Cox, Miss Zemma Hare, Miss Viola Humphreys, Miss Josephine Ward,\* A. S. Gillespie, Mrs. Gillespie, Wesley W. Lawton, Jr.,\* H. M. Harris, Mrs. Harris.

POCHOW, An.—Mary L. King, M.D.,\* Miss Clifford Barratt,\* Miss

Attie Bostick, Miss Harriett King, G. W. Strother, Mrs. Strother.

KWEITEH, Ho.—Sidney J. Townsend, Mrs. Townsend, Miss Olive Riddell.

**NORTH CHINA**

HWANGHSIEN, Shantung Province—Miss Anna B. Hartwell, W. B. Glass,\* Mrs. Glass,\* Miss J. W. Lide,\* N. A. Bryan, M.D., Mrs. Bryan, Frank P. Lide, Mrs. Lide, Miss Florence Lide,\* Miss Lucy Wright, Charles L. Culpepper, Mrs. Culpepper, Miss Doris Knight,\* Miss Martha Franks, W. C. Newton, Mrs. Newton, Miss Lois Glass.

PINGTU, Shantung—Mrs. W. H. Sears, Miss Florence Jones, A. W. Yocum, M.D., Mrs. Yocum, Miss Pearl Caldwell, Miss Bonnie Ray, Earl Parker,\* Mrs. Parker,\* Miss Blanche Bradley, Robert A. Jacob,\* Mrs. Jacob.\*

LAICHOW-FU, Shantung Province—Dr. Jeannette E. Beall, Miss Alda Grayson,\* Miss Alice Huey, Deaver M. Lawton.

CHEFOO, Shantung Province—James W. Moore,\* Mrs. Moore,\* Miss Pearl Todd, Miss Pearl Johnson.

TSINGTAO, Shantung Province—Mrs. S. E. Stephens, J. V. Dawes, Mrs. Dawes.

TSINAN, Shantung Province—P. S. Evans, M.D., Mrs. Evans, J. A. Abernathy, Mrs. Abernathy, Miss Mary Crawford.

TSININGCHOW—Shantung Province—Frank Connely,\* Mrs. Connely,\* Miss Bertha Smith.

HARBIN, Manchuria, P. O. Box 32—C. A. Leonard, Mrs. Leonard, Victor Koon, Mrs. Koon.

DAIREN, 25 Noto-Machi, Manchuria—W. W. Adams, Mrs. Adams.

LAIYANG, Sung.—I. V. Larson,\* Mrs. Larson.\*

**SOUTH CHINA**

CANTON, Kt.—John Lake,\* Mrs. Lake,\* Miss Flora Dodson, Miss Mary Alexander, C. A. Hayes, M.D.,\* Mrs. Hayes,\* Miss Lydia Greene, H. H. Snuggs, Mrs. Snuggs, Eugene L. Hill, Mrs. Hill.

SHIU HING, Kt.—Miss Margie Shumate, Miss Auris Pender.

SHIUCHOW, Kt.—Via Canton—Miss A. M. Sandlin, M. W. Rankin, Mrs. Rankin, J. R. Saunders,\* Mrs. Saunders,\* L. A. Thompson, Mrs. Thompson.

WUCHOW, Ks.—Rex Ray, Mrs. Ray, Miss Mollie McMinn, R. E. Beddoe, M.D., Mrs. Beddoe, F. T. Woodward, Mrs. Woodward, Wm. L. Wallace, M.D.

MACAO, Ks.—J. L. Galloway, Mrs. Galloway.

KONG MOON, Kt.—Miss Lora Clement, Miss Leonora Scarlett.

KWEI LIN, Kt.—Miss Hattie Stallings, R. L. Bausum,\* Mrs. Bausum,\* Miss Mattie Vie Summer, Miss Reba Stewart,\* Mansfield Bailey, M.D.,\* Mrs. Bailey,\* Miss Ruth Ford, J. A. Herring, Mrs. Herring, Miss Olive Lawton.

WAICHOW, Kt.—via Canton—A. R. Gallimore, Mrs. Gallimore, Miss Ruth Pettigrew, Miss Nellie Lee Putney, Miss Floy Hawkins.

**EUROPE**

BUCHAREST, Roumania—Str. Berzei 29—Miss Earl Hester, Everett Gill, Mrs. Gill.

BARCELONA, Spain—C. Tavern 15—Nils Bengtson,\* Mrs. Bengtson.

ROME, Italy, 93 Via Boncompagni—D. G. Whittinghill,\* Mrs. Whittinghill.\*

BUDAPEST, Hungary—Baptist Theological Seminary, Margit Rakpart 29—Miss Maude Cobb, Miss Ruby Daniels.

**JAPAN**

FUKUOKA, Seinan Gakuin—Norman F. Williamson,\* Mrs. Williamson,\* Edwin B. Dozier, Mrs. Dozier, Mrs. C. K. Dozier, W. Maxfield Garrott, Miss Alma Graves.\*

NAGASAKI—1014 Narutaki Cho—E. O. Mills.

HIROSHIMA—456 Senda Machi—J. Franklin Ray, Mrs. Ray.

TOKYO—41 Kago Machi, Koishikawa-Ku—Hermon S. Ray, Mrs. Ray.

KOKURA—Seinan Jo Gakuin, Itozu—Miss Cecile Lancaster, Miss Helen Dozier, Miss Dorothy Carver.

TOBATA—Miss Naomi Schell.

**MEXICO**

MONTEREY, N. L.—Juarez 226 Norte—C. L. Neal, Mrs. Neal, C. W. Branch, Mrs. Branch.

EL PASO, TEXAS (Mexican Baptist Publishing House)—J. E. Davis, Mrs. Davis, W. F. Hatchell.

SAN ANTONIO, TEXAS—133 Chicago Blvd.—J. H. Benson, Mrs. Benson.

**PALESTINE**

JERUSALEM, Box 154—Miss Elsie Clor, Henry L. Eddleman, Miss Eunice Fenderson.

MT. CARMEL, HAIFA—Roswell E. Owens,\* Mrs. Owens.\*

**MISSIONARIES ON PENSION**

Rev. and Mrs. A. Y. Napier, Centerville, Alabama; T. W. Ayers, 1013 Ponce de Leon, Atlanta, Georgia; W. D. T. MacDonald, Casilla 8, Villa Rica, Chile; R. E. Pettigrew, Route 1, Corinth, Miss., E. F. Tatum, Mrs. Tatum, Yang Chow, China; Mrs. T. C. Britton, 466 Rue Lafayette, Shanghai, China; D. W. Herring, State College Station, Raleigh, N. C.; A. Scott Patterson, Mrs. Patterson, Madison, Georgia; T. F. McCrea, Mrs. McCrea, 969 Marshall Blvd., San Bernardino, California; Mrs. S. L. Ginsburg, 3009 DeGross Way, Kansas City, Missouri; Miss E. E. Rea, 6542 Stewart Ave., Chicago, Illinois; Mrs. L. M. Duval, 226 Douglas Avenue, St. John, N.B., Canada; Miss Naomi Robertson, 1312 W. Presidio St., Fort Worth, Texas; D. H. LeSueur, Mrs. LeSueur, Chihuahua, Mexico; Frank Marrs, Mrs. Marrs, 410 Barrett Ave., San Antonio, Texas; G. H. Lacy, Hospital Latino-Americano, Puebla, Puebla, Mexico; Mrs. J. H. Rowe, 821 E. Cotton St., Redlands, California; Mrs. E. L. Morgan, Columbia, South Carolina; E. N. Walne, Mrs. Walne, 1717 Oxford St., Berkeley, California; Dr. and Mrs. J. McF. Gaston, Tsingtao, Shantung Province, China; Mrs. F. J. Fowler, Box 96, Harriman, Tenn.; F. W. Taylor, Mrs. Taylor, 912 S. Walter St., Albuquerque, N. M.; Mrs. A. B. Langston, Laurens, S. C.; Miss Hannah J. Plowden, Route 1, Sumter, S. C.; Miss M. E. Moorman, Yangchow, China; W. W. Lawton, Mrs. Lawton, Kaifeng, Honan Province, China; Miss Mary D. Willeford, 602 Academy St., San Marcos, Texas; Miss Cynthia A. Miller, 410 N. W., Third Avenue, Mineral Wells, Texas; Wade D. Bostick, Wake Forest, N. C.; Mrs. R. H. Graves, 101 S. Carlin St., Mobile, Ala.; Rev. and Mrs. J. W. Lowe, 1631 E. 9th St., Pueblo, Colorado; W. Harvey Clarke, 17-25 North Ave., N. E., Atlanta, Ga.; C. W. Pruitt, Mrs. Pruitt, 124 W. Cliveden Ave., Philadelphia, Pa.; Mrs. L. W. Pierce, Yale, Okla.; Mrs. R. M. Logan, 110 W. Watauga Ave., Johnson City, Tenn.

Postage to any of our Missions is given below. Please read all of it carefully as it may save you money and trouble. Put on enough postage but not too much.

The postage to each of our Missions is Five Cents for the first ounce or fraction of an ounce, and Three Cents for each additional ounce or fraction of an ounce, except to Mexico, Argentina, Brazil, Chile, and Spain, where it is Three Cents for each ounce or fraction thereof. Put on enough postage.

\* At present in this country.

# HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, *Editor*

Nashville, Tenn.

OCTOBER, 1936

Volume 20 - No. 10

## The Test of Missions

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

RUSKIN, in his *Ethics Of The Dust*, gives us a picture of what he calls, "the higher law of consistency." He takes the mud of the road into which is worked sand, soot, clay and water, and sets the law of consistency to work. This is the result: The clay is transformed into the sapphire; the sand is transformed into the opal; the soot is transformed into the diamond; the water is transformed into the snowflake. And so the slime from the muddy street is transformed into gems of beauty and things of glory.

This is a type of the process which should take place in the society of the world through the transforming power of the gospel of Christ. Missions in operation is the law of spiritual consistency.

What we need here at home most of all, if we would make missions real, is moral and spiritual vitality. Unquestionably there has been a collapse in morals. We see the evidence of such a collapse on every hand. Our newspapers remind us daily of "rackets" which successfully exact their tolls from many lines of business or prey upon helpless and ignorant individuals. Thousands of American children are exposed to the peril of having the one steadfast institution of childhood—the home—collapse as father or mother refuses longer to remain faithful. Crime waves sweep over communities, and sanctions which were once potent to hold young people to elementary decencies and obligations seem to have lost their force. This moral breakdown has wide ramifications. Governments have repudiated their debts. Business men have resorted to various devices, contrived by lawyers—reorganizations, the formation of subsidiaries, mergers and so on—some of which may have been entirely legitimate, but many of which have in fact amounted to repudiation of liabilities. Enterprises have concealed a part of their assets and gone through bankruptcy.

This disposition to dodge honest obligations has even seized religious organizations, and some churches, finding it difficult to meet the payments on their debts, instead of putting forth more effort and giving more sacrificially, have deliberately allowed the interest to accumulate until the creditor, despairing of getting his money at all, has offered, as a last resort, to settle for a small part of what was due.

The attitude of the people towards moral and spiritual values is undergoing a radical and unwholesome change which bodes no good for the future. No civilization in the

past has collapsed unless the morals on which it rested first suffered a breakdown.

You say, what has this to do with missions? Much every way. If there is moral and spiritual collapse in America, what about our churches? Can the civilization of our land break down morally without the devitalization of our churches taking place first? Can we continue a great world-mission program when our churches have lost their spiritual power, vision and passion? It is a bottom fact that the denomination has no life apart from the churches and surely can project no program without their support. Let the churches lose their spiritual vitality, let them lose sight of Christ, let them cease to function as Kingdom-building agencies among men where they are and they will no longer be moved by an urge to build the Kingdom of God anywhere. What then becomes of the mission movement?

We are living in an age when every established order is being tested. There is no escape from this testing. Every idea, every institution, every movement must give answer as to what sort it is, and answer by fire. Christianity, in our hands, is no exception. The teachings of Jesus as we are interpreting them are on trial in our civilization. Christianity is being tested here in the homeland: (1) as to the type of men and women it will grow; (2) as to the kind of churches it will produce; (3) as to the sort of civilization it will develop; (4) as to the racial relations and racial feelings it will beget; (5) as to the kind of social and economic order it will secure. The outcome of the test will determine the world-use there will be for the kind of Christianity we have. The Christianity that fails to redeem and save America from moral and spiritual collapse cannot be trusted to redeem and save pagan lands.

An unwholesome church life cannot prosecute wholesome missionary activity. The notion prevails that a dead church can galvanize itself into life by turning fussily missionary. And so it can "galvanize" itself. But galvanism only sets the muscles to twitching. The appearance may easily delude the onlooker when there is in reality no life. A little poking and prodding may make the tail of a dead snake wiggle "till the sun goes down." But the snake is dead all the same. So may poking and prodding get a little money for this or that missionary enterprise while the churches are missionarily dead. Churches are

(Continued on page 22)





J. F. Plainfield

# The Foreigner in the Homeland

J. F. Plainfield, Missionary of the Home Mission Board, Tampa, Florida

An address delivered at the Home and State Mission Conference,  
Ridgecrest, North Carolina, August 6, 1936

PAUL, writing to the church at Rome, said:

*"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the foolish. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek"* (Romans 1: 14-16).

In my childhood I can remember hearing a song on the streets of the city where I lived, sung by the young men at that time everywhere in Italy. It went like this, freely rendered,

America, America,  
Thou land of freedom and of gold,  
We come to thee, eagerly accepting  
Thy urgent call, and thy embrace.

That song of the populace in the streets of my town was a protest against economic and political and religious restrictions around them. It was also an expression of a need, the need of something indefinable, inexpressible in the hearts of Italian peasantry, their conception of America and what America offered them. It was a yearning for economic freedom, certainly, and for means to achieve it. But the essence of this yearning was that innate desire of every human heart to find that peace, that happiness, that objective which had not been found or realized in their native land.

That hunger of the human heart is God's gift to man in his pursuit of the highest good, which is God himself. Augustine once said: "Our feet find no rest till they rest in God." It is that something undefinable, inexpressible expressed in folk-song and in movements of human people in every direction, that caused Abraham to depart from Ur in search of a city not built by human hand, whose builder and maker was God. This brought the foreigner to America. Another of those great adventures recorded in the history of the human race, which in the providence and guidance of God minister to the welding of the human race and help man and nations in their climb to a higher existence and a more perfect community.

Let us now consider the foreigner who came to America: Who he is; What he is; What he ought to be; What his needs and problems are; and What we can do to meet those needs and problems.

The term foreigner indicates one who belongs to another nationality. There is no special odium in that term,

any more than that the term "barbarian," as applied by Greeks to other peoples, meant an insult. But when the term is used to indicate and describe a certain subject who comes to us from another land with heterogeneous customs and ideals of his own and the land of birth, to which he holds with a jealous devotion in spite of his new association, nay, which he endeavors to implant in place of customs and ideals which are distinctly American, then the coming is not alone a problem for the foreigner, but an American problem. Then it assumes for us a very distinct aspect and meaning, one that calls for careful study and the earnest interest of all those who love Christ and are devoted to America.

For such a man is not only a foreigner, but an alien; a stranger in our land; an enemy of our land, its people, our institutions; a danger to everything we love and cherish. I, who was born in another land, speak now as an American, for in my heart I know myself as no longer a foreigner which I once was. I know that in very deed and truth I have become one with you, born in America. So it is in utter sincerity I speak now for America and all she means in the highest and truest ideals of life.

The foreigners among us are a mixture of all the nationalities of the globe. They came from every principal country, driven by poverty and tyranny in their native country . . . drawn by the call of the New World . . . urged on by the spirit of adventure. To every immigrant since the founding of Jamestown, this coast has gleamed upon the horizon as a "Promised Land."

At first only the most daring, liberty-loving and God-fearing peoples from Northern Europe sought these Northern American shores. The present trend and character of American institutions and national life were determined by the first one hundred and fifty years of organized colonial life. But no one could expect a young and virile nation to remain static. The thing we forget is that America is not done yet. The years since the adoption of the Constitution have witnessed the mutual reaction of two forces: the molding of new elements received into the nation, and the shaping of the nation by these same elements.

President Tyler in his message to Congress, June 1, 1841, said: "We hold out to the people of other countries an invitation to come and settle among us as members of our rapidly growing family, and for the blessings which we offer them, we require of them to look upon our country as their country, and to unite with us in the great task of

(Continued on page 6)

# State Missions and World Missions

JAMES W. MERRITT

*Executive Secretary-Treasurer, Georgia Baptist Convention*

STATE Missions has two distinct aims. One is the development of our churches in their own local work and the enlistment of our people in stewardship. The second aim is to enlist our churches and our people in the support of all missions, which includes the whole program of Christ in the realm of education, benevolences and missions. The remarkable progress of Baptists in the South has been due in large measure to the work of State Missions which has been carried on almost from the time churches were first planted in the states of our convention. We can never know the debt which we owe to the pioneer missionaries who went about in the various states winning men and women to Christ and establishing Baptist churches in the early days of our country's history.

## State Missions and World Missions

The Master left no uncertainty regarding the task which he gave to his followers at the time of his sojourn here upon earth, and to all of those who should acknowledge him as Lord and Master in all succeeding ages and in every land. This commission is clearly set forth in more than one place in his divine Word. Let us consider for a moment the words which are recorded in the eighth verse of the first chapter of Acts. They are, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Our answer to the second point in that commission, namely, we are to be Christ's witnesses in Judea, is State Missions. Certainly we are not to make the mistake of limiting our obedient response to the will and purpose of Christ by ignoring any phase of his commission, because the great missionary program which Christ enjoined upon his followers is one program. For the sake of convenience and for making more effective the administration of our missionary work, we separate such activities into State Missions, Home Missions, and Foreign Missions. Let us never forget that State Missions is a part of this world program and that it is also a vital part.

## The State Mission Task

State Mission programs vary in the several states, and in each instance conform to the needs and conditions which exist. As a rule State Missions includes the following activities: The support through Pastoral Aid of missionary pastors who serve churches and fields in needy places where otherwise there would be no active ministry or witness for Christ; Teaching and Training development work through the following departments, Sunday School, Baptist Training Union, Brotherhood, and Student Activities. Through these departments of State Missions our Sunday schools are being strengthened and enlarged and their workers trained; our young people through the Baptist Training Union are being enlisted, trained and indoctrinated; and the Baptist students in the colleges of our Southland are being guided in their religious life. The Woman's Missionary Union, which is as a rule auxiliary

to the state convention, has always been recognized as a strong State Mission force. In almost every state Evangelism and Stewardship find a prominent place in the program of State Missions. Through these programs of evangelism and the work of the missionary pastors, as well as through the contributions of the other departments of State Missions in the training of personal soul-winners, countless thousands have been won to Christ.

State Missions affords a vital contact between the state conventions and the churches of the various states and it is through State Mission programs that the hand of brotherhood, helpfulness and friendship is extended where aid is needed for the development of our people and our churches. While it is impossible in this brief compass to set forth the far-reaching plans of the various departments of State Mission work, or to tell of the reach of these departments and their ministries, the following extracts from reports of work done by missionary pastors are revealing.

From one pastor comes the story of an outstanding college student, a leader in every phase of college activities, who was won to Christ and whose life became a potent influence for the cause of Christ in the little community where this missionary pastor served. Another pastor tells of his successful experience in reviving and bringing from part-time to full-time a church whose life had dropped to a low ebb and whose members were thoroughly discouraged. This church was located in a section of one of our great cities where the missionary opportunity is conspicuously outstanding.

Still another pastor tells of his experience with a far-out rural church which had ceased to have services and whose influence was but feebly felt. In this instance in less than a year the church was revived and twenty-one souls added to its membership. This same pastor discovered a neglected section of a sparsely settled county, and, after holding services in a school building for a period of time, later organized a church of twenty-four charter members.

From another missionary pastor comes the report of a church revived, the securing of a new and better located church house in a textile community and of the addition of equipment, development of missionary spirit, and the winning of many souls to Christ. The organization of a new church in a neglected section of the state, with a membership of thirty-eight, is reported by another missionary pastor. This pastor adds, "The people of this whole community seem to be hungry to hear the Word preached."

All of these missionaries, together with the others who aid in carrying forward a State Mission program in our states, tell of souls won to Christ and of plans for yet greater evangelistic efforts.

In considering the glorious achievements wrought in the name of State Missions we must not forget the fact that this is an unfinished task and that we still face the responsibility of evangelizing our own states and of more firmly planting the banner of Christ in every common-

(Continued on page 13)

## HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

EDITOR

JOHN L. HILL

Assistant Editor, ELSIE RICHARDSON

ASSOCIATE EDITORS

CHARLES E. MADDY

J. B. LAWRENCE

KATHLEEN MALLORY

BLANCHE SYDNOR WHITE

CONTRIBUTING EDITORS

INABELLE COLEMAN

J. T. HENDERSON

UNA ROBERTS LAWRENCE

JULIETTE MATHER

FIELD CORRESPONDENTS IN FIVE CONTINENTS

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.

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 20

OCTOBER, 1936

No. 10

## EDITORIALS

IT is our desire this month to direct the thinking of our readers to the general subject of giving, without attempting even to review the well known scriptural teachings on the subject or to support any particular program or method of giving. We would have our readers give some serious thought to the subject, and we shall be happy if these words may be instrumental to that end. Out of extended experience in "raising money" for all kinds of worthy causes, it is our deliberate conviction that giving is a matter of the heart, and is not a blessing certainly to the giver unless the heart is in it. In too many of our churches our financial policies are designed to extract money from more or less uninformed members who give from mixed motives and with increased reluctance if not with positive unwillingness. Every gift ought to make the way easier for its successor, and the happiness of the giver ought to increase as the gifts multiply.

It was our high privilege to be director of the 75 Million Campaign in Kentucky. We conceived it to be our duty in this position to warm the hearts of the people, to carry to all, poor and rich alike, the message of God's love and to call their attention to the opportunity to show their love. On our stationery we carried these words, "God so loved that he gave. What is the measure of your love?" We held no parlor conferences; we button-holed no rich people; we solicited no funds. When the glorious returns were all in, a discriminating observer and happy participant said, "It has not been a financial campaign; it has been a campaign of religion." That is what it should have been. Of special building-debt campaigns in our church, our pastor has said, "They are the highest spiritual experi-

ences of the whole year." Money is a root of all evil, but when rightly understood and used may become the root of spiritual development.

## DUTY OR PRIVILEGE?

DUTY is a great word. It is our duty to give. We ought to do what we ought to do. We owe our Master infinitely more than we shall ever be able to pay; always, we ought to be making payments on account. This is certainly true; but somehow it seems to us that the word duty is a bit stern, a trifle cold, a little formal when applied to the expressions of sacrificial love. It is indeed an unnatural parent whose gifts to his children are prompted by duty. So, we think of giving to the Lord and to his causes as a privilege and not simply a duty. To us privilege is a kind of prerogative conferred by the grace of God in the exercise of which the individual voluntarily and on his own initiative claims the right to show his gratitude for such "amazing grace." Maybe, we are drawing a distinction without a difference; we are at least trying to provoke thinking. He who claims the privilege of giving needs no reminders, no personal solicitations; he keeps his own accounts, and in the exercise of his privilege grows in promptness, regularity, liberality, and cheerfulness in giving. After all, the whole matter of giving is personal and must be so regarded.

## MEASURE OF GIVING

WE believe strongly in the tithe as the minimum measure of giving; we are certain that no Christian can satisfy his confessed debt to Christ by giving a tithe of his income; we never knew a tither who did not give more than the tithe. Whether it should be true or not, it is a fact that church opinion or sentiment often affects the giving of its members. In spite of all that we know, it is difficult to avoid special recognition of the large gift; we are prone to measure gifts by their size, without regard to ability to give, and such persistent tendency often discourages those of small means who soon get the idea that they don't count. Not infrequently a gift of ten cents is a relatively larger gift than another of ten hundred dollars, but the latter draws the publicity while the former is ignored. Such an attitude on the part of the church is positively disastrous to any serious effort to enlist all in the privilege of giving. We shall not soon forget one envelop that came in during a very successful campaign; we have forgotten all of the others and have forgotten the name on this one, but the important fact lingers. In a regularly prepared envelop a good woman had enclosed her gift, sealed the envelop, and on the outside had written her name and address, and in the blank for that purpose had inserted the amount of her gift,—3 cents! Unashamed she had made her gift, knowing that God knew its worthiness and believing that her church would understand. We gave thanks afresh for a church in which such a member could feel free and

happy to make her offering, without the slightest touch of embarrassment; such a church reminds us very strongly of a New Testament church. Jesus measured gifts not by their size but by what the giver had left. The church that does not make it easy for the humblest and poorest of its members gladly to make their relatively small gifts sins against its membership and against its sacred function.

## WORSHIP IN GIVING

**W**E like that old-fashioned call preceding the public offering, "Let us worship God with our substance." Such an invitation is both sobering and challenging, and its very repetition has a tendency to render unpopular the disposition to make the collection plate the dumping ground for such loose pennies as may cumber the pockets of heedless givers. If giving is worshiping, then we had better at least think it over. The bringing of offerings of some kind has long been an accompaniment of worship; it is a part of even heathen rituals. Material aids to worship are generally recognized. Houses of worship are made as attractive as possible; the physical setting is deliberately designed to be conducive to worship; most of us need all of the help that can be provided to take our minds off of the things that insist upon occupying them and to turn them to God whom we would worship acceptably. If one appreciates the significance of the offering and has put into it the sacrificial love of his very being, we cannot think of a more appropriate medium through which to pour out one's devotion to God. Some thirty-five years ago while serving as treasurer of our little church, we were very much impressed with the habit of one of the deacons, the busiest physician in our county. His last act on every Saturday night was to write his check for the offering on the next day. In the quiet of his own library, he had this moment of communion with his God, never knowing when his professional duties might deny him the privileges of the worship of the sanctuary. In thus quietly, regularly, even methodically claiming his privilege to use his money in the Master's cause, this good doctor was both worshiping God and setting a worthy example by which many younger members were inspired. "Let us worship God with our substance."

## MOTIVE FOR GIVING

**W**HY give? The answers to this question would be revealing, if not astounding. Some give because they feel that they ought to have a part in paying the expenses of the church, some give because it is expected of them, some give because they are ashamed not to give, some give to satisfy a feeble conscience, and so on indefinitely. It is safe to say that in no case mentioned does the individual give adequately or worthily. Love is the only motive for giving that we can find in the Bible. As impracticable as it may seem to human minds, Jesus has elected to win this world to him through love, and his one appeal is to the love of his

followers. "If ye love me, ye will." No method of suppressing love's expression has yet been found; love finds a way. In our judgment, therefore, our people should be taught not to give until love compels them. When their hearts are warmed with love for the Saviour, they will give,—and acceptably, too. This principle in operation would disrupt most church budgets; members would cease to think about giving their share and would give as love prompts. In many cases, the result would be that individual members would pay entire budgets. It is interesting to note the thoughtfulness and consideration of others in the matter of financial obligations shown by men who are not noted for altruistic sentiments; but they just can't bear the idea of depriving their fellow members of the privilege of sharing in the church budget. With hearts centered on our Lord and full of love for his cause, what the other fellow should do would never enter into our giving. We have served on finance committees for thirty years, and our problem has invariably been how to get the money to meet the needs. We have longed for a reversal of that condition when all who have to do with administering funds shall be concerned only with the proper distribution of overflowing treasuries. That will be the case when love rules.

## THE GRACE OF GIVING

**P**AUL does not say that giving is the crowning Christian grace, but he covets that grace for his friends at Corinth (2 Cor. 8: 7) who are already rich in other accomplishments. In fact, he says that they abound in everything, and then enumerates faith, utterance, knowledge, diligence, and love. What a marvelously fine congregation that must have been to excel in so many choice accomplishments. Paul writes very affectionately to them and they cannot mistake his motive: he wants them to abound in the grace of liberality also. Stinginess on the part of a Christian will cripple, if not destroy, every other Christian virtue. Do you know a stingy Christian to whom spiritual leadership in any capacity is entrusted? On the other hand, the generous, liberal Christian caps his other graces with that of giving. Liberality is a strong enemy of self; it rejects the demands of self and applies its resources to larger satisfactions; it is the mother of sacrifice, without which one cannot approximate the spirit of Christ. Liberality spends itself in an effort to meet the needs of others; it does not know how to close its ear to the appeal of need. Liberality feels out after the mind of Christ and tries to understand how he who was rich became poor for our sakes and how our real riches are due to his poverty; in appreciation of such an understanding, liberality delights to spend itself. The grace of giving is that charm which softens, sweetens, purifies, refines, and makes sympathetic and compassionate the Christian heart; it commends the Christian to his fellows and inspires them to follow his leadership; it enriches and satisfies the Christian life. The giving Christian is the happy Christian.



## THE FOREIGNER IN THE HOME- LAND

(Continued from page 2)

preserving our institutions and thereby perpetuating our liberties." In the light of present day philosophy of government and practice, how much of this is now true?

This land became the asylum of the oppressed of every nation, and was called the Melting Pot of all nationalities. My survey is not concerned with the older immigrants who came principally from Northern and Western Europe; neither is it concerned with the motives and causes of immigration, whether it is quest for wandering and adventure or whether its people were forced out. My survey is mainly concerned with the most momentous task this nation can face and which is the test of its Christianity—that is, to love and to win over to us, to mold and harmonize these different groups among themselves and with America, so as to make them a homogeneous whole, with like ideals and spirit such as America can use in its march toward a common goal.

After 1880 large streams of foreigners began to come from Eastern, Southeastern and Southern Europe, every steamer unloading upon our shores a motley crowd, the immediate effect of which was to re-enforce the ranks of those who sought to lower the social and moral order of the native populations.

Since 1914 one fact has been revealed to us, that we had within our borders men without God, Flag or Honor, who through propaganda, active participation in plots and promotions, and by a secret hatred of our established institutions, were poisoning much of our alien groups and looking for an opportunity to inject venom into the body politic. Among the millions from other lands admitted almost without discrimination, came many who had no fitness for absorption into our American life. Most of these came with different ideals and customs, many were indolent weaklings, and even criminals, almost all of them uneducated. These aliens remain yet largely unassimilated. The question we face with these today is, are we assimilating them or are they assimilating us? These aliens constitute today the great political, social, and religious challenge for America and its Christian people.

Our present foreign-born population is around sixteen million, with some twenty millions more of immediate or second generation foreign extraction. Approximately one-fourth of all the children in the United States live in homes of foreign-born parents. The foreign language press in America includes some 1,500 publications with eight million circulation and a reading public of possibly sixteen million. Perhaps five per cent of these periodicals may be classed as radical or revolutionary. There are about four million Italians with 212 Italian newspapers having a circulation of over one million copies; 3,000,000 Poles have thirty-six newspapers, while the largest Greek paper published in the world is in the United States. Other foreign language newspapers circulate among three-quarters of a million Bohemians and Moravians; one-half million Slovaks; one-half million Hungarians; 400,000 Russians; 100,000 Armenians; 3,000,000 Yiddish-speaking people. There are newspapers for the Albanians, Armenians, Assyrians, Chaldeans, Bulgarians, Croatians, Czecho-Slovaks, Dalmatians, Esthonians, Finns, French, Canadians, Letts, Lithuanians, Montenegrins, Persians,

Portuguese, Roumanians, Servians, Ukrainians, Slavonians, Spaniards, Syrians, Turks, Chinese, Japanese,—a bewildering babel of nations and tongues to confuse and baffle the wisest except God.

Our blunders were committed because we overlooked the background and psychology of these new elements. What is behind this whole problem? Let me speak of the Italians. I can speak with assurance of them because I am one, and my work has been among them and with them for a number of years. From Italy they came to look for a living. They came from North and South. Northern Italy is the home of the old masters in art, literature and industrialism. A virile native stock by virtue of infusion of German blood. They are capable, creative, reliable, nation-builders, home-builders. On the other hand, the hot temper of the South of Italy has been fed by the infusion of Greek and Saracen blood. In Sicily this strain shows at its worst. There the vendetta flourished, the blackhand worked. Thousands from this background have found refuge in the dark alleys of our American cities and are still at work.

They are restless, roving; they dislike confinement, restraint of work or law. In spite of their sociability, they are very slow to take up American ways; they are picturesque, volatile, but incapable of real, effective, teamwork. With these I am working, and they are in our cities in the South, at our doors. Right here let me tell you that the work of transforming an alien of this type into an American is painful indeed, both to the alien and to America, and only the most patient devotion of both teacher and pupil can work such a miracle. Of course, God can do the impossible, always. These, the good and the bad, constitute the foreigner among us.

Now let us look at the foreigner—*what he is*.

These immigrants did not come uninvited. By far the greater part of immigration was due to the industrial demand in the United States for labor, unskilled, rough labor. The call went out "overseas," the call richly colored with possibilities of higher wages, freedom from conscript duties, easier life, free schools, equal opportunities, allurements high irresistible.

The response was instantaneous and startling. From Italy's vineyards, and the grain fields of Eastern Europe, from lemon groves of Italy, from Albanian wastes and Montenegrin rocks; from little towns by river and sea or mountains, they listened and they came. The tiny farm patch was sold; cow, chickens, rude tools converted into cash, and with meager clothing and a few family treasures tied into shapeless bundles, "Farewell" was said, with a last longing, pathetic look on home. They came. They were cuffed and bullied and robbed all the way. Yet with patient stoicism, for the hope held before them, they endured unbearable conditions and privations.

Their Eldorado yielded higher wages, but alas, higher cost of living, also. They had to deal with an unfamiliar language with no means of acquiring it except through the overbearing command of bosses. They were shut off from the best of American life in wretched, dark, unwholesome living quarters in swarming slums; in vicious, foul saloons; in questionable playhouses and in contaminated clubhouses; and perhaps hardest of all, universal ostracism by the people of the land, unconcealed contempt, deliberate dislike. Do you wonder that they are



hard to reach with the gospel of Christ in America? They were excluded from the blessings of America even before they withdrew from participation in American life. The blame is not wholly theirs, if they know not America.

But the foreigner is here now, and is here to stay, and in spite of differences, he wants to get along. Let us suppose that he is altogether a dead weight upon America's shoulders; that he has been and still is a liability; that he is ignorant, unskilled; that he is America's menace. What then? Can we wash our hands of him so easily?

The very plight, wrongness, difference, or indifference, criminal inclinations or defects, religious distortions and superstitions of the foreigners constitute the greatest challenge to America and the Christian Church of America today. Are we willing to accept the challenge? Are we able to help them?

There is the element of wrongness common to all humanity, not just something wrong, but the whole composition of the social order is wrong. It's a real wrongness. The various secular institutions, organizations, societies, associations and social movements established to deal with this wrongness, are ineffective because their philosophy is that, after all, at bottom humanity is good, and that the world is getting better and better. Is it?

If you answer, "Yes," then why such moral confusion, that makes the foreigner uncertain of the way he takes and of the goal he seeks to reach? Old sanctions no longer hold, systems of morality fail, the whole life is ruined. The foreigner cannot tell what is the chief end of man.

Hence we get lawlessness, instead of law-abiding. Conditions among the Cubans of Tampa are appalling. They were not much better among the Italians of North and South. This lawlessness is an inherited attitude toward authority in general, whether human or divine; lawlessness first of the heart in sin, and lawlessness of example and surroundings. The foreigner is advised to let himself go, not to be inhibited.

Thence comes materialism of mind and practice. They deny all religion; cast a slur upon Christianity and Christ, and deny the spiritual background of life. Worship of easy money, worldliness in life and conduct, denial of God in thought, as well as in conduct, follow in the train.

Add to the above a recrudescence of underworld life, powerful, self-conscious, organized, subsidized, the shame of girls betrayed, prostituted, enslaved. Add the social underworld to the underworld within and you have a wrong life horizontally as well as perpendicularly, and you have a problem no remedy of man can solve.

The difficulty is multiplied by the infiltration of the Nationalistic element, Fascism with its injunction that Italians must remain Italians, Germans must remain Germans, in ideals and conduct . . . of Communism with its materialistic philosophy and dangerous deductions, and you have a picture of what America is facing among the foreigners—of what the missionary must face.

Now turn the page and let us look at our opportunity and the results already achieved. America cannot assimilate these elements altogether, socially, in one, two or three generations, I doubt if ever. Neither can we permit them to remain what they are.

Our pioneers, our men of Pilgrim days looked forward with pride and hope, praying that this new-found land would be the best example of what a nation ought to be,

yet we have allowed it to become a land of robbers and thieves and criminals by opening wide the gates of America to the millions of the world without putting up those safeguards that might have saved us from our present national, moral, and religious plight. What shall we do with them? I am not concerned with those who want to come in. They cannot come in. The gates are closed. A Negro once said that Cain was the first immigrant when he crossed over into the land of Nod, but, he added, "Cain couldn't git in here at Ellis Island, wid all dat criminal record behind him. No sah! And I doubts very much, sah, whether Adam and Eve could make it without making mighty good explanations."

The closed gate today is the problem of Foreign Missions. But what of these within our gates already? Shall we follow the suggestion of two Irish doughboys during the World War, who were in a mopping-up party which was following the assault lines. In a large shell hole they found ten Germans sound asleep from the exhaustion of battle, and had been passed over by the front troop. . . . "Shall we shoot them or bayonet 'em?" asked Mike. "Oh, no," said Pat. "Let's wake them up and have a fight." That is not the solution.

The Christian solution is not assimilation, not exclusion, not fighting them, not quarantining them, but giving them the gospel of Jesus Christ. The solution is Home Missions; yes, missions, missions, missions. Christ has a message for all nations and races. In a true sense his message is addressed to individuals, and the Kingdom of God will come only as individual men and women, through repentance and faith, receive the new birth in Christ.

Christ is the answer to the sense of insecurity, instability and dissolution of the world's established religions; to the world's suffering and pain expressed partly in despair of higher values, partly in the tragically earnest quest of a new basis for thought and life; to the widespread religious indifference; to immorality, sin, material concern. . . . Himself, the Lord Jesus Christ, himself. He said, "I am the way, the truth, and the life." Not just the Christ of bread, image, and statue, not even the historical Christ of Scripture, but the Living, Personal, Eternal Christ, Saviour, Teacher, Guide, Lord, King of All.

We have not failed utterly. In our work at Tampa, which I know more personally than any other field, we see results. Our Good Will Center occupies an important position in community affairs, with all its influences for good. A young man, product of our church, the most brilliant of his class, is today in Furman University getting ready for Christian leadership among his Italian people. Another was the highest honor student last year, and still another is a brilliant violinist. We are seeing good results in the youth of our large Italian community in Tampa. We are seeing Christian homes founded. We have lawyers, doctors, business men and teachers whose fine Christian influence and loyal American ideas are permeating their communities, and America, with the sweet savor of the Christian life.

It is not a dark picture; it is a bright picture. It is the picture of a free gospel in a free land, working in the hearts of the people from all the world, come within its borders. We believe it is an unfinished picture—this America of ours. We believe, under God, it is our privilege and opportunity to help him finish the picture.

# Come, Behold the Works of the Lord

*Inabelle G. Coleman, Richmond, Virginia*

**T**HE vast company of Southern Baptists who came to Ridgecrest, North Carolina, August 9-14, to behold the works of the Lord revealed during the fourth annual Foreign Mission Conference, found their souls lifted to spiritual mountain-tops daily during the opening hours of the week.

Dr. J. Clyde Turner, pastor of the First Baptist Church, Greensboro, North Carolina, took for his text for this first hour of the week, "I was not disobedient to the heavenly vision."

Doctor Turner led every member of the capacity congregation to analyze the character of his life's vision, to survey the contents of his vision in view of surely finding his God-given task, and to appraise his obedience to this heavenly vision by the tests of renunciation of self, patience and perserverance, endurance and whole-heartedness.

"It is a great deal better not to have had a heavenly vision than having had one to fail to obey it. Far better it is never to have caught a vision from God than having seen God's vision for us than to fail to obey it. The world rushes on to destruction. We hear the call of the Lord to us to adventure for him unfurling the gospel banner. What we can do, we ought under God to do as he leads us on and on. 'I was not disobedient to the heavenly vision' must be the satisfying words of every loyal Christian as he comes to the evening time of life," concluded Doctor Turner.

The daily sunset services were also led by Doctor Turner. Basing his series upon the Cross of Christ, his messages dealt with "The Call of the Cross," "The Necessity of the Cross," "The Preaching of the Cross," "The Power of the Cross," "The Glory of the Cross," and "The Uplifted Cross."

Doctor Turner's messages not only magnified the Cross, but they also presented a personal appeal deep and thought provoking. More conscious of God's love and power the congregation closed these vesper hours daily by singing Isaac Watts' great poem,

"When I survey the wondrous cross,  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

"Forbid it, Lord, that I should boast,  
Save in the death of Christ my God;  
All the vain things that charm me most  
I sacrifice them to his blood.

"See, from His head, His hands, His feet,  
Sorrow and love flow mingled down:  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?

"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

The week's program was efficiently directed by Field Representative R. S. Jones of the Foreign Mission Board. Miss Jessie R. Ford, assistant executive secretary of the Board, assisted Mr. Jones. Both Miss Ford and Mr.

Jones made valuable contributions to the week in their respective addresses.

Another sustaining spiritual emphasis of the week was the "Walking With God" series of morning watch devotionals given by Dr. W. B. Glass of Hwanghsien, China. Citing soul-stirring incidents from his thirty-three years of service in China, Doctor Glass led every one who came to this early morning reveille to surrender self completely in an earnest quest for a closer walk with God.

The high light of the week's program came on the final day when Dr. George W. Truett, president of the Baptist World Alliance, told how "The Gospel Is Winning" around the world.

Doctor and Mrs. Truett accompanied by Dr. J. H. Rushbrooke, have recently returned from a missionary journey around the world.

Informing, inspiring, and challenging was every sentence of this powerful message that moved the members of the vast audience to match their lives with the march of God's Kingdom.

Contributing to this international consideration, Mrs. George W. Truett, Dr. Frank H. Leavell, B.S.U. secretary of Southern Baptist Convention, and Miss Inabelle Coleman of the Foreign Mission Board told of their respective visits to the Orient last spring.

Doctor Leavell paid high tribute to the youth of the Orient and expressed his unspeakable faith in them, as he called the congregation to rally to the needs of the missionary enterprise in China.

Miss Coleman developed her findings in the Orient around the verse, "I bear them record that they have a zeal for God, but not according to knowledge."

Every day of the week was identified with a country to which Southern Baptists have sent missionaries, and the missionaries present from these fields participated on the program and presented "the works of the Lord" that have been entrusted to them.

Two added features were the excellent foreign mission exhibit displayed by Miss Mary Hunter of the Foreign Mission Board, and daily book review programs directed by Miss Thelma Brown of the Sunday School Board.

Wednesday was W.M.U. day. Miss Kathleen Mallory, corresponding secretary W.M.U. of the Southern Baptist Convention, surveyed some of the contributions of Woman's Missionary Union to Foreign Missions, and presented the several future goals allied with the various anniversaries and celebrations on the current calendar.

Wednesday evening was in charge of Mrs. Frank Burney, Margaret Fund chairman of Woman's Missionary Union of Southern Baptist Convention.

Mrs. Burney told the conference of the work that Woman's Missionary Union is doing in the "mothering" of the children of the missionaries. Twenty-one new ones have landed recently in the States and are looking to the Margaret Fund for their college days. This makes a total of seventy-five Margaret Fund students.

"Southern Baptists rejoice to know that seven of these

young missionaries appointed last year are Margaret Fund graduates," declared Mrs. Burney before presenting the missionaries' children who were present for the conference. Several of these brought greetings of gratitude.

One of the special extras of the week was the joy of having in camp three Christian friends from the Orient: Rev. Y. C. Ching, pastor of Old North Gate Church, Shanghai; Rev. Peter H. H. Lee of Kaifeng, China; and Rev. Sadamoto Kawano of Seinan Gakuin, Fukuoka, Japan. These young men contributed much to the week's program not only through their messages from the platform, but also by their contacts and fellowship.

The conference rejoiced to have Mr. and Mrs. J. Frank Cheek, music and finance directors of the First Baptist Church, Chattanooga, Tennessee, present again this year to lead the music. Creating an atmosphere of worship and always ready with special selections blending with the theme of the hour, Mr. and Mrs. Cheek were invaluable.

And one must add that Mr. Cheek was more than music director and soloist. He was a worthy "doorkeeper in the house of the Lord," usher, host and general manager of the vast crowds that frequently sought entrance to the full auditorium after the speaker had begun his message.

Honoring the missionaries and their children, a tea was staged on Wednesday afternoon. Gathered in friendship circles representatives of the nations of their service fields, the missionaries greeted the guests informally. Mr. and Mrs. J. Frank Cheek were in charge of the musical entertainment of the hour.

Recreation was in charge of Claud B. Bowen, the new educational secretary of the Board. Assisting him, Miss Rachel Leonard, senior at Meredith College and daughter of Missionary Charles A. Leonard, directed the children's playground.

"The World Telescope" served its second term of mimeographed contributions of news, announcements, historical sketches and feature stories. Guests received this miniature "morning newspaper" at breakfast every day.

Missionaries and their children attending the conference were:

*From Africa*—Missionaries: Miss Elma Elam, Mrs. George Green, Mr. and Mrs. J. C. Powell; *children*: Dorothy Green, Mae Green, Charlotte Green, Pen Lile Compere.

*From Argentina*—Missionaries: Mr. and Mrs. R. F. Elder, Mrs. Robert M. Logan, Mr. G. A. Bowdler, Mr. and Mrs. T. B. Hawkins; *children*: William Quarles, Mary Wallace Quarles, Mrs. Victoria Logan Lawes, Margaret Fowler, Thomas Fowler.

*From Brazil*—Missionaries: Miss Blanche Simpson, Miss Essie Fuller, Mr. and Mrs. J. W. Shepard, Mr. and Mrs. Paul C. Porter, Mr. T. B. Stover; *children*: Ida Shepard, Evelyn Shepard, Sam Shepard, John Shepard, Elsie Baker.

*From Chile*—Lois Hart, daughter of Mr. and Mrs. J. L. Hart.

*From China*—Missionaries: Miss Rose Marlowe, Mr. and Mrs. Frank Connely, Miss Hannah Plowden, Dr. and Mrs. W. B. Glass, Mr. and Mrs. Milton Braun, Mr. and Mrs. Eph Whisenhunt, Mr. and Mrs. T. Neil Johnson, Dr. and Mrs. P. H. Anderson, Dr. and Mrs. J. T. Williams, Dr. and Mrs. J. M. Bailey, Dr. Mary King, Miss Katie Murray, Miss Jane Lide, Mr. and Mrs. R. A. Jacobs; *children*: Cora Mae Marriott, Julia Connely, Rachel Leonard, Gertrude Glass, Bryan Glass, Edith Adair Whisenhunt, Dan Williams, James Williams, Dorothy Williams, Mary Lucile Saunders, Orion Bostick Moncrief, Gene Newton, Florence Anderson, Theresa Anderson, David Anderson, Alice Giffen, Cornelia Leavell, Bryson Tipton, Ruth Tipton, Pauline Tipton, Nathan Napier, Elizabeth Jacobs, Lydia Jacobs, Martha Jacobs, Mary Jacobs; also Mr. Y. C. Ching.

*From Japan*—Missionary W. H. Clarke, and also Mr. Sadamoto Kawano.

*From Palestine*—Missionaries: Mr. and Mrs. R. E. Owens; *children*: Pauline, William and Ruth Owens.

## Home Mission News Notes

Una R. Lawrence

### Home Missions at Ridgecrest

FROM the opening song on Sunday morning, August 2, 1936, to the benediction prayer on Friday night the State and Home Mission Conference was full to the brim of every fleeting hour with rich and rare messages, contacts, and experiences. The attendance was not large in the beginning, but steadily grew during the week, there being more than five hundred enrolled for the Conference and in attendance from the Assembly grounds. The most impressive feature of the conference, perhaps, aside from the missionary addresses, was the deep, intelligent interest of those in attendance. All conference sessions, from the morning worship through conference periods, addresses, and evening worship, were consistently and loyally attended. There was a definite desire on the part of every one to hear the missionaries, to think through missionary problems and to take part in all features of the program.

There was a high tide of missionary presentation. None who heard Rev. Lucien C. Smith, the huge, impassioned, tender Apostle to the French, will ever forget his appeal for Christ to be given to the people of the Land of Evangeline. The Lewis Martins from the mountains, the Hancocks from the Choctaw Indian country, the Negrins of Cruces in Cuba, Brother Ruiz and his lovely daughter, Gloria, from the far western plains, the Gartenhaus family, and other missionary families from home fields were an inspiration not only in public addresses and informal conferences, but in daily personal contact throughout the week. Statesmanlike, indeed, were the discussions such as that of the Mexican problem by Paul C. Bell; the great task of assimilation of the foreigner by J. F. Plainfield, of changing Cuba by M. N. McCall, and of evangelism by Roland Q. Leavell.

Some hours were unforgettable. There was the message of Doctor Beagle on Philippians 4: 19, which has come to be the motto of the Home Mission Board, "But my God shall supply all your need according to his riches in glory by Christ Jesus." There was the conference on Cuba when three Cuban missionaries, Brethren A. Lopez, I. Negrin and A. Corujedo, directed by Rev. Herbert Caudill, brought three distinctly different aspects of the work in that beautiful land, but all deeply, vitally evangelistic. Nor can any who heard him ever forget the words of Brother Soltys, the Polish-born missionary to the Czech people of Kansas City under the Missouri State and City Mission Boards—a miracle worker, indeed, under God, as he told of beginning six years ago with three church members and now hardly can the activities of his large and growing work be crowded within the week's time or the church's space. One evening, at the close of the service in the auditorium, many saw in moving pictures the great Sunday school of this Czech church.

So earnest and vital was the interest in the Conference on the Negro under the leadership of the Rev. Noble Y. Beall that the period was doubled for its consideration. On two occasions Dr. C. W. Stumph was given opportunity to lay before the whole group the intricate and delicate problems of our Indian fields today, while in a conference as definitely pointed Doctor Beagle directed our



thinking to the neglected peoples of the South. The Christian responsibility for the underprivileged and sub-normal was forcefully presented by the veteran J. W. Newbrough of the Rescue Missions in New Orleans. The other side of the varied picture of the Home Mission task was represented best, perhaps, by the clear, reasoned and scholarly statements of the attitude of the Negro intellectual of today as given by Dr. William Stuart Nelson, president of Dillard University, New Orleans. From consideration of problems of poverty and neglect in mountains and cities, to methods of the presentation of the gospel to the cultured and intellectual foreigner and native American ran the range of discussions, touching all life in the South and Cuba, all peoples, all languages, all races, and all manner of living.

In the Conferences on Missionary Education, held in the afternoon, a missionary from each field was given opportunity to tell in brief just what he would like most for Southern Baptists to know about his field. This proved most interesting and profitable. These summaries will be given to readers of HOME AND FOREIGN FIELDS later. On Thursday afternoon Miss Kathleen Mallory and the women missionaries talked about the Week of Prayer for Home Missions, there being Miss Matthews, Miss Garnett, Mrs. Caudill, Mrs. Negrin, and Mrs. Lopez, all officers of W.M.U. in Cuba, to give vivid glimpses into the vigor of the work of the women in Cuban churches. Others told of the significance of this Week of Prayer on their fields, particularly some remarkable answers to prayer in difficulties overcome and victories won. Some of these stories will be retold on these pages.

Distinguished for outstanding statesmanship were the messages of the State Secretaries each day. Doctor Watts on the problems of the cities; Doctor Brittain on religious cults and how to meet them; Doctor Freeman on missionary problems in the mountains; Doctor Katz on the appeal of large areas in Louisiana where the gospel is not yet known; Doctor Huggins on the essential unity of our missionary task and work; and Dr. W. M. Wood on a spiritual awakening, all reached a new high level of missionary thinking for Southern Baptists. The Conferences on State Missions were as significant and helpful as these addresses, each touching a vital problem of administration or achievement in State Mission undertakings.

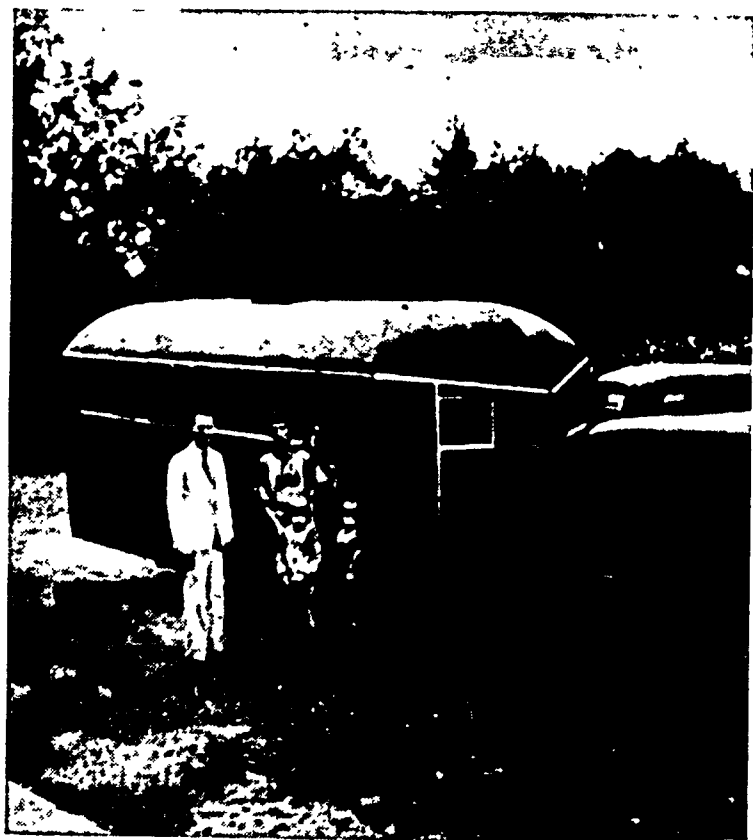
Through the entire week rang the strong, vital thread of messages on the Kingdom of God given morning and evening by Dr. Ellis A. Fuller, pastor of First Baptist Church, Atlanta, and president of the Home Mission Board. Deeply spiritual they were, provocative of heart-searching thought and stirring up the very depths of one's soul as they opened up new vistas of opportunity for the people of God in the Kingdom of God. Could there have been two climaxes to such a program—paradoxically, there were many!—they would perhaps be the punctuation of the beginning and the end of the week. Dr. Rufus Weaver, filled in heart, mind and soul with his deep researches into the life of Luther Rice, brought on Monday a great message on the Beginnings of Missions in America, while Dr. J. B. Lawrence most fittingly closed the conference on Friday night with a challenging call to do for the glory of God the tasks set forth throughout the week. Each evening until Friday moving pictures of home mission fields in black and white and color were shown at the

close of the address period, and on Saturday night, by invitation of Mr. Perry Morgan, manager of Ridgecrest, the entire evening was devoted to seeing the whole set of moving pictures of home fields, for the benefit of many who came early for Foreign Mission Week.

Already plans are being made for State and Home Mission Week next year—plans that will make the program more attractive and significant than ever. Will not you who read this brief summary make plans also to meet your home missionaries at Ridgecrest the first week of August next year and find out for yourself just "how great things the Lord hath done for you" in the homeland?

### A Missionary Trailer-Home in the Mountains

ONE of the real excitements of State and Home Mission Week at Ridgecrest was the arrival on the grounds of the new trailer purchased by interested friends for the use of Missionary L. W. Martin and family in their work in the mountains of Kentucky. Some months ago an article in HOME AND FOREIGN FIELDS told of the need for this trailer-home for our missionaries. Almost



*Rev. and Mrs. L. W. Martin and family, and their new trailer-home, ready to leave Ridgecrest*

at once there came to the Home Mission Board a gift of \$31.00 from a Baptist woman in the Canal Zone, designated for the purchase of a trailer. A Baptist man in North Carolina, in the trailer business, offered to make it at cost. Once or twice this need was mentioned by Mr. Burton on the Home Mission pages in the State papers, and from all quarters the money has come in until the trailer was delivered, complete the first of August, and all paid for except \$45.00, which was, however, in sight!

"But you won't really live in it?" asked one visitor to the trailer, taking turn with the crowd that streamed in and out of its tiny door for hours.

"Indeed we will," was the reply of Mrs. Martin. Her lovely brown eyes shining with happiness, showed the efficiency of the little kitchenette, the commodious and comfortable sleeping quarters, the tucked-away closets,

*(Continued on page 32)*

# The Japanese Come One by One

Inabelle G. Coleman

EVERY home in Japan has a flower garden and a mirror pool. In the garden there are not only flowers, but also at least one twisted pine tree and a stone lantern. Very fat goldfish swim in and out among the water lilies in the clear pool.

In May the flagpole is set up and to its tip there flies the carp flags. One can tell how many boys there are in the home by the number of these beautiful fish that one sees floating out in the breezes high above the house of wood and paper.

May 5 is Boys' Festival Day in Japan, and the month of May is the boys' special month. In every living-room there is "an honorable corner" of festive tokens of the boys. Always there is a toy Momotaro, the hero of the story books of Japan. The story of the courageous deeds of Momotaro is a favorite with boys and men. The carp also signifies courage and challenges the boys to have the same perseverance and courage that the carp has. The carp always swims upstream against the current. He is the symbol for power and energy. Following the carp's example, every Japanese boy is eager to swim against the currents of life and to overcome difficulties.

This is an outstanding characteristic of the Japanese. The power of this determination and loyalty among those who have accepted Christ is thrilling.

Standing before one of the largest conferences that assembled at Ridgecrest, North Carolina, last summer, Mr. Sadamoto Kawana of Seinan Gakuin, Fukuoka, Japan, declared that he would gladly die for Christ.

This spirit of faithfulness and perseverance has enabled the missionaries to start an evangelistic center or church, and then to leave it to a native pastor. During the forty-six years since the first Southern Baptist missionaries went to Japan, they have sent only fifty-eight missionaries. Much of their labors have been invested in the schools. Yet, through the loyal and efficient consecration of the native pastors, evangelistic work has been established in forty-seven towns and cities. The vast majority of these has no missionary at present.

At Kumamoto one finds no missionary, but a loyal, faithful pastor, Mr. Tsuruki Arase. Mr. Arase is an old man. He delights to show the visitor the beautiful city of Kumamoto. He points out the former home of Dr. Harvey W. Clarke, who went to Japan thirty-eight years ago. Then softening his voice, this fervent Christian Japanese pastor tells of the patience and love of Doctor Clarke that won him. Pointing to the pine-covered mountain overlooking the city, Mr. Arase said:

See yonder *Flowery Hill*! It is a hill of Christian history. Upon the limb of a gnarled pine up there once hung the bell that called together the enemies of Christ who massacred his followers three centuries ago. But that same old pine stands there today to tell another story. It happened when I was just a little boy, but it made an everlasting impression upon me. This city was very anti-Christian, but through the teaching of a great Christian teacher from America, forty young men accepted Christ as their Saviour. When the bitter and fanatical patriots and samurai heard of the conversion of so many students, they determined to kill them on a

certain night. But when these young men heard of the plot, they, with their teacher, climbed up to yonder *Flowery Hill* and under that same old gnarled pine from which the death knell had rung out for the followers of Christ in the seventeenth century, they signed in their own blood a solemn covenant to stand fast and go forth to enlighten the darkness of the Empire with the gospel of Christ. They became known as the Kumamoto Band. One of those forty is today the president of Japan's first Christian college, Doshisha University at Kyoto.

As I said, I was only a little boy, but the courage of those forty young men thrilled my boyish heart and made me wonder about Christ. Surely he must be the Son of God if men were willing to die for him.

Yet, I also remembered the stories my grandfather had told me of the murder of all the Christians years before. I had seen the castle of a couple who were Christians faithful until their last breath. All this caused me to be very unhappy. Always there was conflict and wonderment in my heart about *Who is God*.

Then, kind, gentle Doctor Clarke came to live in Kumamoto. For years he patiently, gently, prayerfully taught me. I loved him, and through him came to love Christ.

Pastor Arase's eyes were moist with memories and gratitude to God and to Doctor Clarke.

Most of the Japanese are won individually and personally. With such a heritage of fear, prejudice and anti-foreign feeling, substantiated by the U. S. A. Exclusion Act of 1934, there can be no mass evangelism in Japan. One by one, carefully, patiently, lovingly, they can be won. But inevitably it must be slowly. And to the best of



Pastor Tsuruki Arase, of Kumamoto, Japan, was the first Japanese baptized by Dr. Harvey W. Clark, Southern Baptists' senior veteran to Japan

Southern Baptists most talented, cultured, tactful, wise and consecrated young missionaries must be entrusted this holy task of evangelizing beautiful Japan.

Even the humblest Japanese require the most careful and earnest approach. When the young missionaries, Edwin and Mary Ellen Dozier, went to Japan they were eager to win their cook, Okubo San, to their Master. But his extreme politeness only cut deeper the icy barrier between their hearts warm with Christian love and his reserve.

During the first days Mrs. Dozier had told Okubo San that he must never break a piece of her dinner set. It was the wedding gift from her mother and she prized it very highly.

Accidentally one day the faithful cook chipped a tiny piece from a plate. His heart was broken. He could not tell "the honorable teacher"—*Sensei*. Silently he went about his duties. Both Mr. and Mrs. Dozier thought that he was ill. They urged him to tell them of his sorrow. Finally, Mrs. Dozier offered to help him with his duties because she was sure that he was sick.

At evening time Okubo San came to Mr. and Mrs. Dozier, trembling like an aspen and sure that his job was lost. He penitently confessed his having chipped the prized plate. When his apology was accepted without question or scolding, his joy was too much for his emotions. He wept.

This incident afforded these earnest young missionaries the opportunity they needed to explain God and his love to Okubo San. Just as they had pardoned his breaking the plate, just so God would pardon his sins if he would confess them and trust God, they told him. Such love, such forgiveness, such a God, Okubo San had never dreamed of before. He wanted to know more. Daily instruction and prayer led Okubo San to understand and to surrender his life. He gave his heart to God and was baptized by Missionary Edwin Dozier in the Inland Sea at sunset time, May 24, 1936.

At the Good Will Center at Tobata, Missionary Naomi Schell, gathers little children about her knees for the stories of Jesus, and calls mothers to come to her understanding heart for sympathy and love as they face their days of poverty and sorrow. One by one she tells them of God's love for them. One by one they accept him. And their families follow them.

Conscious of the premium upon the personal contact



*Pastor Yoshizo Tomita of Sugamo Baptist Church, Tokyo, Japan, and his family*

with the Japanese. Southern Baptist missionaries work tirelessly, patiently, prayerfully from day to day, with individuals who would know God. Their hearts are hungry for God. Earnestly they come by day and by night.

In Nagasaki, Missionary E. O. Mills' home is a retreat upon the hill to which fine business men come as Nicodemus did. They love Mr. Mills' music and poems. They feel that he speaks their heart language. And many come to believe in Christ, the Saviour, through him.

Dr. and Mrs. J. F. Ray minister to young and old in Hiroshima, while their earnest son, Hermon and his devout little wife, are giving their lives to the students of Tokyo. Records show that there are more than 150,000 students in Tokyo. But this lone couple are the only missionaries that Southern Baptists have in this vast city as large as New York City.

The two lone churches in Tokyo are under native pastors, Mr. Kiyaki Yuyu of the Koishikawa church and Mr. Yoshizo Tomita of the Sugamo church.

In the language school in Tokyo are Miss Dorothy Carver, who will soon go to Seinan Jo Gakuin at Kokura to serve, and Dr. W. Max Garrott, whose field will be centered in the Seminary at Fukuoka. Mr. and Mrs. Hermon Ray are also studying at the language school while they work with the students of the Baptist Hostel.

Soon these will be added to the list of active missionaries in Japan. But the total will be only thirteen. What

a minority for so vast a population of eighty millions of hungry-hearted, serious people! How long must these isles of lovely people wait for Christ and his love?



**OKUBO SAN**  
*ready to be baptized by Missionary Edwin B. Dozier, who is standing at the extreme left.*



# "The Beloved Physician"

*Missionary Arthur R. Gallimore, Wai Chow, China*

THERE has perhaps been no missionary who has left China who was more loved and esteemed than Dr. Charles A. Hayes. Indeed he is thought of by his Chinese friends and missionary coworkers as "the beloved physician." But, although the age of retirement will have been reached by the time he and Mrs. Hayes are due to return to China, it is hoped that they may come back for a period.

So this is no "obituary," but just a few facts in the life of a man who has lived well. No, not even a preacher—though he preaches every day of his life. Indeed his very life is a sermon in itself. His career in this world began in the State of Illinois—well, it doesn't matter when—but about sixty-four years ago. He went as a lad of twelve with his parents to California where he grew to manhood, having graduated from the Medical Department of the University of California in Los Angeles.

Just before coming to China Doctor Hayes met in Los Angeles Miss Alice Johnson, born in Iceland, who became his colaborer and faithful companion all through the years, for Mrs. Hayes is also a graduate of the University of California, a doctor of medicine, though she never emphasizes that fact, always deferring to her husband the honors and benefits of the title, notwithstanding she is herself "Doctor Hayes" also.

Always loyal to the best, and ever faithful to every task Doctor Hayes has been chairman of the South China Mission during the last three years of his thirty-four years of service in China,—an honor worthily bestowed and humbly received and worn with appreciative dignity, not to say anything of the loving services rendered at a time of many adjustments in missionary life and policy.

Doctor Hayes has always taken a keen interest in all phases of missionary endeavor, especially in everything that emphasized evangelistic effort, for that went side-by-side with his ministry to the bodies of men and women. A trained mind and hand with a loving heart—that is Doctor Hayes.

The high esteem in which Doctor Hayes is held was attested in the words on the beautiful scroll presented to him upon his retirement from the Leung Kwong Baptist Hospital, as follows:

"Know All Men by these Presents, that

DR. CHARLES A. HAYES

Chief of the Eye, Ear, Nose and Throat Department has served the Leung Kwong Baptist Hospital faithfully for many years.

Coming to China in 1902 he attended the Yingtak, the Stout Memorial (Wuchow), and Canton Hospitals until 1918, when on the founding of the Leung Kwong Hospital, he came to us as chief of his department.

Year in and year out he has served his Master with faithfulness, his patients with skill and kindness, and his staff with loyalty. That he has won the respect of our people, and the love of his patients is of common knowledge; that this hospital is now established firmly in its community is in no small degree due to him.



CHARLES A. HAYES, M.D.

Now that he is leaving us, we are honored to give him this scroll in appreciation and testimony of his virtues.

Given at the Leung Kwong Hospital, Canton, China, this thirtieth day of April, in the year of our Lord one thousand nine hundred and thirty-six.

The Staff and Members of the Leung Kwong Baptist Hospital.

\* \* \*

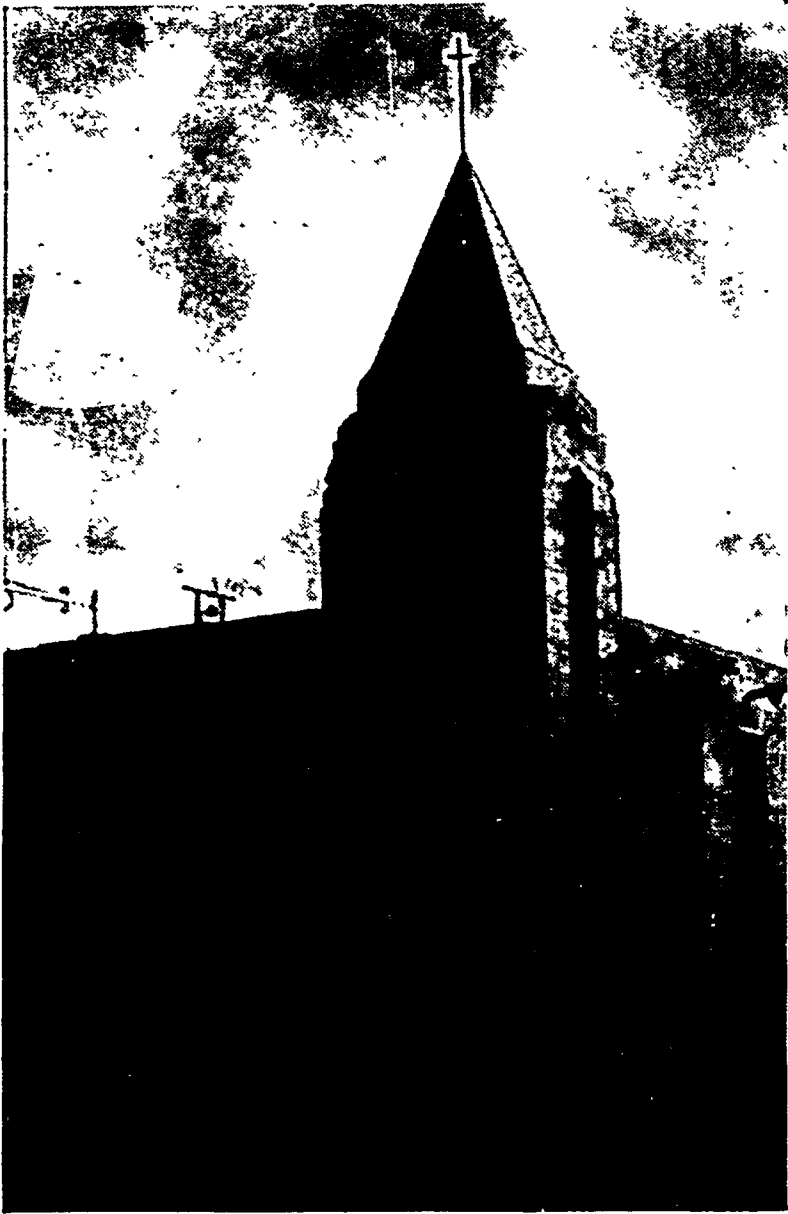
## STATE MISSIONS AND WORLD MISSIONS

(Continued from page 3)

wealth in the South. It should be repeated, for the sake of emphasis and in the interest of truth, that our State Mission task is an unfinished task.

### Sharing in State Missions

We may make our contribution to State Missions in a number of ways. *First*, by helping to make our own churches as strong and vigorous and missionary-hearted as possible. *Second*, by personally aiding in the strengthening of the Sunday schools and other auxiliaries in our own churches and in our association and state. *Third*, by making our regular contributions to the denomination's Co-operative Program in which all causes share through State Missions. In this connection we can further increase the support accorded State Missions by being willing to serve on committees to enlist every member of our various churches in the support of the Co-operative Program, as well as in the support of the local work of the church. *Fourth*, by making special gifts to State Missions, especially on State Mission Day in October in the Sunday schools and churches. *Finally*, we may share in the glorious work of State Missions by a wholehearted interest in and concern for Christ's world missionary program of which State Missions is a vital and necessary part.



*New church at Cienfuegos, Cuba; dedicated July 15, 1936; sermon preached by Dr. J. B. Lawrence; dedicatory prayer offered by Dr. M. N. McCall.*

## DOCTOR LAWRENCE VISITS CUBA

*Missionary Herbert Caudill, Regla, Cuba*

**C**ERTAINLY it was with rejoicing that the Baptists of Cuba welcomed Dr. J. B. Lawrence when he spent the week, July 11-19, 1936, in our midst. He spoke nine times on six fields to seven churches. Besides the six fields where he spoke he made brief visits with the pastors on several other fields and saw something of the conditions under which we work in about twenty of our missions and churches.

Upon his arrival in Havana, Doctor Lawrence was taken at once to the Baptist Temple where the Havana Provincial Convention was holding a one-day session. Members from the fourteen churches and the various missions of the province were present for this meeting.

On Sunday morning he spoke to the English-speaking congregation in Havana. This was his only opportunity to speak without an interpreter. However, even with the interpreter, his messages caught the attention of his hearers, and they rejoiced in this another opportunity to know their secretary better.

Our biggest service of the week was the dedication of the new church building in Cienfuegos. For sixteen years Dr. A. T. Bequer has been pastor on this field and has built up a strong work. For several years the work has been hampered by lack of space. Now, however, they have this splendid new building, made possible by the Bottoms Trust Fund, where they may put on a large pro-

*(Turn to page 22)*

## RALLY DAY GOAL . . . PLUS

*Missionary R. Elton Johnson, Pernambuco, Brazil*

**T**HESE lines are being written in order to introduce to the boys and girls of the Southern Baptist Convention one of the happiest and brightest Intermediate Sunday school members the writer has ever known. Divanete Britto is the thirteen-year-old daughter of one of the deacons in the Baptist church at Gravata, Pernambuco, Brazil.

The last Sunday in April, 1936, was Rally Day in Sunday School at Gravata, and although their average attendance is about two hundred, the goal was set at 600. Juniors and Intermediates prepared and distributed attractive invitation cards among their friends. So faithfully did they and those of the other departments work that a great throng of 641 people attended Sunday school that day. This remarkable accomplishment was largely due to the overflowing zeal of Divanete. She invited seventy boys and girls; fifty-eight came. Pray with us that she may



*Divanete Britto—a happy Intermediate*

soon be led of the Holy Spirit to publicly confess Christ and dedicate her promising young life to his service.

Gravata is a town of some ten thousand inhabitants, located about one hundred miles west of Recife. The writer preaches there once a month as supply pastor. On the last visit there it was his happy privilege to baptize eight people who had been won to Christ by one of the deacons. They live on a farm about twelve miles from town and walked home after the service that night.

## FORTIFYING THE HOME BASE

**A Program for State Mission Day in Sunday School,  
October 25, 1936**

All general superintendents whose names are registered with their State Sunday School Secretary have received a package of program materials for the observance of State Mission Day. The program is also printed in *The Sunday School Builder* for October.

Order FREE Collection Envelopes from your State Baptist Headquarters for Missionary Day.

# PERSONS AND PERSONALITIES

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



*Henrietta Hall Shuck  
First American Woman  
Missionary to China  
1835-1844*

## THE CHINA BAPTIST CENTENNIAL

THIS is the month selected by the China Baptist Centennial Committee for its celebration of the one hundredth anniversary of Baptist work in China. Baptists from every Mission in the Chinese Republic are called to come to Canton, that "the days of old" may be brought to their remembrance. Representatives from a Baptist membership in China of about seventy thousand will review the past and plan for a larger service.

I should like to "listen in" on those sessions. I wonder who will be there. I wonder what subjects will be discussed. I wonder if there will be an accurate history prepared and read. I wonder if any one will tell the story of

the pioneer Baptist missionary to China; who braved the displeasure of his American Board in his determination to answer the call from the man of China and carry out his commission from the Man of Galilee; who baptized the first Chinese Baptist who was converted on Chinese soil; who organized the first Protestant Church on Chinese soil; who erected the first Baptist buildings in China; who made the first itinerary into Canton and the adjoining

cities ever made by a Baptist missionary; who is the pioneer of two great Baptist bodies, the Northern and Southern Baptist Conventions. I wonder, if his name is mentioned, if it will be pronounced correctly. I wonder if Henrietta's memory will be dishonored by neglect of the memory of her husband.

I wonder if some one will be brave enough to rise and say: "Was it not J. Lewis Shuck who was the pioneer in



*J. Lewis Shuck  
First Baptist Missionary  
to China 1835-1852*



*Mass wedding of 142 couples in Shanghai, China*



# At Ridgecrest In August, 1936

(Read articles, pages, 8, 9)

Left: Missionaries and workers of  
Home Mission Board, August 2-7

Right: Foreign missionaries and  
their children, August 10

Below: Foreign Mission Board Con-  
ference, August 10



Southern Board of Foreign Missions Board Conference  
Ridgecrest, NC, Aug. 10, 1936

Gift from  
Black Mt.  
NC

Chinese Baptist missions? We have forgotten him. If this *should* come to pass, then I pray that there may be raised up a Doctor Luke whose orderly mind will abhor the "hop, skip and jump" historical material which has been published concerning Baptist missions in China. And I pray that he will so abhor the inaccuracies which these partial pictures have caused to be circulated that it will seem good to him, having had (from original sources) a perfect understanding of all things from the very first, to write unto us in order that we might know the certainty of those things wherein we have been instructed.

To such a man there would be made available material which would thrill his soul, as he touched with reverent, appreciative hands the thin, stained, crackling sheets of the correspondence from J. Lewis Shuck which gives American Baptists their only source material in writing Baptist history in China FROM THE BEGINNING.

## MARRIAGE IN THE MASS

*Edward Hughes Pruden*

*(Dr. and Mrs. Pruden have been the fraternal messengers from Virginia to China during the Centennial year, spending nine months of the year in the University of Shanghai.—B. S. W.)*

WE Occidentals have a way of thinking that everything new gets its start in the west, and that the Orient is hopelessly bound by traditions and customs handed down from ancient ancestors. But it remained for the Chinese to propose and carry out the latest thing in marriages. In America we hear a great deal about mass production and mass education and mass meetings, but in China the chief topic of interest at the present time is mass marriages.

The writer recently attended the fourth mass wedding to be held in Shanghai within the last year. For quite a while before the hour set for the wedding streams of taxicabs, jinrikishas, private cars, and people on foot were seen moving toward the magnificent Kiangwan Civic Center. Here, in a beautiful new building containing the mayor's office, various municipal offices, and a tremendous auditorium, one hundred and forty-two couples were to be married in one great ceremony. As we approached the building we could easily see that even standing room within the auditorium would be at a premium. Fortunately, however, we were in the company of Dr. Herman C. E. Liu, president of the University of Shanghai and a special friend of the mayor, and through his good connections we were given excellent seats.

The large group that had gathered to witness the wedding represented practically all the various social strata of the city. The mayor's wife entered with several of her friends and all of them were dressed in beautiful Chinese gowns of rich silk. Prominent officials in the national government had come down from Nanking for the occasion. Relatives, friends, and casual acquaintances of the contracting parties were there in large numbers. And of course there was a host of interested lookers-on, to which group we belonged. The American Consul, Mr. Cunningham, was present, and a number of prominent business men representing several nationalities.

While we waited, we were treated to some genuine Chinese music reaching us by way of a loud speaker placed near the front of the room. This music probably

was being broadcast from one of Shanghai's several hundred broadcasting stations. However, when the couples were ready to enter the auditorium, wedding music was furnished by the municipal band on the outside of the building and an orchestra within. The wedding music with which we are familiar in America was played, and necks were craned (as they are all over the world) when the brides and grooms appeared at the large entrance to the building. The brides came up from one side of the building and the grooms from the other. They met on the long concrete steps leading up to the auditorium and entered the building together, arm in arm.

The brides were all dressed alike in white silk gowns with veils. They carried bouquets of flowers, most of which were carnations. Some of them wore flat, Chinese cloth slippers, while others wore modern pumps with high heels. The grooms wore the long, traditional Chinese gown made of a dark blue material with a short black jacket. Each groom had a white flower pinned to his jacket over his left shoulder. The entire group was attended by eighteen young girls and boys from the Wan Tso Primary School.

The brides ranged in age from fifteen to twenty-one years, with one exception who was thirty-seven. The youngest among the grooms was eighteen, while the oldest was forty-three. We later discovered that among the grooms ninety-two were shop assistants and clerks, twenty-four were public officials, four were newspaper men, four merchants, three college students, two middle school students, two professors, and one physician.

The auditorium was completely decorated in red; lanterns, candles, ribbons, and even the officials' tags carried out the Chinese color scheme. On each side of the platform was a large red banner on which was a huge Chinese character in gold denoting long life and double happiness. At the back of the platform was a large bronze plaque of the bust of Dr. Sun Yat Sen, the father of the Chinese Republic.

The one hundred and forty-two couples marched into the room and took their places before the platform. All of them had been there the night before for the rehearsal and the signing of legal certificates, and so on. Those presiding at the wedding were Mayor Wu Te-chen and Mr. Wu Hsin-ya, the commissioner of the bureau of Social Affairs. Mr. Wang Sien-ching performed the duties of master of ceremonies. It was strictly a civil ceremony with no religious aspects whatever. The names of all the contracting parties were read, several questions were asked and answered, and then all of them bowed to the Chinese flag, to the picture of Doctor Sun, and then to each other. The bow is merely the Chinese way of showing respect and is not done in the spirit of worship. Outside of the time required to read all the names, the ceremony itself took but a few minutes, and when it was over, they turned around and marched out.

True oriental composure was maintained throughout the ceremony by every one. Not once did we see a bride or groom look at the other and smile. In fact, if they ever looked at each other at all, it escaped our notice. According to the old Chinese style, brides and grooms seldom, if ever, see each other until after the wedding, but it seems that most of these more modern Orientals had known each

*(Continued on page 20)*

# NEWSCASTINGS AROUND the WORLD

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

## Sailings

August 1, 1936, aboard the *S. S. President Jefferson* of the Dollar Steamship Lines, Rev. and Mrs. John A. Abernathy sailed for Tsinan, Shantung, China, and Miss Floy Hawkins for Waichow, China.

August 2, from New York City, Rev. and Mrs. R. Cecil Moore and children, and Miss Agnes Graham, sailed for Temuco, Chile.

August 5, from New York City, Rev. and Mrs. L. R. Brothers and Miss Frances Carter Jones, three recently appointed new missionaries, sailed for Africa.

August 10, aboard the Japanese ship, Rev. and Mrs. Rex Ray and children, sailed for Wuchow, China.

August 15, aboard the *S. S. President Jackson* of the Dollar Steamship Lines, twelve missionaries and their children returned to their fields after their furlough in the States. They are: Miss Juanita Byrd to Shanghai University, Shanghai, China; Miss Naomi Schell to Tobata, Japan; Miss Lillie M. Hundley to Shanghai University, Shanghai, China; Miss Lucy Wright to Hwanghsien, Shantung, China; Miss Alda Grayson to Laichow-fu, China; Miss Pearl Caldwell to Pingtu, Shantung, China; Rev. and Mrs. J. H. Wiley and children and Rev. and Mrs. C. H. Westbrook and children to Shanghai University, China; and Rev. and Mrs. W. B. Johnson and children to Kunshan, Kiangsu, China.

August 21, aboard the *S. S. President Taft* of the Dollar Steamship Lines, Miss Annie Sandlin sailed for Shiuchow, Kwangtung, China; Rev. and Mrs. D. F. Stamps and children for Yangchow, Kiangsu, China; and Rev. and Mrs. J. F. Ray for Hiroshima, Japan.

## Arrivals

*From Africa*—Miss Susan Anderson of Abeokuta, Nigeria, has arrived in the States on furlough and is located at 418 Stevens, Street, Wichita, Kansas.

Rev. and Mrs. I. N. Patterson and children of Abeokuta, Nigeria, have arrived in the States on furlough. Present address: Foreign Mission Board, Richmond, Virginia.

Miss Neale C. Young of Abeokuta, Nigeria, is spending her furlough at Timmonsville, South Carolina.

*From Argentina*—Dr. and Mrs. R. F. Elder of Buenos Aires, have come to America for the first time to spend their furlough. They have spent their previous furloughs in the land of their birth, New Zealand. Present address: Foreign Mission Board, Richmond, Virginia.

Mrs. Robert M. Logan of Buenos Aires, is spending her furlough with her daughter at 110 W. Watauga Avenue, Johnson City, Tennessee.

*From Brazil*—Mrs. T. C. Bagby of Sao Paulo, is spending her furlough at Whitestone, Virginia.

Rev. and Mrs. Paul C. Porter and children are located at Shorter College, Rome, Georgia.

Rev. and Mrs. T. V. Stover and family are at home on furlough. Present address: Foreign Mission Board, Richmond, Virginia.

*From China*—Rev. and Mrs. Wilson Fielder and family of Chengchow, China, are spending their furlough at 900 Booker Street, Brownwood, Texas.

Mrs. C. G. McDaniel of Soochow, is with her daughter, Mrs. W. F. Craver, 57 Charles Street, New York City.

Rev. and Mrs. J. Walton Moore and children of Chefoo are in the States on furlough. Present address: Foreign Mission Board, Richmond, Virginia.

Dr. and Mrs. J. T. Williams and children are spending the summer at Ridgecrest, North Carolina.

Rev. W. Welsey Lawton, Jr., and his bride, have arrived in the States via Europe. Address: care of Mrs. Eph Whisenhunt, Elkin, North Carolina.

## Death

The Foreign Mission Board received a cablegram, July 28, 1936, announcing the death of Rev. T. C. Britton, Shanghai, Kiangsu, China. Friends wishing to write Mrs. Britton may send their messages to 466 Rue Lafayette, Shanghai, China.

## Dr. Maddry Will Arrive

Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board, is expected to arrive from his missionary journeys in South America, October 6, 1936.

## Palestinian Tapestries

*Palestinian Tapestries*, by Mrs. J. Wash Watts, is the delightful new book just off the press and ready to be used in study classes preparatory to the Week of Prayer for Foreign Missions. It can be secured for twenty-five cents from any of the Baptist Book Stores serving the several states of the Southern Baptist Convention.

## Foreign Mission Board Meeting

The regular semi-annual meeting of the Foreign Mission Board will convene October 21-23, 1936, at 601 East Franklin Street, Richmond, Virginia.

## Two New Nigerian Books

Completing the African series of study course books for this year, two new texts are off the press this week. *New Nigeria*, by Dr. C. Sylester Green, is a book written especially for young people, but it will find favor with mature intermediates and adults as well.

*Topsy Turvey Twins*, prepared by Miss Nan Weeks for juniors, will also appeal to young intermediates.

Last spring announced the appearance of two other books in this series: *Basil Lee Lockett, A Beloved Physician*, by Mrs. Lockett, and *Little Black Sunday*, by Miss Nan Weeks. *A Beloved Physician* has received a record breaking sale from intermediates and young people as well as from adults.

*Little Black Sunday* is the primary book for this year.

## Legacy of Jewelry

For Christians to remember God in their wills reveals a depth of devotion and earnest consecration that impress one profoundly. For them to remember to serve God in life is not sufficient. They must leave an after-death service also.

This was true in the plans of a friend of God who died not long since. She left to the Foreign Mission Board a legacy of jewelry. These gifts have been sold for the amount of \$1,000. When one considers how far an American dollar goes in China, one can scarcely imagine how far this \$1,000 will go in the Kingdom's record of souls saved and of lives rescued.

## Pines by the Sea

*More trained native workers* claims the emphasis in the list of needs in China and Japan. Yet, Southern Baptists



have no seminary nor training school buildings in all Japan. In a tiny rented Japanese residence the Training School girls live. But joining the Seinan Gakuin campus is a beautiful grove of rugged, twisted pines leading down to the Inland Sea. The Government school on the other side wants this site. Pray that some one will quickly give the \$8,000 that will buy this valuable property, the only available land joining the Baptist compound. May the Southern Baptists soon have a seminary and training school campus joining Seinan Gakuin in Fukuoka!

\* \* \*

## MARRIAGES IN MASS

(Continued from page 18)

other before. At least they got a chance to see each other at the rehearsal.

When they had reached the large open space in front of the building, they were arranged in a large semi-circle and photographed as a group. When this was over they got into gaily decorated automobiles and drove away. Most of the cars had red flags, ribbon pompoms, streamers, and even cupie dolls tied to the radiator caps. This was the largest mass wedding yet to be held in China, and hereafter the number will be limited to one hundred couples.

The whole idea is an outgrowth of the general New Life Movement in China—a movement begun for the purpose of encouraging the simple life. Chinese leaders are opposed to expensive and sumptuous living as it creates an unhappy situation in a country where the vast majority are pitifully poor. The typical Chinese wedding costs from five hundred to a thousand dollars, and always ends with a feast of from twenty-five to thirty courses. Poor parents save their meager earnings for a lifetime in order that their son may have a fine wedding, and when the older son is married they have to start all over again in an effort to save enough to provide for the marriage of the next son. The mass marriage idea came as an effort to cut down marriage expense by making it possible for a large group to pool their expenses. The feast idea is being discouraged and every moral persuasion being exerted to the end that marriage may not be so costly. It seems that both rich and poor were represented among the couples, and this in itself will go a long way toward spreading the democratic spirit among China's millions.

## HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

### Birthdays in December

Date	Name	Address
2..	Miss Roberta Pearle Johnson	466 Rue Lafayette, Shanghai, Central China
2..	Mrs. J. R. Saunders*	316 Mission Road, Glendale, California
4..	Miss Lydia Greene	Canton, Kt., South China
6..	Mrs. D. H. LeSueur*	Chihuahua, Mexico
8..	Rev. R. E. Pettigrew*	Walnut, Mississippi
9..	Mrs. R. E. Beddoe	Wuchow, Ks., South China
9..	Rev. T. B. Hawkins*	Care of Mr. S. C. Hawkins, R. F. D. No. 1, Bedford, Virginia
9..	Mrs. John Mein	Caixa 178, Pernambuco, North Brazil
9..	Mrs. Rex Ray	Wuchow, Ks., South China
10..	Mrs. W. E. Allen*	Care of Foreign Mission Board, Richmond, Virginia
11..	Rev. M. G. White	Caixa 184, Bahia, North Brazil
15..	Miss Sallie Moss James	Yangchow, Ku., Central China
16..	Mrs. J. A. Tumblin	E. da Bahia, Jaguaquara, via Nazareth, North Brazil
17..	Rev. Z. Paul Freeman	Entre Rios Balcarce 8, Concordia, Argentina
17..	Rev. E. A. Nelson	Caixa 84-A, Manaus, North Brazil
18..	Mrs. F. A. R. Morgan	Rue Homen de Mello 57, Sao Paulo, South Brazil
18..	Rev. S. M. Sowell	Ramon Falcon 4100, Buenos Aires, Argentina
19..	Dr. S. E. Ayers	Chengchow, Honan, Interior China
19..	Rev. H. H. Muirhead	Rua Bom Pastor 144, Rio de Janeiro, South Brazil
19..	Mrs. Paul C. Porter*	Rome, Georgia
20..	Rev. L. L. Johnson	Maceio, North Brazil
20..	Mrs. James H. Ware	North Pao Shing Road, Shanghai, Ku., Central China
22..	Rev. W. H. Tipton	Shanghai, Ku., Central China
22..	Rev. John Leslie Riffey	Bello Horizonte, South Brazil
22..	Dr. T. W. Ayers*	1013 Ponce de Leon, Atlanta, Georgia
24..	Mrs. H. Glenn Walker	Ogbomoso, Nigeria, West Africa
25..	Mrs. R. Elton Johnson	Caixa 178, Pernambuco, North Brazil
27..	Mrs. V. L. David	Ramon Falcon 4100, Buenos Aires, Argentina
27..	Rev. W. H. Carson	Ogbomoso, Nigeria, West Africa
27..	Miss Ruth Lucille Ford	Kweilin, Kt., South China
28..	Miss Pearl Dunstan	Caixa 196, Pelotas, South Brazil
28..	Mrs. M. C. Brittain	Soochow, Kt., Central China
29..	Rev. A. R. Gallimore	Waichow, Kt., South China
30..	Miss Eva M. Sanders	Lagos, Nigeria, West Africa

\* At present in this country.

## CHINA CENTENNIAL CHART

	Total Number
Missionaries sent to ALL FIELDS from 1845 through July 1, 1936	1,039
Missionaries sent to CHINA from 1845 through July 1, 1936	509
Missionaries on the CHINA FIELD July 1, 1936 (active)	207
BAPTISMS (reported) from 1845 through 1936 (no accurate report given until 1871)	72,031

Total amount sent to CHINA from 1845 through 1936 ..... \$13,131,814.63  
(Records not very clear for the period during the Civil War)



Floy Hawkins



Frances Carter Jones



Mrs. Leola Smith Brothers



Lionel Raymon Brothers

## Glimpses of New Missionaries

**Floy Hawkins**—"It was October 18, 1898, near Comanche, Texas, that Rev. and Mrs. S. F. Hawkins dedicated their first born, and dropped the "d" from the father's name and gave to the wee daughter the remainder, 'Floy.'

"That much my father and mother told me in later years. But I well remember when I was seven and a half years old, the messengers to the associational meeting returned and gave glowing reports of the high hours when people were saved and several surrendered for special service. With these experiences, an old white haired grandmother told how happy she was in the knowledge that soon she would be on the other side to join her loved ones in glory. I realized that I was a sinner and would not enter with her. I knelt on the pallet where I was and talked to God. In my child heart he was so real that it was as if I talked to him face to face. I promised him I would give him all my life to use as he directed.

"Again when I was eleven years old, the Lord led me through another definite experience. Our teacher at school asked us what we planned to do when we were grown. Teaching among the foreigners in South Texas seemed to be a good place to serve. There I could also be near enough home to visit my loved ones often. But I did not want my schoolmates laughing at me, so I only said I wanted to be a teacher. That afternoon with the question of my teacher still in my mind and a growing feeling that the Lord was not satisfied with what I had planned to do for him, I picked up the *Foreign Mission Journal*, on the cover of which were two smiling Chinese children. Underneath was written: 'There are thousands of such little Chinese children who do not know that Jesus loves them. Will you go and teach them?'

"That question seemed to be directed to my heart. I made the excuse that I was too small, but as if the Lord himself were speaking, the Scripture came to my mind, 'My grace is sufficient for thee: for my strength is made perfect in weakness.' Next I made the excuse that since my father is a minister, we would never have funds for the education that it would take to be a foreign missionary. The answer came, 'My God shall supply all your need according to his riches in glory by Christ Jesus.' Again, I made excuse that it would be too hard to leave loved ones, and

my parents needed me and depended on me. But he answered, 'He that loveth father or mother more than me is not worthy of me.' And finally there came the reminder, 'When you were saved you promised to give your life in service for the Master's use.' How could I break my promise! So into his hand went mine and I vowed that as he opened and prepared the way I would go.

"Marvelously has the Lord led, opening doors where it seemed there were no doors, strengthening in hours of momentous decisions through Simmons University at Abilene, Texas, and the Southwestern Training School at Fort Worth, Texas. When I was breathlessly near the age limit, he opened the way whereby I might go out to China and get a beginning in the language to balance my being past the age limit. 'All things work together for good to them that love God, to them who are the called according to his purpose.'

"And today, October 16, 1935, I am the happiest Christian in the world because the Foreign Mission Board of the Southern Baptist Convention has actually appointed me as a missionary to China."

Miss Hawkins sailed for Wai Chow, China, August 1, 1936, aboard the *S. S. President Jefferson* of the Dollar Steamship Lines.

**Frances Carter Jones**—"I was born in Owensboro, Kentucky, March 22, 1902. I attended public school in Hampton, Virginia, Newberry, South Carolina, and Edgefield, South Carolina, and attended high school in Edgefield and Batesburg, South Carolina.

"At the age of twelve, I was converted and baptized by my father, Rev. Pendleton Jones. Since that time I have had no doubts concerning my conversion.

"I attended Coker College for two years, and received my B.A. degree from Westhampton College in 1924. I taught French and Latin in high school at Franktown, Virginia, for two years, and the same subjects for three years at Bridgeville, Delaware.

"In 1929, I entered the Nurses' Training School at John Hopkins Hospital, Baltimore, Maryland, becoming a registered nurse in 1932. Since that time I have done institutional work at the same hospital.

"Ever since I was a little girl I have always wanted to become a missionary. My motive in seeking appointment

as a missionary is that those who are less fortunate than we are may have 'the abundant life' which is in Jesus Christ."

Miss Jones sailed August 5, 1936, for Africa.

**Leola Smith Brothers (Mrs. L. R. Brothers)**—"I was the sixth of nine children born to Mr. and Mrs. I. G. Smith. I was born in Macon, Georgia, June 8, 1908.

"Mother started taking me to church from the time I was six weeks old. As children we learned to love God. At the age of eleven I was born into the Kingdom of God. Never will I forget that night in August, 1919, when, on my knees in my bedroom, I cried unto God in repentance. Peace and joy filled my soul when I prayed, 'Lord Jesus, I am trusting thee to save me; if thou dost not save me, I am lost forever.' Soon afterward I confessed Christ openly in the Gray Baptist Church, Gray, Georgia, but had not been baptized when we moved to Bartow, Florida. My younger sister, Helen, and I joined the First Baptist Church there and were baptized by Rev. R. E. Reed.

"I graduated from the Attapulcus (Georgia) High School in 1923. That fall I entered the Georgia State Woman's College in Valdosta. I graduated in 1927 with an A.B. degree.

"During college days I heard God calling me to full surrender to him for definite missionary service. I hesitated, feeling that I could not yield, because if I did God would send me to Africa. After a year and a half of his constant calling, and of my remembering again all he had done for me, I said, 'If Jesus goes with me, I'll go anywhere God wants me to go—even if it is Africa.' Then God's peace filled my heart. Since then I have really longed to go to Africa to tell of Christ's love and sacrifice for the sins of the world.

"I taught two terms of school before entering W.M.U. Training School in Louisville, Kentucky, in the fall of 1929. I received my B.M.T. degree in May, 1931.

"In August, 1931, I married Lionel Raymon Brothers. We have been trying to witness for Christ here in the homeland while we have been waiting and praying for the way to open for us to do God's will in Africa. We can truly thank God for these days of waiting when he has taught us to trust him more fully. But now we can praise him for the open door!"

Mr. and Mrs. Brothers sailed for Africa August 5, 1936.

**Lionel Raymon Brothers**—"I was born near White Plains, Kentucky, January 4, 1904. When I six years of age, we moved to Bartow, Florida. After living in and near there for about eight years, we moved to Reddick, Florida, where my father still lives.

"When I was eleven years old I was converted in a Methodist revival meeting at Gordonville, Florida. However, I did not join the church. I read the Bible through, and about four years after my conversion I definitely chose the missionary Baptist church and was baptized by Rev. R. E. Reed, then pastor of the First Baptist Church of Bartow.

"Graduating from high school in 1923, I planned to enter the University of Florida to study agriculture, but God spoke to my heart, calling me into his definite service. At the time I felt that I was called to be a minister in our homeland; I had little vision of the need elsewhere. After reading much of our denominational literature while in college, I soon saw the need in all the world. At different

times I have looked at each of our mission fields with the feeling that I would labor there. It was not, however, until I had graduated from the University with the A.B. degree in 1927, and had entered the Southern Baptist Theological Seminary, Louisville, Kentucky, that I felt that I was definitely called to preach the gospel to the people of Africa.

"After graduating from the Seminary with the Th.M. degree, in 1930, I entered George Peabody College for Teachers in Nashville, Tennessee. I graduated in 1931 with the M.A. degree, and that summer married Miss Leola M. Smith of Valdosta, Georgia. Since that time I have taught school three years while preaching part time. The past two years I have preached full time."

Mr. and Mrs. Brothers sailed for Africa August 5, 1936.

\* \* \*

## THE TEST OF MISSIONS

*(Continued from page 1)*

not brought to life by the project method, even though it be a missionary project; they are brought to life by the power of the Christ-life diffused throughout the body. When our churches realize the power of a living, present, personal Christ, and are filled with his Spirit, then will they live; when they live, then will they be missionary.

Now, what is the conclusion of the whole matter! It is simply this, our mission problem is not in China fundamentally, but here in our own land. Down at the base of things it is the vitalization of Christianity in America. It resolves itself into a titanic struggle to make the religion of Jesus real to the people who send it out, and in the land from whence it is sent.

See, then, this present world on one side, with its tragic human problems, and, on the other, Christ and what he stands for—noble character, the ideals of brotherhood, the method of love, and belief in the victory of righteousness. What is the towering question rising out of that contrast? Surely, not first of all, are Christ's ideas theoretically creditable? but, are they, in a world like this, possible? Not simply are they true? but, can we make them true? To make them true is our problem in the homeland. To make them true is to make missions real.

\* \* \*

## DOCTOR LAWRENCE VISITS CUBA

*(Continued from page 14)*

gram. This church, together with many others, has not been satisfied with what it was doing in the church building only, but has kept various missions going all the time. Now while they build up their central congregation, they will reach out into new fields.

In Cruces also, the capacity of the church auditorium has been more than doubled, and their educational plant has been greatly enlarged. That is one of the most wide-awake churches that I have seen. Three of their young men are studying in our Seminary, and they still have two or three more lay preachers who help the pastor with the work of the church and its missions.

Recently two things have greatly encouraged us in our

*(Turn to page 30)*

# Stranger Than Fiction

CHARLES E. MADDRY

*Executive Secretary, Foreign Mission Board*

*Editor's Note: We shall devote this page for this issue to gleanings from recent letters from Dr. Charles E. Maddry, who with Mrs. Maddry, Dr. and Mrs. L. R. Scarborough, are on a missionary journey in South America.*

## A Priest Baptized

YOUR letter of June 26 reached me at Sao Paulo on my arrival on July 18. We came by train twenty-four hours from Bello Horizonte. It was certainly one hard, tiresome trip. I have heard of bucking broncos, but never rode one until I made that trip from Rio to Bello Horizonte. It was supposed to be a sleeper, but was as rough as a box car at home.

The missionaries and natives in great force were all down at the station to meet us in Sao Paulo. We are all stopping at the Morgans, but yesterday we split up and filled several of the pulpits, morning, afternoon, and evening. I spoke at one church at 10:30, and there were fifteen decisions for Christ. Doctor Taylor preached at the Lettish church in the afternoon; several of us attended the services. They have a good congregation of Letts here, and there are several Lettish churches in the state. One church of a thousand members immigrated from Latvia directly to the interior of Sao Paulo. They have branched out now and have several churches, one at least in the city of Sao Paulo.

Last night I preached at the First Church with a native brother interpreting for me. It is a beautiful church house, and was well filled. I preached on Pilate's question, and at the close of the service there was a marvelous demonstration. I have rarely witnessed such an hour in my ministry. There were thirty-six decisions for Christ, many of them grown people; two of the daughters of the pastor were converted. The other members of the party were preaching in various churches, and all seemed to have had good services, with many decisions. At 9:30 P.M. we all went to another church, Paulistana, where an ex-priest, converted at the morning hour in Doctor Scarborough's service, was to be baptized. He left the Catholic church a little more than a year ago and married. He and his wife made decision yesterday morning and were baptized by Doctor Scarborough before a throng of people last night. The house was packed and jammed. They put me up to preach at 10 o'clock, and there were six decisions, five of them grown men. The harvest is certainly ripe in Sao Paulo. My impression is that the native pastors are not as evangelistic in their preaching as they might be. What we need in Brazil is a half-dozen gifted, warm-hearted evangelists.

The school situation here in Sao Paulo, from all I can gather, is in splendid shape. The Morgans seem to be doing good work, and the school is growing. They have the best equipment of any school out here. I am delighted with what I have seen of the situation.

## Distressed and Depressed

I AM much disturbed about the financial situation in Richmond. I am overwhelmed with the need out

here, and know now I can do nothing about it. I hardly see any necessity for going on and making further investigations. It seems to me that we are going to have to withdraw from some countries, because we have more work than we can keep alive on the money the churches are giving us. Frankly, I thought we were on the way back and there would be no reaction, but it looks as if we are still in the low grounds of sorrow, as far as our budget is concerned. Certainly, we will not be able to appoint any new missionaries until we have balanced the budget.

I dread the strenuous days ahead. The six weeks I have been here have been filled day and night with interviews, conferences, and meetings. I have not been sleeping well, and I am terribly tired. The two flights by Panair just about took away all the nerve I had left. Taylor seems to be as tired as I am. He has to speak every time I do, and it has been hard on him. He spent yesterday with Mrs. Taylor and Betty in Petropolis, where he is going to live. I spent the day walking on the mountain, and in bed. The party comes in today from Bahia, and we pack and start in again tomorrow night.

## Hungry-Hearted

IF anybody ever tells you that Catholic Brazil doesn't need the message of Christ, please tell him he does not know what he is talking about. The Catholic Church has no message of salvation whatsoever for the people. For instance, every Catholic church building you see is old and falling to pieces. They were all built under the Empire with money taken from the taxes imposed on the people. Since the coming in of the Republic in '89 nothing has been done for the repair or building of Catholic churches. The great mass of the people are absolutely without the gospel, and there is a hunger for the gospel such as I have not seen anywhere except in China. I do not know of a greater investment that could be made than to have a missionary couple working, of course, under the direction of our Board, in a great state like Para. There are half-a-dozen others just as needy. There is the great State of Minas, with 9,500,000 people, bigger than Texas in area, and the only missionaries in the state are Allen and Maddox, and Maddox devotes all his time to the school in Bello Horizonte. In the State of Matto Grosso, bigger than Texas, the Sherwoods are the only missionary couple.

## He Is Counting on You

"He is counting on you—  
On life, money, and prayer,  
And the day shall declare  
If you let Him have all.

"Or if He in that day  
To your sorrow must say,  
'I had counted on you  
But you failed me!'—What then?"



# My Missionary Bookshelf

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

Order all books mentioned here or elsewhere in this publication from the Baptist Book Store serving your state

**W**ORLD news has a strange way of emphasizing mission study. We, who a year ago had heard only vaguely at best about Ethiopia, today are keenly awake to every news item from that African land of mystery. Though matters seem settled now in favor of the poison gas, tractor and airplane battalions of Mussolini, yet both reason and experience tell us that the problems of Italy in Africa are not settled by any means. As long as they are unsettled, every news item from Africa is a headline possibility. So we turn to a study of Africa in foreign missions with a keen appreciation of what it will bring in understanding of the world in which we live and of which we read daily.

There is, first of all, the book published by the Foreign Mission Board as the leading book for the year, *Basil Lee Lockett, A Beloved Physician* (F.M.B. 75 and 50 cents), written by his gifted wife, Elkin Lightfoot Lockett. We have reviewed it once, but it is here listed at the head of the column as the book you must not miss. No words can better express what this reviewer thinks of this book than a paragraph penned by Dr. John L. Hill, book editor of the Sunday School Board and editor of HOME AND FOREIGN FIELDS:

This little book greatly embarrasses the reviewer. As the beauty and fragrance of the rose restrains the hand that would pull it apart, so the completeness of this lovely narrative calls for admiration and enjoyment rather than for dissection and criticism. With a cultured pen, the consecrated widow of the great missionary to Africa tells the story of the life of a beloved physician. The volume contains the record of gloriously constructive missionary conquests, but more than that, it presents the portrait of a great soul in youthful resolution, in happy sacrifice, in complete devotion, in permanent service, in heaviest sorrow, and in triumphant victory. The thread of the story will hold the absorbed attention of the reader, while the by-products will furnish food for profitable reflection. Loyalty to conviction, capacity for friendship, sacrificial ties of brothers in the flesh, serene faith, God's overruling providence,—these and other deductions from the general narrative cannot but impress the reader. The first chapter is the finest youth chapter that we know. Mrs. Lockett, as all who know her would expect, practices rather extreme self-effacement, and writes with such modesty, humility, and genuineness as to produce the charming volume that all who read this book will proclaim it to be.

This book should be studied by young and old in all our churches this fall.

Next comes a book by Basil Mathews, the great English writer whose books have largely shaped the thinking of this present generation of evangelical missions. *Consider Africa* (M.E.M. \$1.00 and 60 cents), draws its title from the appealing words of Livingstone, "I beg you to direct your attention to Africa."

Doctor Mathews directs our attention with telling effect first to the continent and its bewilderingly varied peoples. He deals almost entirely with the present African scene, giving the historical background only when needed to understand present problems and issues. He deals particularly with the tangled problems of breakdown of customs and the superimposition of an alien industrial system. The missionary, identified by likeness of skin with the white exploiter, is handicapped in implanting the truths of Christianity in African life by the difficulty of demonstrating that Christianity is not allied with the oppressions of in-

dustrialism which have come into Africa along with the missionary. Doctor Mathews foresees the struggle between materialism and Christianity in Africa as a more bitter one than that which has characterized African missions in the past between Christianity and paganism.

As we read his stimulating, challenging last chapter on "The Church of the Torch in the Darkness," we felt that our African missions demand the very best missionaries we can send, in natural gifts, trained minds, understanding hearts, and consecrated wills. Only the men and women of the most sensitive perceptions will be able to understand the nuances of African life, and only those will make really efficient missionaries in the Africa of tomorrow. A time of increased stress and struggle is coming inevitably, Doctor Mathews believes. Inspiring as the book is, stirring as is its challenge, yet it ends on a note of foreboding as the author faces the actual facts of the world involved in Africa today. This is a good book for all adult study, men and women.

*Out Of Africa*, by Emory Ross (M.E.M. \$1.00 and 60 cents), is a book supported not only by a background of intimate knowledge of Africa for many years on the part of the author, but by as diversified contacts with African life as one person could well make. Doctor Ross began his life among Negro peoples by being the son of white missionary teachers in Southern Christian Institute at Edwards, Mississippi, a school of Negroes maintained by the Disciples of Christ. Completing his training for missionary service, he went in 1912 as missionary of the Disciples of Christ to Liberia and there began extensive travel in Africa as a member of a missionary exploring party in that country and neighboring Sierra Leone, and later Belgian and French Ubangi, becoming secretary of the Protestant Council of the Congo, whom he represents today in the United States.

It would take extraordinary preparation and unusual access to sources for any person to write such a book as this is. It is an authoritative study of African history, yet there is not a dusty page. It is a vivid study of African peoples and customs, daily life, moral and spiritual ideas, yet it is not pedantic even by so much as one word. It is a very real effort to stir up the minds of our Christian people in America to an awareness of the vital necessity of doing something about missions in Africa.

His theme comes from an old Greek proverb, "Out of Africa, ever something new." The first two chapters cover the amazing story of the opening of Africa to western life, and the bewildering results. The brief but clear tracing of the roots of the World War to the division of Africa by the European powers in the period of 1880 to 1914 is worth the price of the book. Succeeding chapters deal with education, formal and informal, of the African in the ways of the world which have broken in upon him; the significance of Christian missionary schools and teachers; the ministry of the great mission boards of England and America; and finally the outlook for the work as African Christian leaders come into full partnership with their

missionary teachers. This is a book to be enjoyed not only by adults, but by older young people as well. Use with both of these books the latest report of the Foreign Mission Board, free on request.

*New Nigeria* (F.M.B. 75 and 50 cents), is written by Dr. C. Sylvester Greene, until recently pastor of Grove Avenue Baptist Church, Richmond, Virginia, and now president of Coker College, Hartsville, South Carolina. Out of the rich resources of the Foreign Mission Board files and long and intimate personal contact with its missionaries, Doctor Greene has written a narrative study of our own Baptist work in Nigeria, especially suitable for classes of young people, though many adults will enjoy it. At the writing of this review (August) it is not yet from the press, but it is assured for delivery in September. We will carry further notice of it later.

This period when Africa is uppermost in our thinking of foreign missions is a good time for those who have known him before to renew acquaintance with the life and work of Albert Schweitzer and, for those who know him not, to read all they can lay hands upon concerning this most unusual and amazing missionary personality. The three books which will tell you of his life and work in Africa are:

*Albert Schweitzer: The Man And His Work*, by Regester. Abingdon. \$1.50.

*On The Edge Of The Primeval Forest*, by Schweitzer. Macmillan. \$2.00.

*The Forest Hospital At Lambarene*, by Schweitzer. Hoyt. \$2.00.

A great musician, recognized as the world's authority on the music of Bach, a renowned organist whose services were sought by the highest in Europe, this remarkable man was also a great theologian, teacher and preacher and writer when, under an inner urge to follow literally the teachings of his Lord, he gave up everything and went out to the most needy people he could find on the earth, the primitives of the West Coast, just a little way down the coast from our own work in Nigeria, after fitting himself to be a doctor and surgeon among them. Only Schweitzer himself can tell the result. This is one of the world's greatest stories, of one of the world's greatest lives today. No student of missions, indeed no one who wishes to know the great forces at work in the world today, can ignore the life of Albert Schweitzer, literally buried in the primitive people to whom he has gone in utter denial of all the world calls success and greatness.

Two books of biography are outstanding in the list on Africa: *Aggrey Of Africa* (M.E.M. \$1.00), written by Dr. Edwin W. Smith, is the story of a great African who, out of primitive background, won the highest honors in the civilized world in educational achievement and before his untimely death when still a young man laid deep foundations for a new conception of Christian educational missions in Africa.

*Sons Of Africa*, by Gollock (M.E.M. 75 and 50 cents), is a collection of inspiring biographies of outstanding Africans which provides indisputable evidence that Christianity produces the results for which it is borne to these peoples of the Dark Continent.

Much akin to biography is *Christ In The Great Forest* (M.E.M. \$1.00 and 60 cents), written many years ago by a French lay-evangelist, Felix Faure, and now trans-

lated into English. It is a collection of stories of the spread of the gospel among the primitive peoples of the Congo, threaded upon the slender life story of an African evangelist and his wife who live, work and finally die in the service of the Father God in the Great Forest of the Fang people. Told with a simplicity that is most intriguing, this is a story of missionary inspiration and devotion, rather than for study. But it has great preaching power!

Two other books should be noted here. *Omwaa? Are You Awake?* (Revell. \$1.25), is a book of human interest out of the three journeys of Dr. P. H. Lerrigo, secretary of the American Baptist Foreign Mission Society to the work of their missionaries in the Congo. He writes of the people he came to know most intimately on these journeys from missionaries to cannibals! It is most readable and illuminating. *Congo Crosses*, by Julia Kellersberger (Council of Women. \$1.00 and 50 cents), is out of that same mission field in which so many evangelical missionary societies are at work. It is written with special attention to the Congo country and people, their homes, children and the work of women among them.

For our young people this year there is a good selection. From the Foreign Mission Board comes *New Nigeria*, by Green (F.M.B. 50 cents), which will be found most suitable for high school age young people, and older Intermediates. From the M.E.M. comes *African Bridge Builders*, by W. C. Bell (M.E.M. \$1.00 and 60 cents), a book of unusual interest for general reading upon which has been based a study course, *A Course On Africa For Intermediates*, prepared by Hazel Harker (M.E.M. 25 cents). The biographies of great African missionaries are always available, *Livingstone The Pathfinder*, by Mathews (M.E.M. \$1.00 and 75 cents); *The Moffats*, by Hubbard (M.E.M. \$1.00 and 75 cents); *Uganda's White Man Of Work*, by Fahs (M.E.M. 50 and 25 cents); and *Black Treasure*, by Mathews (M.E.M. 50 and 25 cents). As a source book for information in all teaching of young people's classes, and also for teachers of adult classes, *The Land And Life Of Africa*, by Margaret Wrong (M.E.M. 75 cents), will be found indispensable.

For Juniors there comes from the Foreign Mission Board *The Topsy Turvy Twins* (25 cents), written by one who knows children rarely well, and missions also, Miss Nan Weeks of Richmond, who had as source material stories sent from our African work by Miss Ruth Walden and others of our missionaries. This book will be found most usable by leaders of younger Intermediates as well as our active Junior boys and girls. Along with this book of our own we have two other books, both rich sources of story material for all purposes: *Campfires In The Congo*, by Springer (M.E.M. 75 and 50 cents), and *Forty Missionary Stories*, by Eggleston (Revell. \$1.50), in which there are four vivid stories of gospel triumphs in Africa.

Leaders and teachers of Primaries will find also a delightfully interesting book from the Foreign Mission Board, *Little Black Sunday*, by Miss Weeks (25 cents). Charming we are carried through the daily life of a little African boy and see how great a part the missionaries have in making his life happier than it could ever have been without them. This is a story no child in our churches should miss. Along with this you may choose additional story books on Africa: *The Call Drum*, by Entwistle and Harris

(M.E.M. 60 cents), an old favorite but one every child should know; *Children Of The Chief*, by Entwistle (M.E.M. 50 and 25 cents), which may be read by primaries or read to younger children; *Boomba Lives In Africa*, by Singer and Baldrige (Holiday House. \$1.75), a fascinating picture-storybook out of first-hand contact with the life of children in an African village; *Kembo: A Little Girl Of Africa*, by Barnard and Wood (M.E.M. 50 cents), a tiny book for tiny children and its companion, *Efiong: A Little Boy Of Africa*, by Floyer (M.E.M. 40 cents). Then there are the ever popular *Africa Picture Stories* (M.E.M. 25 cents), with five delightful stories and a large picture for each; and *Boys And Girls Of Africa* (M.E.M. 15 cents), six sheets of African pictures to color.

For children—and not forbidden to older groups—are several most interesting illustrative features. *Africa Picture Sheet* (M.E.M. 25 cents), is a folder of pictures especially suitable for making posters and scrapbooks to illustrate the study of any book. *Directions For Making An African Village* (M.E.M. 25 cents), also may accompany the teaching of all books. *Loose Leaf Series*

*No. 1—Africa* (15 cents), is an illustrated pamphlet of games, songs, handcraft suggestions and folk tales from Africa. Pictures for all classes are found in the *Livingstone Memorial Pictures* (set of nine colored post cards 50 cents a set; sepia 9x13 inches, \$1.00, set); *Picture Of David Livingstone*, 12x14 inches (M.E.M. 20 cents); *Picture Game Of Africa*, especially suitable for little children, 20 cents. Among the maps we have *Picture Map Of Africa*, 50 cents; *Wall Map Of Africa* (30x46 inches), with locations of mission stations, 60 cents; and outline maps in two sizes (large, 28x32 inches, 25 cents each; small, for notebooks, 25 cents per dozen). As a special feature which should be used wherever missions in Africa is studied this year, there is a beautiful reproduction in color of the famous painting, *The Healer*, by Harold Copping (St. Phillips. Mounted, \$1.50), showing most appealingly the work of the medical missionary in Africa.

Free helps may be secured from the Foreign Mission Board, Richmond, Virginia, among them being a leaflet of teaching helps on *Basil Lee Lockett*, prepared by Mrs. George McWilliams, and a set of pictures of African missions. Order Free Helps on Africa.

## MAKING MISSIONS REAL

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

Order all books mentioned here or elsewhere in this publication from the Baptist Book Store serving your state

### *Palestinian Tapestries*

By

Mrs. J. Wash Watts, New Orleans, Louisiana

Prepared especially to be studied preceding the Week of Prayer for Foreign Missions.

FROM the facile pen of Mattie Leila Reid Watts, formerly missionary in Palestine and now, with her scholarly husband, a member of the faculty of Baptist Bible Institute, comes this illuminating, appealing and tremendously stirring story of Baptist beginnings in the Land of our Lord. Interwoven most deftly there is much information concerning the land and its people, but the story is primarily that of the providential plantings, far apart, and often without knowledge of one another, of lives lost in the teaching of Baptist beliefs in this land of all beliefs—and none! A photographer at the World's Fair in Saint Louis, baptized in Third Baptist Church there before his return to Beirut; a Syrian lace seller won to the Lord in Texas and sent back with a little help from interested Baptist friends to his home in Safed, and later in Nazareth; a young man won there and coming to Howard Payne College at Brownwood, Texas, there to meet and marry a lovely Texas girl; such are the slender threads with which she weaves a marvelous story of the strange providences which led to the first teachings of the evangelical faith as Baptists believe it in Beirut, in Nazareth, and the provision of witnesses even today there and in other places. It is a story which strikes shame to our hearts that so often did God open the way into Palestine,

and not yet have Southern Baptists really entered in. For our force is still so small, their equipment so meager that we cannot yet speak of our Palestinian missions with much more than wonder that with so little our few workers have done so much.

The story is appealingly human and homey. The finding of a house in which to live; the buying of a lot; of a bell; a little school; a treasured piano which meant so much more than a loss of money when the Druses came; and the Christmas trees, two of them, all are bits of life here recorded for the first time as part of the making of a missionary movement which, please God, we will make a more worthy one in the years to come. While showing clearly that scholarship and statistical accuracy support every fact given and issue discussed, yet it is essentially a book of homes, hearts and human interest of the highest type. We believe it will be read with as much interest by our men and young people as by the women. It is the book especially prepared to be used by W.M.U. organizations as a study preceding the Week of Prayer for Foreign Missions, November 30-December 4, 1936. Price, 25 cents.

Along with this study of our own work in Palestine many will want to read one or more of the following unusually excellent books on Palestine, as background for better understanding of this book and world events now so critically centering in that little troubled land.

*In The Steps Of The Master*, by Morton. Dodd, Mead. \$3.00.

The best account we have of Palestine past and present. The book to buy above all others.

*Footprints In Palestine*, by Miller. Revell. \$2.50.

Accurate and attractive accounts of places and people.

*New Paths Through Old Palestine*, by Slattery (out of print). Pilgrim Press. \$1.50.

A reverent, appealing insight into Palestine today.

*Christ On The Road*, by F. Townley Lord. Zondervan. 50 cents.

A devotional book based on studies of Palestinian highways.

*Yearbook And Almanac Of The Holy Land*, by Anthony. \$1.25.

An Annual published by Holy Land Almanac Inc., Chicago, Illinois, which gives invaluable information concerning developments in modern Palestine, along with much historical background.

*The Last Crusade*, by Logan. National. \$1.50.

The historical account of present English occupation of Palestine.

## A NEW MISSION STUDY PEP SONG

**D**URING the Home, State, and Foreign Mission Conferences at Ridgecrest, August 2-14, The Ridgecrest Book Store, under the capable management of Miss Thelma Brown, put on each day just after lunch a Book Review for about fifteen minutes, using as special attractions the many musicians and other talent in attendance, and for book reviewers, the missionaries from the mission fields. It was one of the most helpful and effective features of these conferences.

On Wednesday of the Foreign Missions Conference the regular W.M.U. mission study courses were featured in a varied program which included a reverent dramatization of the message of the new book, *The Way Of The Witnesses*. As a close, there was a bit of nonsense which, however, proved so popular that it was suggested that it be passed on to others to use as a serio-comic emphasis at Mission Study luncheons, dinners, and rallies. Presented as two famous radio singers of the "crooner type," Mrs. C. D. Creasman and Mrs. Una R. Lawrence sang with as much dramatic effect as possible the following "ditty," beginning over the radio system of the Dining Hall, and completing the song at the piano in the Dining Hall lobby where the crowd was listening. The words were written by Mrs. Creasman, who also played the accompaniment. The tune is the well-known "Sing Polly Wolly Doodle All the Day," or its variant, "Goodbye, My Lover, Goodbye."

"If you would be happy and clever and wise,  
Just study, my lady, just study.  
The value of study you must realize,  
Just study, my lady, just study.

### Chorus

Get a book,  
Get a book,  
And use all the brains that you have.  
For that is the way to grow every day—  
Just study, my lady, just study.

Even the headlines you read in the news  
If you study, my lady, just study  
Will fit in with missions if only you choose  
To study, my lady, just study.

Study papers and club books and all the rest,  
Just study, my lady, just study.  
But the study of missions is always the best.  
Just study, my lady, just study.

If never you've studied on missions before  
Please study, my lady, please study.  
Let all who have studied, just study some more,  
Still study, my lady, just study.

—Mrs. C. D. Creasman.

## Monthly Devotional

—JOHN L. HILL—

**H**OW much do you give to the Lord? Why do you give anything? Has the Lord done more for any one else than he has for you? How much do you owe him? Do you give grudgingly or with abandon? These are personal questions: they are intended only for the writer and the reader. God help us to make the application personal as we review together the answers to these questions in the light of the Master's teaching.

Jesus accepted a dinner invitation from a critic, a Pharisee. As they sat at meat in the Pharisee's house, a woman of the street came in with an alabaster box of ointment and stood behind Jesus at his feet and wept. Do you catch the picture of this social outcast groping for the cleansing which somehow she felt only Jesus could give? So copious was the flow of her tears that with them she bathed the Master's feet and wiped them with her hair and kissed them and poured the ointment over them. Naturally, the host was much disturbed by this (to him) unseemly intrusion; surely Jesus if he were a prophet must know the character of the woman,—he said to himself. Yes, Jesus did know and very shortly made known the fact.

Note the Master's straightforward, direct approach,—“Simon, I have somewhat to say unto thee.” Very respectfully Simon invited the Master to speak. Jesus then told the story of the man who had two debtors, one owing him ten times as much as the other. When it appeared that neither of them had anything to pay with, the creditor frankly charged off their accounts. Jesus then asked Simon which of the two would love his creditor the more. Simon did not know, but he “supposed” the one who had been forgiven more. Jesus told him that his judgment was correct.

The story is self-illuminating but the Master did not leave it there; he would be sure that Simon got the point. We follow it for personal application. Jesus reminded Simon that he, the host, had given him no water for his feet, no kiss, no oil for his head,—in short, had omitted every customary courtesy and had shown no thoughtfulness of his guest, while this woman had washed his feet with her tears, wiped them with her hair, anointed them with ointment, and had not ceased to kiss them. Overwhelmed with a sense of forgiveness of her sins, the grateful woman simply could find no adequate means of expressing her love and devotion; but the Master sent her on her way in peace, and the fragrance of her gratitude lingers to rebuke us for our thoughtlessness and our failure to thank God for what he has done for us.

We are not concerned with the possible difficulties of this incident. We started out with some personal questions and we shall conclude with personal emphasis. If writer and reader are fully conscious of what Jesus did when he forgave our sins, we shall yield to no one in our efforts to show our gratitude to him; we are persuaded that no one owes him any more than we do. With Paul, we humbly feel that we belong among the chief sinners; our sins were and are black enough to close the door to his presence and to banish us from him forever. Praise his name, he has pardoned our sins, and our highest joy is to give to his causes, because we love him.



# WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

## ON A TRAIN AND AFTERWARDS

ABOUT five years ago, Carlos Stroberg, an evangelist in the Parana field, was on the train, traveling to one of his preaching stations. As is his custom, he spoke freely to all who would hear, of the blessed truths of the gospel. Almost all of the passengers listened eagerly, but one came and sat in the same seat with him and pressed him for more and more explanations. Before Carlos reached his destination this man, whose name is Mr. Bedretchuk, was gloriously converted and went on his way rejoicing.

Shortly after this, a young Ukrainian preacher went to a place called Santo Leocadia and commenced to preach there and, what was his surprise, to find believers already in this place! The first one to speak to him was Miguel Bedretchuk! He had been telling the Good News to all his neighbors ever since he had been converted. He and his wife and his father and some of his neighbors were believers. Soon a large and happy group of believers went down into the waters of baptism, and another Baptist church was organized.

But don't think that the devil was going to allow this peace and happiness to continue. He began to work in the hearts of the priest and his band of helpers and then there commenced an atrocious persecution! Enemies came at night and broke into the believers' houses. They beat men, women, and children and took the old father of the man who was converted on the train and beat him and held him while others set fire to the dear old man's long white beard and burned his face. Another man was beaten into insensibility; all were seriously mistreated.

The young preacher, Theodore Tovkan, and the man who was beaten so terribly, came here to our house. My husband went with them to see the chief of police who guaranteed them protection and assured them of their liberty to worship. He gave them papers, officially signed, to the mayor of their town. For a short time they lived in comparative peace; then the persecution broke out afresh; and again, at night, they were all beaten and a number of the men, fathers of families, were carried off in a truck and turned loose in the woods leagues from their homes. You can imagine what they suffered in this truck, not knowing what their persecutors were going to do with them. After several days they found their way back to their homes. The persecution continues, but so does the power of God. Many have turned from their ways of sin and accepted Christ, and, in the very teeth of their persecutors, have gone down into the waters of the river and come up to walk in newness of life.

Mr. Bedretchuk was at our State Convention and as he stood there and told us of all these things, with the tears streaming down his face, our own hearts melted within us.

Recently we received a letter from these people, saying that another large group had been baptized. The banks of the river were lined with persecutors. Three of these, who were drunk, went into the water and called to the

preacher: "Come baptize us, if you can!" They then caught him by the feet and held him under the water, but his friends came to his rescue. While this was going on, a group on the bank kept shooting revolvers, but fortunately no one was killed.

The man who was converted on the train is the pastor's right-hand man and has been faithful to his Lord in spite of all the persecutions which the devil has sent. He says: "Ah, happy day, when I met Pastor Carlos Stroberg on the train!"—Mrs. A. B. Deter, Curitiba, Brazil.

## "THE LORD'S DOINGS"

NEVER does the Father forget that he put me into work for his chosen people. For instance, as I was leaving for summer work in 1935, he so managed that the only empty seat in the bus should be by me and that it should be taken by a Jew. During the two hours of the journey he asked me and I asked him many questions, and Jesus' name was often mentioned. One of his questions was: "Why do you Christians spend your millions of dollars to send missionaries to other countries when there are so many people here in America to whom you could send them?" And during the conversation he said: "I lived in a certain Southern city (*he mentioned the city*) twenty years and brought up my children there before I knew that I would be welcome in a Christian church." "Well," said I, "I'm considerably older than you are and only last year did I learn that Gentiles may enter your temples and synagogues, in fact I don't feel exuberantly welcome in them yet!" But inwardly I was thinking with shame: "He waited twenty years for an invitation to church, whereas Jesus, himself a Jew, said, 'Begin at Jerusalem,' and Paul said, 'By your mercy shall they (*Israel*) obtain mercy.'" And then my fellow-traveler added these words: "Many Jews would go to your churches if they were only invited. For five years I have gone to some Gentile church every Sunday night, and sometimes I get my rabbi to go with me."

The Father filled the summer with delightful deputation work, fulfilling the dream of years. Many an opportunity has he afforded to speak of our obligation to these people of his, in Y. W. A. camps, in Women's Missionary Societies, Sunday schools, young people's meetings, churches. How great a privilege to be commissioned to say from his Word: "Ye that make mention of the Lord (*each of us docs, so the word is to each of us*) keep not silence and give him no rest till he establish and till he make Jerusalem a praise in the earth." We have 500,000 Jews in the South. When, oh when will we call to God and say: "Give us missionaries, give us at least two missionaries for every Jewish center in the South. The King's business requires haste, Lord!"

But after another year in work for these, his people, I return to the conclusion of a year ago and quote from my last message to you: "Not until Christians have torn out of their hearts prejudice against the Jews—un-love, indifference,

unneighborliness—will his people be willing to listen to the story of his love. Let us think, then pray, then do, and then claim the promise: "I will bless them that bless thee."

"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."—*Jewell Legett Daniel, Texas.*

### SR. SILVA AND THE BOOK

**M**IGUEL ARCHANJO DA SILVA had a horror of Baptists or "*Biblias*" as they were often termed. Was it not they who had the audacity to go about with a Bible in their hands? He had been taught that it was a sacred and divine book, but a dangerous book in the hands of those who were not educated as were the priests.

D. Belmira, an aunt of this man, had by chance been in the home of a friend when the Baptist pastor called, and, as was his custom with all strangers, he said: "Are you a Christian?" When she replied "No," he begged her to accept a New Testament and some leaflets. She replied that it was useless because she could not read. He urged her to take them and to have some one else read for her, saying she would learn the story of Jesus and how he came to save the lost. D. Belmira attended church often and loved to hear the gospel; soon she was a devout Christian.

On one occasion she passed the house of her nephew, Sr. Silva, and asked him to read to her. He liked to read and consented to the request, but in a few minutes he came across the word gospel, and with an oath threw the book on the table as if it were a deadly poison saying: "Aunt Belmira, this book is from that despised sect—never bring such stuff into my house again!" His aunt made no attempt to argue with him; she went away leaving the book where he had thrown it—she could not read anyhow!

Sometime later on Sr. Silva felt impelled to examine the book, which he did, perhaps when no one was present. Its contents were a marvel to him. Such sayings as "Christ came into the world to save sinners," "Come unto me, all ye that labour and are heavy laden," were a revelation to him.

These and other sweet promises accompanied by the Holy Spirit broke down his prejudices, laid bare his heart and made him see himself a sinner in need of salvation. He soon became penitent, willing and anxious to accept Christ the Saviour. He now threw away his rosary on which he had daily repeated "*Pae Nosso*" and began to strive to overcome his fleshly lusts.

Not long after, he was working with a man who was a Christian, a happy, radiant one who liked to sing, his favorite song being "At the Cross, at the Cross." This song seemed to Sr. Silva to be the expression of his own heart. Long had he been fighting against Satan and temptation! As regeneration progressed he resolved to make a further effort to clean up his life, throwing away his cigars and other tobacco.

Since 1911 he has been a member of the Baptist Church at Cabeceira de Uba, in the State of Rio, Brazil. He is now fifty-nine years old and works hard to support a family of eight. He thinks it no task to go on foot to his church a distance of fourteen miles. He is one of the oldest members of this church, faithful and eager to take advantage of every opportunity to listen to the preaching of the gospel, always finding something new and comforting in its teachings.—*Mrs. A. B. Christie, Campos, Brazil.*

### PROGRAM OUTLINE

#### THEME—TITHES AND OFFERINGS

*Hymn for Year*—"Lead On, O King Eternal"

*Prayer of Praise* that God's "goodness faileth never"

*Scripture Lesson*—Stewardship Taught by Jesus: Matt. 6: 19-21, 31-33; 19: 16-26; 26: 6-13; Luke 21: 1-4.

*Hymn*—"I Gave My Life for Thee"

*Repeating* (in unison)—John 3: 16; Acts 20: 35b

*Prayer* that W.M.U. members may bring their tithes and offering faithfully and lovingly.

*Recitation on Tithing* (Get a member or members of a W.M.U. young people's organization to render this.)

*Stories Showing Results of Christian Stewardship* (Ask several members to tell such stories as found on pages 8-10, 23, 28, 29)

*Hymn*—"It Pays to Serve Jesus"

*"My Favorite"* (Have three women prepared to tell exceptionally interesting stories as found on pages 11, 13, 21)

*Sentence Prayers* for the Workers and Work as Set Forth by the Stories.

*Business Session*—Reports on: 1—Season of Prayer for State Missions; 2—Stewardship of Tithes and Offerings; 3—W.M.U. Young People's Organizations; 4—Mission Study; 5—Personal Service; 6—Enlistment—Minutes—Offering.

*Hymn* (as Benediction)—"We Praise Thee, O God"

### ONE WITNESS WITH TEN OTHERS

**O**NE morning a visitor was announced. As I had been here less than a year, I did not know some of the people, so did not recognize this man. He introduced himself as Mr. Ch'en, and added that he was a church member. I immediately asked him why he had not been to church during these months. He said he lived about twelve miles away in a small village. He was the only believer there, and recently he had longed for the fellowship of Christians. He first commenced talking with his neighbors; a group of boys and young men became interested. They were all sons of poor farmers, so could spend only odd moments for study. A few weeks after he begun this work he came to see me on that day in June. He told me of the interest and need in his home town and begged that an evangelist might be sent to help his people to better understand. He looked over the tracts and picked out some he thought he could use for textbooks, and I also gave him some Gospels.

When I inquired about Mr. Ch'en I learned that Mr. Townshend had been praying for his village for years. Later we went to a village six miles from his community. Mr. Ch'en came with ten of the boys. They lived in an old temple for the time, and we met in there for services. The boys studied well, spending most of their time memorizing the six sheets of Bible verses. They also memorized the hymn, "Where He Leads Me."

Friday afternoon we decided to go on to their village and stay over Sunday with them. As usual at a new place people crowded in and around the tiny room provided for the Bible women and me, all intent upon seeing my few possessions and me. We went out on the threshing floor in front of my door to tell them the "Old, Old Story." The boys were gathered around the little table with my old lantern casting a yellow glow upon their faces as they looked up at our evangelist who was speaking. He did not attempt to read in that dim light, but asked the boys to repeat the Bible verses they had learned, then he explained the meaning and told them of the Saviour.

The boys did the singing, and you may be certain that the fathers and mothers and friends enjoyed it. We did

not have any formal meetings in the day because it was a very busy time with farmers, though we were talking all the time with those who came and went from our room. With one accord they told of the wonderful change in the lives of those boys. They also marveled at Mr. Ch'en giving all his time, yet not accepting anything for his service. It was easy to talk to them because their hearts were already prepared. Mr. Ch'en and the boys then planned to have regular Sunday services and invite their neighbors. Since then evangelists have gone when they could.

In April we went there for a week of classes and meetings; as they have no place to meet, we took the tent. Three evangelists and two Bible women were with me, and all six of us were kept busy. The tent was crowded for all the general meetings. We had a large class of women; twenty memorized the first sheet of Bible verses and said they believed. I never saw women understand so well at a new place. They said their boys had told them all about it.

Classes were held also for men and boys. Out of these classes thirty-six said they believed in the Lord. The villages around had heard of these boys and each day some of their people came into the meetings. One night a man insisted that some one must go home with him and tell the people in his village. One of the evangelists and some of the boys went. At that meeting forty said they believed and wanted to worship at P'eng Chaung in the future. Counting all the different groups, over a hundred people professed faith at that meeting. Of course one cannot be certain that all of them were saved, but it does show an unusual interest, and I believe many are saved.

Early each morning we had a prayer meeting. As I sat there morning after morning and heard those boys praying for their mothers and fathers and neighbors, I did not wonder at the wonderful meeting we were having.

All this year the boys have been meeting in their teacher's tiny room or out under the trees. They decided to build a room for him and have made the mud bricks themselves and plan to do most of the work. Mr. Ch'en's nephew is a land owner, and most of the boys and their fathers are his tenants. He does not believe, but gave this good witness to the power of the gospel. He says there has not been any stealing on his farm this year. Now he has promised to give bricks for the foundation and to help the boys build the house. It will be used for their school-room and a place to meet on Sunday.

All this goes to prove that the Word is a living word. We need only to be faithful in giving it to the people of the earth.—*Olive Riddell, Kweichow, China.*

\* \* \*

### Doctor Lawrence Visits Cuba

(Continued from page 22)

work in Cuba. One is the fact that we are now building churches. Cruces and Cienfuegos, as well as the churches round about, have felt new life and spirit because they now have these new buildings. Other congregations have been inspired to work toward a more adequate place in which to serve God. When our principal centers of work have suitable meeting houses it will give a stability to the work that probably nothing else can.

Then, too, we now have twelve young men studying for the ministry. For some time we had seen the veterans of the Cross called to their eternal home, and no one was prepared to take their places. These students are already adding new life to the work, and we are encouraged as we think that soon they will be able to enter the fields that are white to the harvest. The command, "Forward March," has been given, and we are going ahead again.

## BAPTIST BROTHERHOOD

J. T. HENDERSON

### THE REMEDY

**A**TENTION has been called to the decline in receipts during the summer months, especially to Foreign Missions.

It is gratifying to note a growing acceptance of the obligation to "honor the Lord" with at least a tenth of our income. This does not go far enough, however. Next comes the duty to "*bring the tithe into the storehouse upon the first day of the week.*" A large number of good people do not seem to recognize this obligation and contribute irregularly. When away from home, they usually make no provision for their financial obligation to the church. Were the scriptural system generally observed it would prove a remedy for the summer slump.

Even part-time churches should observe it. Following the devotional period in the Bible school, in the absence of the pastor, the chairman of the Board of Deacons or other brother selected by the church, should go to the front and announce that the church will now "honor the Lord with their substance." The deacons come forward,

a fervent prayer is offered, the moderator and deacons first make their own offerings, and then all present are given the opportunity to follow their example. When we deacons do not observe this policy, we are unscriptural, presumptuous in expecting others to perform a duty we have neglected, and are setting a very hurtful example as the financial leaders of the church. The General Secretary knows a humble deacon who has missed making his offering only three Sundays in twenty-five years, and this failure was not due to his neglect. He claims no honor for this record; he has only performed his plain duty.

A reform here would work wonders. This policy would lead the members to arrange for their money to reach the church every Sunday when they are away on vacation or absent for any other reason. The presence of our money, when we are away, is the best expression of our interest that we can give.

The offering every Sunday should be considered a vital feature of worship. It is a substantial expression of love, devotion and gratitude; the exercise of these lofty sentiments is a high type of worship and promotes spiritual growth.

## NEWS NOTES

**First Baptist Church, Knoxville—**

The first public service of the Secretary for the present month was an address at the regular weekly meeting of the Joan Cruze Brotherhood of this church on July 19. This organization is composed of zealous and active laymen, who are securing valuable information by the use of the programs published in the *Quarterly* and are thereby prepared to render valuable service to the large number of churches that call for their help.

**Bell Avenue Church, Knoxville—**

It was a real pleasure to accept the invitation of the Brotherhood of this church to speak at their regular meeting on the topic, "The Christian School in This New Day." The fine material furnished by Dr. W. R. Culom of Wake Forest College, the author of the program, made it rather easy for a former school man to find something to say on this vital topic.

President Parker is capable and zealous, Pastor Ivey gives hearty support, and the reports indicated that the committees are doing a valuable work, both in the local church and outside.

**Associate Secretary—**

Brother Cooke spent July 24-27 in Knoxville; on the twenty-fourth he spoke to a very large meeting of the Executive Committee. On Sunday, July 26, he made five addresses in four of the leading Baptist churches of Knoxville and was heard on each occasion with interest and profit. The meeting of the Knox County Associational Brotherhood on Sunday afternoon was a notable occasion. About one hundred fifty representative men from all parts of the Association heard a stirring address on the work of a Brotherhood.

**West Asheville, North Carolina—**

Greater Asheville now claims a population of about sixty thousand and the portion west of the French Broad River is known as West Asheville; the latter is said to have one-third of the population and reports three Baptist churches. Two of these, the Calvary and West Asheville, are located on Haywood Road, the leading street of West Asheville and about a mile apart. They have in round numbers 1,100 and 600 members, respectively, capable and aggressive pastors in Rev. J. B. Grice and Rev. Nane Starnes, and both have wide-awake Brotherhoods.

While the invitation came from the West Asheville Church, there was a large representation of men from the Brotherhood of the Calvary Church at the opening session, July 27. About sixty men sat down together for a delightful supper and this was followed by two addresses on "Men and the Kingdom" and "The Brotherhood," with a brief period between for reports and praise.

The two conferences each on July 28 and 29 were devoted to Scriptural Finance and The Duties of Deacons, preparatory to the Every Member Canvass. There were also classes for the women and the young people. It is worthy of note that the class of men led in attendance.

A letter from Pastor Starnes refers to a quickening of interest among the men and expresses the hope that the church may go beyond all former records in the Every Member Canvass, which immediately follows the annual revival already in progress.

**Vonore, Tennessee—**

The three days, August 2-4, inclusive, were spent with the Baptist church of this town. While Vonore is a town of less than a thousand people, the Baptist church has a membership of more than ordinary intelligence and business standing.

Prior to this visit, Rev. Buford M. Bull, the pastor, had conducted a study in "The Office of Deacon" to which the men in general responded in a very gratifying manner.

The Secretary began his service on Sunday, August 2, by conducting a class of women in the study of the Sunday school lesson, following at 11 A.M. with a talk on "The Ideal Layman." The remaining meetings through Tuesday night were devoted to the study of Scriptural Finance, preparatory to their Every Member Canvass.

These meetings, unpopular as the discussion of money usually is, were attended by more than half the local membership.

There is a fine spirit of Christian fellowship between this and the local Methodist church; immediately following this School, the Methodists were to begin a revival in which the Baptists were expected to participate; at its close, a revival is to begin in the Baptist church and all the Christian people of the town are to unite in this meeting.

These periods of spiritual refreshing should be a fine preparation for the Every Member Canvass which the Baptist church is to conduct at the close of this meeting.

Some of the members are hoping, as a result of this fine preparation and a thorough canvass, to multiply the gifts of last year threefold. Some are entertaining the hope that the church may respond in such a liberal way as to enable it to employ the pastor for full time instead of half.

**Paducah, Kentucky—**

This city of 40,000 people is located in southwest Kentucky on the Ohio River, 225 miles southwest of Louisville. It has ten Baptist churches and these represent fifty-two per cent of the entire evangelical membership of the city.

Our invitation to visit Paducah came from the officials of The Booster Club of the Immanuel Baptist Church. This organization of men renders a service quite similar to that of a Brotherhood and will probably change its name to Brotherhood in the near future. It is thoroughly loyal to the pastor, church and denomination, and expresses its desire to be entirely in line with our regular organization.

Dr. A. M. Parrish, the able and popular pastor, was away at the hours of regular worship on Sunday, August 9, the day of our visit, conducting a revival in a country church. The Secretary spoke at the morning and evening hours on "Men and the Kingdom" and "The Heroic Spirit."

The pastor was able to attend a lecture on "The Duties of Deacons" at 3 P.M.; there were deacons present from perhaps eight churches and this was one of the most enthusiastic meetings the Secretary has ever attended.

Doctor Parrish has preached the obligation to tithe in a most logical and winsome way, and has won a large percentage of his membership to the Bible standard of support. As a result, there is a fine spiritual tone in the church, all local bills are paid, with a surplus in the treasury, and a liberal check is sent to the State Treasurer every month.

We traveled over a thousand miles through the oppressive heat for this service of only one day, but the visit cost the denomination nothing and it was refreshing to the Secretary to imbibe the spirit of this great church and pastor.



**Sesqui-Centennial—**

The one hundred fiftieth annual session of the Holston Association was held in the Central Baptist Church of Johnson City, Tennessee, and was a notable meeting. It opened on Monday evening, August 10, and continued through the next two days with three sessions each.

Hon. T. R. Bandy of Kingsport was the moderator, and the proceedings moved forward in order and on time.

All the enterprises of the denomination were represented: The Sunday School, B.T.U., W.M.U., Brotherhood, State Missions, Home Missions, Foreign Missions, and Christian Education, also the interests of the constituent churches. The devotional spirit was stimulated by giving a large place to song and prayer.

Among the visiting speakers were Dr. J. D. Freeman, state secretary; Dr. J. B. Lawrence, Home Mission secretary; President J. T. Warren of Carson-Newman College; and Rev. R. F. Elder, missionary to Argentina.

The Holston is the oldest Association in the state, Buffalo Ridge, one of its churches, is the oldest church in the state, and Rev. Tidence Lane, pastor of this church, the first pastor in Tennessee.

Brother Bandy's report on the Brotherhood indicated most gratifying progress; the Associational Brotherhood is rendering a fruitful service and a constantly growing number of

Brotherhoods are being organized in the churches.

In addition to the pleasure of meeting and greeting many valued friends, it was a peculiar joy to see Dr. S. W. Tindell, former president of Carson-Newman College, with whom I was intimately and happily associated for several years. He is ninety-two years of age, feeble in body but vigorous in intellect and spirit. Personally, I owe much to him and therefore esteem and honor him.

**Additional Report—**

In addition to the service rendered on a visit to Knoxville, already referred to in this report, Secretary Cooke had the opportunity of addressing the Valley Association in Virginia and of speaking to a number of the Memphis churches.

The Office has made a large demand on his time this month. In future issues we hope to have a report of his activities prepared by himself.

**ECHOES****New Mexico—**

The Baptist men of this state are making progress, as indicated by the following statement of E. A. Herron, their Brotherhood secretary: "For the past two years many of the men in the state have profitably studied our mission fields. Their special offerings have done much toward making possible the enlarged State Mission program. Each year the good women have challenged us to match their prayers and gifts. In some instances

the men have accepted and met the challenge, even more."

**Associational Brotherhood—**

This organization is a great success in promoting fellowship, imparting information and quickening interest. A zealous layman, who is president of such a Brotherhood in Georgia, writes:

"We had about 250 men at our last meeting. A deep interest was manifested. Hon. Abit Nix of Athens made the principal address."

**Oklahoma—**

While this state some weeks ago reported 172 church Brotherhoods and that 16 of their 33 Associations have Associational Brotherhoods, their recent Convention set as their goal for the coming year the organization of as many new Brotherhoods as they already have.

Oklahoma has no Brotherhood Secretary, but Editor Routh and Secretary Potter will give the men valuable assistance in this worthy effort.

**New Brotherhood Quarterly**

By the time this reaches you, the *Quarterly* for the last three months of 1936 will be ready for distribution. It contains some fine programs which all our men should study. If your Brotherhood has not ordered a supply, do so at once. The price is only 10 cents, and every member of the Brotherhood should have a copy. The building of the First Baptist Church of Rio, Brazil, is shown on the cover of the *Quarterly*.

**A Missionary Trailer-Home in the Mountains**

(Continued from page 10)

the ice box and light switches and everything that promises comfort and good health for our mountain missionary family no matter where they stop in the coves and along the creeks of the Alleghanies. The busy activities of Lewis, Jr., and the twins, Sarah and Marah, betrayed how quickly the whole family will soon adapt their ways of living to the Trailer-Home. Indeed this visitor looked about and decided that there was even room for a guest, if adaptable to missionary life!

Thankful indeed are the missionaries and the Home Mission Board for this new and sorely needed equipment for the work. In the quiet evening worship down by Johnson Spring, Friday at twilight, Doctor Fuller and Doctor Lawrence solemnly dedicated in prayer this trailer, asking that God guide, protect and give journeying mercies to this family as they go into the mountains in this new, tiny, traveling home, for the sake of the gospel.

In this dedication prayer time other similar needs were also mentioned; the sore need for two or three cars in

Cuba, now opened to the gospel by the new Central Highway; several mission fields where organs and other musical instruments are much needed, and funds for aid to sons and daughters of our home missionaries who are ready for college but cannot go unless some aid is given, in addition to the generous reductions being made by our Baptist colleges. Believing, literally, that our God will supply all our needs, the missionaries of the Home Mission Board do look to him as the source of supply for these and all necessary funds and equipment in their work. It will be a long time before the Home Mission Board from its regular income can provide much equipment or supplies for the work, for debts must be paid first. But God's hand is not shortened and through prayer wonders are coming to pass, as testimony almost every hour at this conference proved. The Home Mission Board and its workers believe, literally and in utmost simplicity of faith, that Paul spoke truly when he wrote the words in Philippians 4:19.

# MISSIONARY WORKERS OF THE HOME MISSION BOARD

## ATLANTA, GEORGIA

(Address: 315 Red Rock Building)

### ADMINISTRATION AND FIELD FORCE

J. B. Lawrence, *Executive Secretary-Treasurer*; B. D. Gray, *Secretary Emeritus*; J. W. Beagle, *Field Secretary of Missions in the Homeland*; M. N. McCall, *Field Secretary of Missions in Cuba*; Jacob Gartenhaus, *Evangelist to the Jews*; Mrs. Una Roberts Lawrence, *Mission Study Editor*; Miss Emma Leachman, *Field Worker*; Joe Burton, *Publicity Secretary*; J. W. Wing, *Office Secretary*; Mrs. Glenn Barnette, *Bookkeeper*; Miss Helen Huston, *Stenographer to the Secretary*; Mrs. Lillian Barnett, *Literature*; Miss Lucy Cunyus, *Stenographer*; Miss Alice Thuring, *Stenographer*.

### CHURCH BUILDING LOAN DEPARTMENT

J. B. Lawrence, *Superintendent*; George F. Austin, *Field Representative for States East of the Mississippi River*; N. T. Tull, 5225 Perrier St., New Orleans, La., *Field Representative for the States West of the Mississippi River*.

### SOUTHERN BAPTIST SANATORIUM

El Paso, Texas: W. W. Britton, M.D., *Medical Director and Superintendent*; 1413 Dakota St.: Rev. and Mrs. J. C. Vandiver, *Religious Work*.

### MISSIONS IN THE HOMELAND

#### Missionaries to the Foreigners

ALABAMA—131 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; Rescue Mission, 501 E. Bay St., Jacksonville: L. C. Bennett, Mrs. Bennett.

ILLINOIS—702 N. Emma St., Christopher: Miss Mary E. Kelly; 1403 N. 53rd St., E. St. Louis: Miss Mildred Bollinger; 1312 Waverly Ave., E. St. Louis: Frank Ramirez; 829 S. Vine St., Greenville: G. O. Foulon, Mrs. Foulon; 1615 Poplar, Granite City: Michael Fabian.

LOUISIANA—Acadia Baptist Academy, Church Point: Alfred Schwab, Mrs. Schwab, Miss Miami LeBlanc, Miss Carol Brakefield, G. G. Casselmann, Miss Christy Wyatt, Miss Vera Carter, Miss Audrey Morgan, Miss Delia Ray; Baptist Rescue Mission, 740 Esplanade Ave., New Orleans: J. W. Newbrough, Mrs. Newbrough; Basile: Maurice Aguillard, Mrs. Aguillard; Pineville: Lucien C. Smith, Mrs. Smith; Morgan City: Miss Vera Aguillard; Houma: A. D. Martin, Mrs. Martin.

MISSISSIPPI—200 Washington Ave., Greenville: Shau Yan Lee.

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, Pascual Hurtiz, Claude Elliott, George Todd Lewis; 303 E. Ave., Austin: Ignacio E. Gonzalez, Mrs. Gonzalez; Box 1138, El Paso: A. Velez, Mrs. Velez, Miss Gladys McLanahan, Miss Lillie Mae Weatherford, Miss Gloria Ruiz; 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; 446 Pruitt Ave., San Antonio: Alfredo Cavazos, Mrs. Cavazos; 212 Jefferson St., Kerrville: Emmett Rodriguez, Mrs. Rodriguez; 1201 W. Ashby Place, San Antonio: Miss Ollie Lewellyn; Bryan: Victor Gonzalez, Mrs. Gonzalez; Sonora: Carlos Hernandez Rios, Mrs. Rios; Del Rio: Elias Delgado, Mrs. Delgado; 501 W. Main St., Uvalde: L. Ortiz, Mrs. Ortiz; San Marcos: Jose M. Flores, Mrs. Flores.

#### Missionaries to the Negroes

(White Workers)—315 Red Rock Bldg., Atlanta, Ga.: Noble Y. Beall, Mrs. Beall; 1301 Compton Ave., Columbia, S. C.: Dr. J. K. Hair, Mrs. Hair.

NATIONAL BAPTIST CONVENTION WORKERS—4834 Vincennes Ave., Chicago: T. Theo Lovelace, Mrs. Lovelace; Box 573, Tuscaloosa, Alabama: R. J. Moore, Mrs. Moore; 303 Cherry St., Abilene, Texas: Miles Jenkins; Selma University, Selma, Alabama: R. T. Pollard, Mrs. Pollard; 108 S. Kansas St., Roswell, New Mexico:

O. F. Dixon, Mrs. Dixon; 1831 Park Ave., Baltimore, Maryland: Rev. A. E. L. Weeks, Mrs. Weeks.

#### Missionaries to the Deaf

Mountainburg, Ark.: J. W. Michaels, Mrs. Michaels; 4511½ Bryan St., Dallas, Texas: A. O. Wilson, Mrs. Wilson; 1801 Lincoln, Fort Worth, Texas: C. F. Landon, Mrs. Landon.

#### Missionaries to the Indians

ALABAMA—Calvert: R. M. Averitt, Mrs. Averitt.

ARIZONA—Casa Grande: M. E. Heard, Mrs. Heard.

MISSISSIPPI—Union: S. E. McAdory, Mrs. McAdory.

NEW MEXICO—1010 N. 8th St., Albuquerque: C. W. Stumph, Mrs. Stumph; 323 S. Edith, Albuquerque: Miss Pauline Cammack; Farmington: R. A. Pryor, Mrs. Pryor; Gallup: F. A. Green, Mrs. Green.

NORTH CAROLINA—Murphy, Route 2: J. N. Lee; Cherokee: William H. Fitzgerald, Mrs. Fitzgerald.

OKLAHOMA—419 W. Midland, Shawnee: A. W. Hancock, Mrs. Hancock; R.F.D. No. 3, Shawnee: D. D. Cooper, Mrs. Cooper; Box 206, Pawhuska: A. Worthington; R.F.D., No. 2, Arkansas City, Kansas: Miss Gladys Sharp; Nardin: Miss Grace Clifford; Box 63, Pawnee: Roe R. Beard, Mrs. Beard; Wetumka: G. Lee Phelps, Mrs. Phelps; Chilocco: Sam Lincoln, Mrs. Lincoln; Perkins: Solomon Kent, Mrs. Kent; Ponca City, R. F. D. 4: Thomas Wamego, Mrs. Wamego; Stillwell: John Hitcher, Mrs. Hitcher.

OKLAHOMA—(*Cherokee Association*)—Stillwell: John B. Acorn, Richard Glory; Eucha: Lee O'Field; Sid: Johnson Davis; Tahlequah: Jim Pickup; Spavinaw: Lacy Scroggens; Salina: Skake Kingfisher; Keota: Moses Wesley; (*Chickashaw Association*)—Wynnewood: A. B. Brown; Ada: Sam Hawkins; Wilburton: C. A. Thompson; (*Choctaw Association*)—Wister: Morris Sams; Leflore: Thomas Adam; Stigler: C. M. James; (*Muskogee Association*)—Wetumka: John Smith; Eufaula: Joe Colbert; Checotah: William Carr.

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

#### Missionaries in the Mountains

Jeff, Kentucky: L. W. Martin, Mrs. Martin; Sandy Hook, Kentucky: David Calhoun; Andersonville, Tenn.: M. K. Cobble, Mrs. Cobble; Vicco, Kentucky: Miss Minnie Berry.

### MISSIONS IN CUBA

HAVANA—(Address for all Havana missionaries: The Baptist Temple, Dragones y Zulueta, Havana, Cuba.) M. N. McCall, *Superintendent*, Mrs. McCall, Miss Mildred Matthews, Miss Eva Smith, Mrs. H. R. Moseley, Miss Edelmira Robinson, Nemesio Garcia, Mrs. Garcia; (*Cuban American College, Havana*)—Prof. M. R. Vivanco, Mrs. Vivanco.

THE PROVINCES—(*Havana Province*)—Regla, Marti 68: Herbert Caudill, Mrs. Caudill; Bejucal: Miss Kathryn Sewell; Vibora: R. R. Machado, Mrs. Machado; Jacomina: J. F. de Armas, Mrs. de Armas; Guanabacoa: Emilio Planos, Mrs. Planos; Los Pinos: Antonio Echevarria, Mrs. Echevarria; San Jose: Juan B. Ferrer, Mrs. Ferrer; Calabazar: F. J. Rodriguez, Mrs. Rodriguez; Bejucal: J. L. Greño, Mrs. Greño; Aguacate: J. M. Fleytes, Mrs. Fleytes; (*Santa Clara Province*)—Santa Clara: Moises Gonzalez, Mrs. Gonzalez; Sagua la Grande: M. A. Calleiro, Mrs. Calleiro; Ranchuelo: Filomeno Hernandez, Mrs. Hernandez; Cruces: Ismael Negrin, Mrs. Negrin; Arriete: Heriberto Rodriguez, Mrs. Rodriguez; Cienfuegos: A. T. Bequer, Mrs. Bequer; Cumanayagua: Alejandro Pereira, Mrs. Pereira; Lajas: Casto Lima, Mrs. Lima; Caibarien: N. J. Rodriguez, Mrs. Rodriguez; Sancti Spiritus: E. Becerra, Mrs. Becerra; Placetas: Rafael Fraguera, Mrs. Fraguera, Miss Virginia Perez; Camajuani: Domingo Hernandez, Mrs. Hernandez; Trinidad: Bibiano Molina, Mrs. Molina; (*Matanzas Province*)—Matanzas: Arturo Corujedo, Mrs. Corujedo; Cardenas: Antonio Martinez, Mrs. Martinez; Colon: Augustin Lopez, Mrs. Lopez; (*Pinar del Rio Province*)—San Juan y Martinez: Fernando Santana, Mrs. Santana; Pinar del Rio: Enrique Vasquez, Mrs. Vasquez; Consolacion del Sur: Angel Pinelo; Mariel: Enrique Piña; Guana-jay: Miss Christine Garnett.

### MISSIONS IN CANAL ZONE

(West Indian Work)

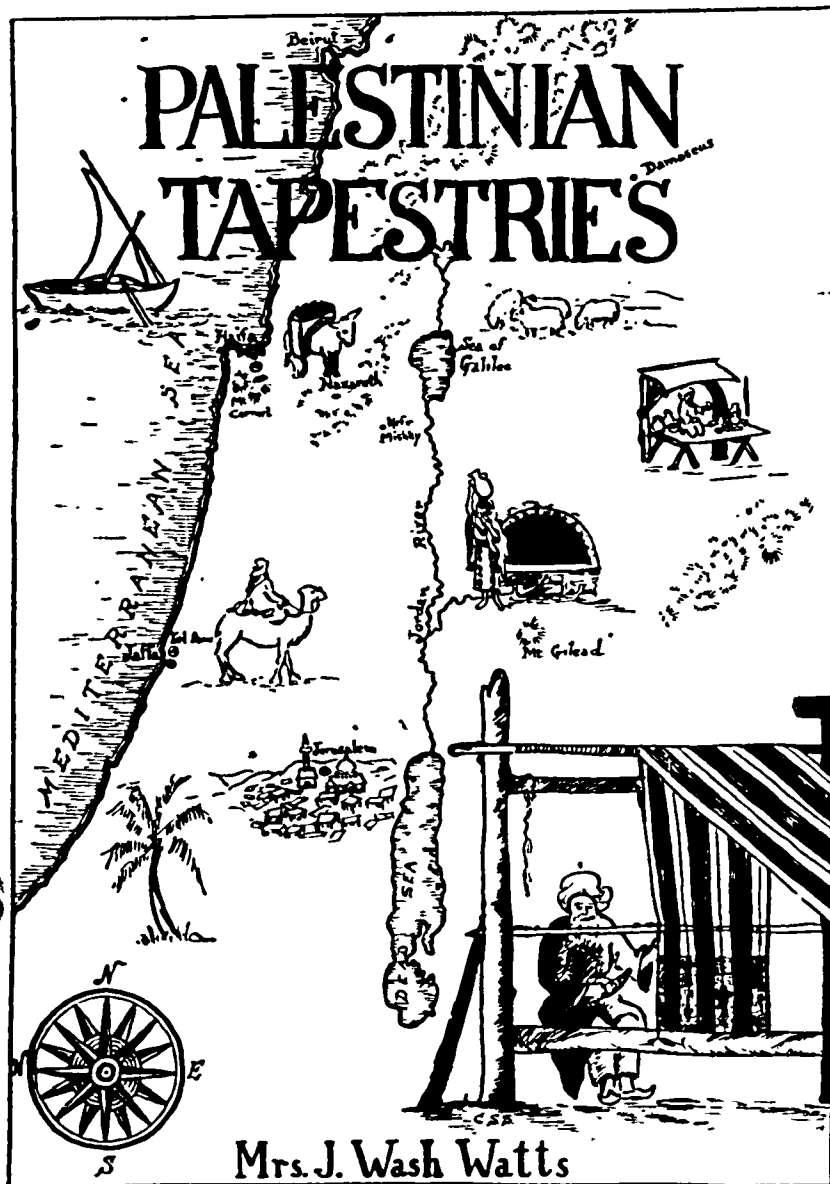
Balboa Heights, Canal Zone: T. V. Tinnin (*Superintendent without salary*), Mrs. Tinnin; Box 919, Ancon, C. Z.: Norton Bellamy, Mrs. Bellamy; Box 456, Cristobal, C. Z.: James A. Blake, Mrs. Blake; Ancon, Canal Zone: V. T. Yearwood, Mrs. Yearwood.

# October!

## Church School of Missions

### GRADED SERIES FOR FALL CLASSES

This new autumn study course series of graded books presenting Southern Baptist interests in Africa is offered to every member of the church family, and affords an excellent curriculum for a Church School of Missions.



**PALESTINIAN TAPESTRIES**—Mrs. J. Wash Watts ..... 25c

A book for adults and young people written especially for study classes preparatory to the Lottie Moon Memorial Week of Prayer for Foreign Missions.

**TOPSY TURVY TWINS**—Nan Weeks ..... 25c

A book about Africa written especially for juniors. The author of this text knows and loves juniors and writes to please them always.

**LITTLE BLACK SUNDAY**—Nan Weeks ..... 25c

These five stories and suggested things to do will teach primaries much about the work of the missionaries with Nigerian children.

**BASIL LEE LOCKETT: A BELOVED PHYSICIAN**—

Mrs. Elkin Lightfoot Lockett ..... 50c

This biography includes the complete story of Southern Baptist missions in Nigeria, Africa. Men, women, young people and intermediates will enjoy this story that reads like a romance. Study helps free with every order.

**NEW NIGERIA**—C. Sylvester Green ..... 40c

Written for young people, but adults and intermediates will also enjoy this fascinating presentation of Nigeria, her people, her religious background, and Southern Baptist work among her merry people.

### BARGAIN BOOK

**BAPTIST MISSIONS IN NIGERIA**—L. M. Duval .... 10c

A book full of valuable information. Only two thousand copies in stock.

**ALBUM OF SOUTHERN BAPTIST FOREIGN MISSIONARIES**—

Compiled by Mary Hunter ..... 75c

New pictures of old and new missionaries with up-to-date sketches of their lives and works.

### AFRICAN SPECIAL

**A BOX OF NIGERIAN CURIOS** ..... \$1.00

Ladies vanity, comb, tooth brush, bracelets, children shoes, hand-work, lamp, Sunday school literature, etc., etc. Every class on Africa will enjoy and profit by the contents.

**Order Now From  
Baptist Book Store  
Serving Your State**

ALABAMA.....517 North 22nd St., Birmingham  
ARIZONA.....Box 485, Albuquerque, N. M.  
ARKANSAS.....716 Main St., Little Rock  
FLORIDA.....216 West Church St., Jacksonville  
GEORGIA.....22 Marietta St., Atlanta  
ILLINOIS.....102 E. Jackson St., Carbondale  
KENTUCKY.....323 Guthrie St., Louisville  
LOUISIANA.....301 Giddens-Lane Bldg., Shreveport  
MARYLAND.....405 Hearst-Tower Bldg., Baltimore

MISSISSIPPI.....500 East Capitol St., Jackson  
MISSOURI.....(Book Dept.) 1023 Grand Ave., Kansas City  
NEW MEXICO.....Box 485, Albuquerque  
NORTH CAROLINA.....121-123 W. Hargett St., Raleigh  
OKLAHOMA.....223 W. First St., Oklahoma City  
SOUTH CAROLINA.....1301 Hampton Ave., Columbia  
TENNESSEE.....161 Eighth Ave., N., Nashville  
TEXAS.....1019 Main Street, Dallas  
VIRGINIA.....110 North Second St., Richmond

**All States and Countries not listed above, order from Baptist Book Store nearest you mentioned**