

THE HANKOW PASS IN THE GREAT WALL OF CHINA

HOME AND FOREIGN FIELDS

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HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, *Editor*

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Missions Facing Forward

W. O. CARVER

*Professor of Comparative Religion and Missions,
The Southern Baptist Theological Seminary*

THE missionary volume of first importance published in 1936 has for its title *Missions Tomorrow*. It was written by Professor Latourette of Yale, at the suggestion and request of the International Missionary Council. The material was first used in courses of lectures at three leading theological schools of America, including our Seminary in Louisville. The book surveys the course of modern Christian missions and their effects on the changing atmosphere of the world and in producing the present world situation. From this standpoint the enterprise of a world-wide Christianity is presented as the way of God in Christ Jesus for the emerging new life of the peoples of the earth. The motives, the aims, and the methods of missions are surveyed and rethought in the light of the opportunities and challenges of the oncoming days.

We are in the midst of adventures into a new era of world history. The Christian churches must mold that era by the ideals and principles of the Kingdom of Heaven, or the new age will miss the way and quickly issue in fresh disasters. Progress is not automatic and inevitable. Its way lies in the counsels of the God of history who laid his plans in "the Son of his love" unto whom must the obedience of the nations come. The "sons of the Kingdom" are the seed of the world's destiny. The time is urgent with opportunity, and with possibilities of darkest disaster. We must face today, look to God, and dedicate ourselves to tomorrow.

In Canton, China, October 13-18, 1936, in the vast and splendid auditorium of the Tung Shan Baptist Church, for five days Baptists of the world joined with Chinese Baptists from the various sections of that populous and potential land to take account of a hundred years of the grace of God in his gospel since J. Lewis and Henrietta Hall Shuck came as Baptist missionaries. On each day the program led to thinking on some one phase of Christian life and work of Baptists in China. The memory of God's great goodness in the past century was recounted and evaluated. Then the body faced the next hundred years for the phase of life and work under review. Now, the significant thing was that for every topic the prophetic preview and projection was presented by a Chinese. Missionaries and other representatives of the sending Baptists might survey the progress of the past: Chinese Baptist leaders must take over the plans and projections of the future. The whole program was constructed to emphasize this. The Baptist people in China have come into

their majority, and this is definitely recognized by American and British Baptists—recognized with joy and hope. Henceforth a native leadership will welcome missionaries and co-operation, while they accept the responsibilities.

Our Foreign Mission Board, under the dynamic statesmanship of Doctor Maddry, is promoting this—facing tomorrow with a national Baptist leadership and responsibility in all our Missions. More than anything else this is the objective and the outcome of the tours of visitation and administration by the secretary and those who go with him as counselors and co-workers. Such tours of visitation and projection have now been made in Europe, the Orient, and South America. Africa and Mexico remain and are ripe for the new order, even though conditions will delay the full development of the new chapter in Christian strategy.

The new day in missions and for missions serves more definitely than the past conditions to break down the distinction between Foreign Missions and the development of our Christianity in what we have been accustomed to call "the home lands."

We are facing as never before the necessity for rethinking and thinking through our undertaking of evangelizing our own land. America is not Christian. About forty per cent of our population are without any personal relations, direct or indirect, with any religious organization. More and more we are realizing that our social, economic and political life are very far from being Christian. There is a resurgence of pagan ideals and practice. A great wave of secularism and materialism flows over our land. There are new ideas and new standards for a Christian people. We have to ask ourselves whether we are ready to adopt these standards and seek the ideals. Do we really wish to have America Christian? How thoroughly would we really like to see our country become Christian? How soon would we like to have it to become thoroughly Christian? How intense, how sacrificial, how honest is our desire for a Christian America?

Conflicting theories and systems are competing for the world's deliverance from its evils and for the domination of its peoples. Have we a gospel for all men? We have to face that question now with a realism never before demanded of us. It is a serious mistake to think of Christianity as a system competing with other systems for the favor and the following of men. We are sent by our Saviour Lord to proclaim the good news of the reign of

God over mankind, and of the readiness of God, through his redeeming Son, to rule in the life of all peoples, and in all realms of their life. To this end we must everywhere urge the need for a new type of human being to enter into and to live in the Kingdom of God on earth. This full gospel is the demand of the new day which the providences of God in human history, and the work of the gospel through the centuries, have created and set as the task of the followers of Jesus Christ.

It will continue to be true that the foreign missionary work must be considered as a specific form of Christian responsibility. What the Holy Spirit did at Antioch when he inaugurated and ordained the setting apart of some for this special phase of the gospel will continue. "The furtherance of the gospel" must always be a concern of the Christian church. The connection between this and the development of Christianity in the "home base" will be closer and the two tasks will be more similar than has been possible in the past. The distinction cannot be wiped out. Let no one imagine that there will be less call for missionaries and for missionary support than heretofore. Today and tomorrow in missions call for a great extension in fellowship and in finance with our leaders in the nations where Christianity is newer, less historical, nu-

merically weaker and financially wholly unequal to the enormous opportunities and challenges which they face.

There will be new forms and increasing measure of interchange of experience and help between the Christians of all lands. More and more men and women to whom God has given a message for his servants in all lands will give their messages from China, Japan, India—from all lands; no longer from the western lands alone. Christianity is rapidly becoming, what it was designed by its Founder to be, a cosmopolitan and universal faith and fellowship. We shall need together to create a genuine world fellowship in the world-wide gospel of the universal Kingdom of our Lord and his life.

It has been possible in all previous periods to have a genuine, vital Christianity in some one section of the world without deep concern for other sections. That can no longer be. The interdependence of all parts of the world is today an inescapable reality. Christianity must today be for all the world or it cannot continue for any part of the world. We cannot evangelize the world unless we Christianize America. It is just as true that we cannot hope to Christianize America unless we evangelize the world. Jesus said from the beginning: "The field is the world"; from now on it must be so.

University of Shanghai Lays Chapel Corner-Stone

Contributor's Note: On the front page of the Shanghai daily, "The China Press," for October 1, 1936, the following news story was featured with a three column headline flanked with a picture of the vast crowd assembled for the dedication of the corner-stone of the new chapel-auditorium of the University of Shanghai. When a Christian event takes the lead on the front page of the largest newspaper in a city of three-and-one-half million people in China, it becomes double-news to Southern Baptists.

THE ceremony for the dedication of the corner-stone of the chapel and auditorium of the University of Shanghai in celebration of the thirtieth anniversary of the institution was held at 4:30 o'clock yesterday afternoon, September 30, 1936, at the riverside campus of the university. A large number of teachers, students, and friends of the university were present.

The ceremony began with the singing of "China the Beautiful," and following this Dr. R. T. Bryan, one of the founders of the University, offered the invocation and prayer of dedication. Music was furnished by the church choir.

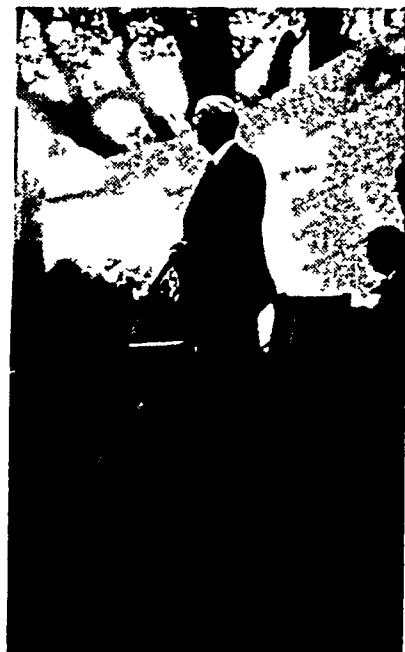
Dr. John Y. Lee, chairman of the Board of Directors of the University made an address and laid the corner-stone.

Dream Said Realized—

"The chapel is placed in a central location," Doctor Lee remarked. "This signifies that this institution is built on Christianity, and that the foundation is Christ. For many



Dr. John Y. Lee, chairman of the University of Shanghai Board of Directors, speaking just previous to his laying of the corner-stone of the new chapel-auditorium of the University of Shanghai



Dr. John R. Sampey delivering the major address at the laying of the corner-stone

years we have needed and dreamed of having a suitable chapel; we are happy that we have realized our dream."

Mr. Percy Chu, president of the Alumni Association, extended the congratulations of the alumni of the University, and further pledged the co-operation of the alumni in supporting the University.

Dr. John R. Sampey, president of the Southern Baptist Convention of the United States, also made an address.

He spoke of the interest of the Southern Baptist Convention in the work of the progress of the University and expressed his pleasure that such a building was being erected on the campus.

Dr. Herman C. E. Liu, president of the University of Shanghai, expressed his appreciation of the administration of the University for the support of its alumni and friends, adding that he hoped they would help to complete the financial campaign for the auditorium. In closing, he invited all the alumni and friends of the University to return for the celebration of the thirtieth anniversary of the founding of the institution on November 20-22.

The ceremony closed with the singing of the "Alma Mater."

Founded in 1906—

The new chapel and auditorium will be named for Dr. F. J. White, president emeritus of the University. When completed it will be a great addition to the many imposing buildings and is a worthy project in the celebration of the occasion of the University's thirtieth anniversary.

The University of Shanghai was founded in 1906 as the Shanghai Baptist College and Seminary, a sum of \$120,000 having been raised for the purpose in the United States. From the original block of land on the banks of the Whangpoo, the campus has grown to an area of fifty-five acres.

The first permanent building, Yates Hall, was built in 1908 and the college and middle school received its first group of students in 1909. Although these were confined to the education of young men over a period of many years, four women students were admitted in 1920.

The president for whom the chapel is named, Doctor White, succeeded Doctor Proctor as president of the University, and it was under his careful guidance that the institution enjoyed a phenomenal growth.

The present president, Dr. Herman C. E. Liu, took office in 1928 and has also constantly used his influence to make the University of Shanghai one of the outstanding educational institutions in this city. It has provided the finest education to Chinese students year after year and many of its graduates have risen to positions of prominence in China.

FOREIGN MISSIONS IN ROUMANIA

Missionary Earl Hester, Bucharest, Roumania

REV. BALGRADEAN AVRAM, of Roumania, is a graduate of the Southern Baptist Theological Seminary in Louisville, Kentucky. He spent four years in Jugo-Slavia as pastor and missionary among the Roumanians in the eastern part of that country. According to the laws of that land, a foreigner can stay only four years without taking his citizenship of that country, therefore he could not go back. But on his return to Roumania, he was so fired with missionary enthusiasm that he spent a whole summer preaching foreign missions and urging the brethren to send another in his place, and to enlarge their work in Jugo-Slavia by sending still another into Macedonia. Roumanians who heard of the progress of the churches farther north, where Brother Balgradean had labored, sent out a modern Macedonian call.

In the midst of dreadful dissension among the brethren, Brother Balgradean preached missions and took collections

for the work in Jugo-Slavia. Soon he was able to organize a small group of men into a committee (or shall we say a Foreign Mission Board?) for administering the funds and selecting the two brethren to be sent out.

Such is the story of the beginning of Foreign Mission Work by the Roumanians themselves.



Rev. Balgradean Avram and family, of Roumania

JOHN R. SAMPEY'S WITNESS IN SOOCHOW

Missionary H. H. McMillan, Soochow, China

IT was indeed a rare privilege to have Dr. and Mrs. John R. Sampey, Dr. M. T. Andrews, and Mrs. Rosa Burris spend a few days with us in Soochow before going to Canton to the Centennial celebration. It was refreshing to have them with us in our homes and visit in our city, but Doctor Sampey made it clear before coming that his one consuming desire was to preach the gospel. As soon as our pastor and the principals of Yates Academy and Wei Ling Academy heard that Doctor Sampey was coming, they hastened to arrange for him to speak to the combined student body each day in the church while here. Beginning Monday morning and closing Friday morning he spoke to more than seven hundred students. He was interpreted by Principal Chen until he had to leave on an early boat for Canton, then Dean Feng acted as interpreter. Both rendered very fine service. Doctor Sampey and Doctor Andrews also spoke to the Christians at night.

I am sure our students have never been more deeply impressed than they were with Doctor Sampey's direct and forceful presentation of Christ through a series of studies in the Gospel of John. Christ was revealed both through the study and interpretation of the gospel story and also through the life and character of him who brought the messages. No one could fail to take knowledge of him that he had been with Christ and that he lives in unbroken

(Continued to page 6)

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The Mission Journal of Southern Baptists

EDITOR

JOHN L. HILL

Assistant Editor, ELSIE RICHARDSON

ASSOCIATE EDITORS

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J. B. LAWRENCE

KATHLEEN MALLORY

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CONTRIBUTING EDITORS

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No. 1

EDITORIALS

BELIEVING that it is impossible for a denomination to rise to higher heights of spiritual power and practical attainment than those occupied by the individuals composing it, we are deliberately inviting personal heart-searching at the opening of the New Year. In the necessary emphasis which must be placed upon conventions, boards, associations, committees, even churches, it is so easy to overlook the fact of transcendent importance, to Baptists at least, that we build upon the individual member and that our strength humanly speaking is in the combined strength of strong Christians. We are afraid to quote pertinently here the old saying that a chain is no stronger than its weakest link, because we can't establish that Southern Baptists constitute a chain: many of us are so weak that we could never be hooked up in a chain. But every Baptist is a unit, weak or strong, in our denomination, and its usefulness is conditioned directly upon the quality of the unit.

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." These wise words of Paul (Eph. 5: 15, 16) come with peculiar force in our generation. If the days were evil then, what can we say of present days? If men walked as fools then, what shall we say of our walk? If time needed to be redeemed then, what shall we say of modern time? In the light of thoughts provoked by such questions, we are asking those who are conscious of wasted time during the past year and who have the nerve to face the future with the high resolve to reduce the volume of wasted time in the new year to consider with us some points in which every Baptist ought to be stronger than he is, to the end that the last one of us may make the largest possible contribution to the work committed to us as a people.

BIBLE READING

OUR generation knows more *about* the Bible than any preceding generation knew, but we doubt seriously whether it knows as much *of* the Bible as its immediate predecessor knew. Whatever truth this statement contains is alarming. Lecturers of ability and trustworthiness say that it is no longer possible to take it for granted that a popular audience will understand a biblical reference. Tests of various kinds applied to selected groups of above average intelligence give support to such a claim. Southern Baptists constitute a part of any popular audience that assembles in our Southland, some of them find a place in the selected groups. Do they raise or lower the percentage of biblical knowledge? If we had the power we would pledge Southern Baptists to a year of Bible reading. We are not sure that we would give less attention to the reading of commentaries, encyclopedias, dictionaries, and other works which contribute greatly to the understanding of the Bible, but would give more attention to the reading of the Bible itself. Yes, we are willing to take the position that the Bible should be read even at the expense of slighting the libraries written by the ablest human minds. Baptists simply can't get anywhere without a knowledge of the Book.

Recently we heard a preacher (not a Baptist) of wide fame refer approvingly to a statement made by his theological professor in his seminary days. They had reached the close of a technical study of the Bible. Before dismissing his class, the learned theologian said to the students, "Young men, read your Bibles as your grandmothers read theirs." That is marvelously fine counsel. Our grandmothers were innocent of the handicaps to Bible study which human vanity has improvised; they simply opened God's Book and read his Word. Without any shadow of doubt, the reading of the Bible will strengthen more weak spots in our denominational life than any other thing that we can do. Gladly will we join our fellow Baptists in a year of Bible reading.

PRAYER

OUR prayer account for the last year doesn't look so good. In fact, it seems that the balance is on the wrong side. If we are "in the red" in our praying, then indeed do we need to redeem the time in 1937. Praying is more than an art, a habit; it is an attitude, a spirit. The high privilege of prayer is equaled only by its sure power. If the New Testament is true—and it is—there is no excuse at all for the fumbling, halting manner in which we do our work. Recently we were asked to make a missionary talk on "Our Unfinished Task." As we thought on the subject and tried to relate facts to it we were forced to the conclusion that we haven't done enough on our task to refer to it as unfinished. Men do not speak of an incomplete foundation as an unfinished building. How many times within the last year have we heard Secretary Maddy in speaking of our work on a given field say, "We have

made a good beginning." Well, that is about all that can be said of our achievements,—and we can't say that much about some of our efforts. There is no virtue in trying to convert Southern Baptists into a mutual admiration society; the truth is, we are unprofitable servants, and daily we are trampling underfoot opportunities which our Master delights to give us, with the promise of the power to use them,—and we continue to fool around.

The immediately available remedy for such a deplorable condition is prayer. The invitation is out, the way is open. By the millions Southern Baptists should blend their voices in prayers of confession, prayers for forgiveness, prayers of praise, prayers of petition, prayers of intercession. The very prospect is exciting. Only recently has come to our mind with mighty significance the answer that Paul received to protracted praying. You will recall that he prayed at least three times that his affliction (whatever it was) might depart from him, and the answer was, "My grace is sufficient for thee." Happy the Christian whose praying obtains a sufficiency of the grace of God; strong the denomination that is strong in the grace which is in Christ Jesus,—without it, useless all other forms of strength.

CHURCH ATTENDANCE

PERHAPS Southern Baptists rate first or, at the lowest, second among the denominations in church attendance, but that is because church attendance among other denominations is so very low; we can't hide behind relative figures and general averages. Every pastor knows that the record of Baptists in church attendance is disgracefully poor. We are not interested here in the causes for such a record, but we would not be surprised to find that failure to read the Bible and to pray accounts for the absence of interest sufficient to take the Christian to the house of God. Regardless of the cause, we insist that a denomination that neglects to assemble for prayer and praise and worship must be a weak denomination, no matter what commanding totals may adorn the foot of its statistical tables,—they are totals of weakness. There isn't any way of estimating the effect of houses crowded with worshipers throughout the year upon every interest dear to the Master's heart and fostered by Southern Baptists. No matter what others may do, we are going to church regularly and systematically during the coming year. We wish our readers would go with us; all of us would feel better at the close of the year.

INFORMATION

IT is surprising how ignorant one can be and still live. It is even more surprising with what little information concerning kingdom affairs the average Baptist can be content. It simply will not do to test this statement among the deacons of the average Baptist church. We read somewhere recently of a kind of forum in a church congregation in which some one asked the open question, "What group in our church is most interested in

its welfare?" The answers were varied. Some said the Woman's Missionary Society, some the Sunday school teachers, and so on. Finally, a representative of those who stand for propriety said the Official Board (not a Baptist church), and the congregation broke out in laughter. The incident may not be true; but it is true that information begets interest, and that without information there is no sustained interest. Of course, whatever lack of information that obtains among us is utterly inexcusable; no denomination is better equipped with sources of information, easily and inexpensively available. Have we time, and courage, to check up on the denominational literature received and read during the past year? What are the results? Creditable? If every Baptist in the South would read his own state paper every week during 1937, our denomination would burst out with such vitality as to astound the most optimistic prophet among us. There are some who say that the reading of HOME AND FOREIGN FIELDS kindles missionary fires which spread surprisingly. At any rate, we believe that the intelligence of every one of us deserves the compliment of exposure to at least one periodical of information in the coming year.

GIVING

GIVING will take care of itself, yes, it will even assert itself, when these other matters are taken care of. We are not unfamiliar with comparative tables that show how little Southern Baptists give to the Lord's work in proportion to what they spend for tobacco, for instance. We have never felt that these figures were sufficiently accurate to be convincing, since there isn't any way of knowing how much we spend for tobacco. But, each one of us may look back over the 1936 ledger for such legitimate items as admissions to games and sports, expenses to conventions and conferences and what-not, cost of hunting trip, fishing trip, camping party, vacation expenses, and so forth, and compare any one or all of these with the total amount given to the Lord's work,—and find that the comparison is a terrible indictment of our sense of values and a withering expose of our loyalty to our Lord. It goes without saying that the Christian has not reached his privileges in giving until giving has become a source of genuine pleasure and happiness. Such giving comes not as a result of mere conformity to a mechanical schedule but through the honest effort of a heart of love to find expression. All of us, we are sure, can greatly improve our financial exhibit for another year.

FELLOWSHIP

WE have been trying to say that through Bible reading, prayer, church attendance, information, and giving we may grow into a happy fellowship, consciously busy about our Master's work and intelligently bent on redeeming the time because we know that the days are evil,—and they are short, too. A better balance to every reader on the ledger of 1937 than that of 1936 shows,—and therefore a better New Year to all!

DR. SAMPEY IN SOOCHOW

(Continued from page 3)

communion with him. As we sat and listened to him pour out his very soul before the students, we thought over and over of the Apostle Paul who said, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." He was both practical and profound and his messages went straight to the hearts of his hearers.

Our souls feasted from day to day, but the climax came the last day when he spoke on "The Most Important Fifty Days in Human History." How vividly he pictured the mock trial, the cruel death, the triumphant resurrection, and the many appearances of the living Lord! Then he closed by throwing out the challenge to know how many of those present would like from this time on to accept him as Saviour and serve him as Lord. It was unmistakable that the Holy Spirit upon whom he relied so definitely was at work in the hearts of the students, teachers, and missionaries present. One by one the students began to arise to their feet. Others, and yet others arose while a deep sense of reverence passed through the congregation. There was no high pressure method used, no coercion, but a quiet waiting for the persuasion of the Holy Spirit!

Those who stood were given cards to sign and there were 109 boys and 32 girls to take a stand for Christ. We were quietly dismissed, but in our hearts we were singing, "Praise God from Whom All Blessings Flow."

EVANGELIZATION IN PORTUGAL

T. C. Bagby, Missionary to Sao Paulo, Brazil—now on furlough in Whitestone, Virginia

SEVEN weeks in that small republic of seven million souls enabled me to visit most of the dozen Baptist churches in Portugal. I found them spiritual, cordial, and active. Street-preaching is not permitted as in Brazil, but otherwise the work is unrestricted. The people are sympathetic and give almost as much response as in Brazil. You probably know that this mother-country is the field of our Brazilian foreign mission efforts. The common language and blood unite the two countries, and their literature is interchanged.

We have two churches in Lisbon, two in Oporto, and eight in other towns. In Leiria the church, only four years old, has a fine temple and pastoral residence combined and a congregation of over a hundred of the substantial people of the city. Fifty adults have been baptized and an equal number desire baptism and are preparing for it. The remarkable feature of that new church is that the town people were so anxious to hear the gospel that for one hundred continuous days they filled the auditorium an hour before time for the service in order to get a place. And in spite of the persecution which such interest was bound to excite, many have continued to attend.

Portugal is highly civilized and has good roads. The government is fascist, but not intolerant. But the people

need the gospel as all people need it. In Portugal it is producing visible results which gladdened a Baptist evangelist on his way to the States.

I went third-class via Portugal, while my family came directly to Virginia via New Orleans from Brazil.

My work in Portugal was highly appreciated, and the people were grateful to the Board and to Brother Maddy for giving their consent for such a visit.

GOOD NEWS FROM TONG LAI

Mrs. L. W. Pierce, Missionary, Yangchow, China

AS cold water is to a thirsty soul, so is good news from a far country." The good news is Miss Irene Jeffers' report of a short-term Bible school she held last June in Tong Lai, one of the out-stations of the Yangchow field, and the "far country" is dear old China.

Miss Jeffers' report follows:

"In past years I have not usually gone to the country in June, but this year it seemed to be the Lord's leading as later it proved to be. How I wish I had time here to tell you how greatly the Lord blessed us in our Short-Term Bible School at Tong Lai. Mrs. Soo went with me the last two times I went to the country and I believe the Lord blessed her first, then made her a blessing to others. We had only ten days, but they were busy days of classes and meetings.

About forty were enrolled. I taught Philippians and Mr. Hong taught Genesis. On the last Sunday thirteen were baptized and forty-seven partook of the Lord's Supper. In the last morning service, we had a great blessing, truly the outpouring of the Holy Spirit. I have not experienced anything just like it anywhere before in the out-stations. Many people were changed. Some confessed public sins: others, private sins. Mr. and Mrs. Lui there are consecrated and faithful. Continue to pray for them.

Tong Lai is a large city located one hundred miles east of Yangchow. It is one of the eleven out-stations opened by the pioneer missionary of the field, Rev. L. W. Pierce. He and I were the first foreigners to enter that city, and the first missionaries to preach the gospel to the people of that city and surrounding country. Mr. Pierce frequently visited the city, instructing the believers and holding evangelistic meetings.

After a church was organized, Mr. Yang, a Chinese preacher, was stationed at Tong Lai, where during his lifetime he proved to be a faithful servant of the Lord. His death two years ago was a great loss to the church. Tong Lai should be opened as soon as possible.



International Bridge at Valencia unites Portugal (right lower corner) and Spain (left upper corner)

New Emphasis on Evangelism

Joe W. Burton, Publicity Secretary, Home Mission Board

THE Home Mission Board's Department of Evangelism, non-existent for eight years, is being re-established with the coming of Dr. Roland Q. Leavell as superintendent.

In reviving this important phase of the home mission task, the Board is following the wishes of the Southern Baptist Convention as enthusiastically expressed in the meeting at Saint Louis. When Dr. J. B. Lawrence announced, in making the annual report of the Home Mission Board to the Convention in May, that plans were under way to re-establish the Department of Evangelism, the repeated cheers of the assembled throng of Baptists resounded through the great auditorium.

Even as the announcement was being made, Dr. M. E. Dodd interrupted to make a motion that the Southern Baptist Convention approve these plans of the Home Mission Board. As one man, thousands of Baptists voted an enthusiastic unanimous approval.

Thirty years ago, when the Home Mission Board first inaugurated an Evangelistic Department, it acted on definite instructions from the Convention which pointed out the fundamental and timely need of an emphasis on soul-winning.

At Chattanooga in 1906, a special committee on evangelism, headed by Dr. Len G. Broughton, stated to the Convention that "the spirit of evangelism is abroad in the land. From every part of the country there come the tokens of increased revival fervor among the churches of all denominations of Christians. . . . In many of our great cities there has been very distinct and extraordinary evangelistic enthusiasm. . . . The country sections and small towns have likewise shared in the evangelistic sweep of the country."

This spirit of evangelism created a challenge and an opportunity for Southern Baptists, the committee insisted:

Baptists are pre-eminently the people to lead in this evangelistic movement which is only at present seen in part, the report continues. "Southern Baptists, more than any others, have this opportunity. They are generally evangelistic. They believe in old-time religion. . . . They believe the Bible from Genesis to Revelation; they believe in its doctrines; they believe a sinner out of Christ is lost to an endless hell. Hence, they are evangelistic. . . . But with all our opportunities as Southern Baptists there is a serious weakness. We have the evangelistic soil; we have the evangelistic spirit; but we need a better evangelistic organization."

Adopting this report, the Southern Baptist Convention instructed the Home Mission Board to create a Department of Evangelism and perfect a "better evangelistic organization."

The record of that department through twenty-two years of intensive, almost ceaseless witnessing of the saving grace of God proves the wisdom of the recommendation adopted in 1906. The first report made by Dr. W. W. Hamilton, superintendent, showed 444 souls garnered for baptism by the superintendent alone in 182 days of service.

The first full year, with only five evangelists on the field, witnessed 2,983 professions and 1,677 baptisms. In 1909, with a staff of nine, there were 4,732 professions and 1,999 baptisms.

Upon the resignation of Doctor Hamilton, Dr. Weston

Bruner became superintendent in 1910. For seven years he headed the staff of evangelists which went into every section of the South winning souls to Christ; the peak year, 1916, twenty-eight evangelists won 20,709.

Upon Doctor Bruner's resignation in 1917, Doctor Hamilton returned for another period of three years as superintendent of the department. He was followed by

Dr. O. E. Bryan, 1920-1924, who in turn was succeeded by Dr. Ellis A. Fuller, who was superintendent until the department was abandoned upon his resignation in 1928.

Worthy successor of these fervent evangelistic predecessors, Doctor Leavell becomes superintendent of the new Department of Evangelism at a time which many think to be markedly propitious. Correspondence and private conversation with those in close touch with spiritual conditions throughout the South led Doctor Lawrence to believe that times are now ripe for a definite and concerted program of Southwide evangelism, and the action of the Convention in Saint Louis gave hearty assent to this belief.

Bishop Warren A. Candler, grand old man of Southern Methodism, writing about the need of a revival as evidenced in national political life, says:

When religion withers the state wanes. When faith begins to perish, all things else begin to die, as if the dew of heaven had been denied, or the former and the latter rain had been withheld. A great revival of religion throughout the nation would bring us a new supply of great men . . . who would fill the highest offices with the greatest ability.

In all other relationships, as well as in politics, the need of a nation-wide revival is evident. Launched on the Bible prerequisites of humility, prayer, repentance and submission to God's will, the Home Mission Board, through its new superintendent of evangelism, hopes to join the entire denomination in an evangelistic movement which will affect every community in the South.

In twenty-two years, the old Department of Evangelism reported 191,767 professions and 240,682 additions to the churches. The new department can expect even larger returns, for the results will not be attained by a small staff of evangelists, but Doctor Leavell will hope to have the full co-operation of every pastor and Christian worker in this new program of South-wide evangelism.

The measure of that co-operation will largely determine the success of this concerted program.



Dr. Roland Q. Leavell

A "New-Old" Mexican Baptist Seminary

Frank Marrs, Former Missionary to Mexico

WHILE the Press Dispatches announced the rather extraordinary "moves and quick changes" made from time to time by the different Embassies in Spain to dodge air bombings, and other dangers growing out of the civil warfare being waged in that unhappy nation, right here in San Antonio, Texas, we have witnessed in recent weeks and months some quick and necessary "religious moves and changes" bearing on our Mexican Theological Seminary, one of our principal factors in the last half century of mission work as carried on in our sister Republic to the South.

Most of the readers of the HOME AND FOREIGN FIELDS are more or less familiar with political conditions in Mexico. Strict and ever more strict rules and laws are being enacted, touching on any kind of religious schools or religious teachings of nearly every kind in that nation across the Rio Grande. Through the last decade, one by one we have had to witness the closing of all our schools supported by the Richmond and many other religious boards with work in Mexico.

At last our "School of the Prophets," located at Saltillo, had to suspend its labors, and rather than face at last confiscation of its splendid school property, sold its "Campo Redondo" (as it was known) at a great sacrifice to the Coahuila State Government for an Agricultural Academy. After this apparent "closed door" for any further attempt over there to carry forward plans for that training so badly needed for our young men and women who had answered God's call to WITNESS FOR HIM to their fellow Mexicans, the question kept presenting itself to those in charge—"How and where can we again re-establish this work now so almost completely checked?" As always, God had the answer—truly, as ever, "man's extremity, is God's opportunity."

In March, 1936, a meeting was held in the First Baptist Church of San Antonio, Texas, at which were present Doctor Maddry, of the Foreign Board, Rev. E. J. Gregory, superintendent of Mexican Mission work of the Texas Mission Board, local pastors of the San Antonio American and Mexican churches, with representation from the San Antonio District Association, and most of the remaining missionaries from Old Mexico, with many other interested friends of all Mexican work in and out of Mexico. A full and free discussion was had at this meeting of the possibilities for a removal of the closed seminary from Mexico.

Finally, it was felt that it was God's way and all signs pointed to this city as the logical place for the Training School Work of Old Mexico to be re-established, allowing students to attend not only from Old Mexico, but also from our ever-increasing Mexican work which is being carried forward in Texas, New Mexico and even as far West as Arizona, possibly north and northwest of Texas, where the Mexican population is emigrating.

During the interval since last March, various Baptist boards and organizations have been asked to co-operate and co-ordinate with this proposed Mexican Theological Seminary to be established in the city of San Antonio, as

follows: The Foreign Mission Board, Richmond; the Home Mission Board, Atlanta; the Baptist National Convention of Old Mexico; the Texas State Convention (both American and Mexican); the Texas Woman's Auxiliary Convention; and the San Antonio District Association, all of which (with possibly one exception) have agreed to do so and are now contributing to its financial support. A temporary Board of Trustees has been selected, a very good central location for the school has been secured at 2002 Monterey Street, San Antonio, a teacher-staff was named, and on Monday, September 7, this "NEW-OLD" or "OLD-NEW" theological school of Mexico began its 1936-37 session under very encouraging auspices. (See picture, page 17.)

On opening afternoon a very representative Baptist assembly of both Mexican and American local Baptists, with many out of town visitors, gathered on the lawn of the Seminary building and attentively and prayerfully aided in launching the present session of this "Mexican School of the Prophets." Addresses were delivered by both Mexican and American pastors of San Antonio, with the singing in both English and Spanish of several of the old-time religious hymns, with a special chorus sung by the choir of the First Mexican Baptist Church of San Antonio. The faculty was introduced, as were the students—more than twenty of them—the majority coming from Old Mexico, one since registering from Oklahoma, and the remainder living in various parts of Texas.

Scores of sympathizing friends brought, or sent, at a former "shower," practically all the furnishings needed to begin this school and its boarding department.

Brethren South, Yelvington, and Lloyd, with one or two other names we failed to procure, compose the Temporary Board of Trustees, selected to launch this present session and carry on until other Boards or Conventions officially elect their representatives.

The following (all from Old Mexico) compose the faculty:

Rev. and Mrs. J. H. Benson, Professor and Mrs. C. L. Neal, Professor and Mrs. Chester W. Branch, and Professor and Mrs. Lerin. The last couple was recently married in Saltillo, Mexico, and have fully consecrated their young lives to this splendid work of helping to train and prepare their young countrymen and countrywomen to carry the gospel story back to Mexico and to all and other parts of the world where the Spanish language is spoken. Brother Benson was named president; Brother Neal, vice-president and director of evangelization among the student body. Brother Branch serves as treasurer, while Señor Lerin was elected dean, with Señora Lerin in charge of the musical training to be given all who attend.

One of the first rules or requirements of each student attending this school is that he or she give as much as two hours a day to the evangelization work among their people. The Mexican population in San Antonio alone runs to almost 100,000, while in all adjacent territory there must be more than this number. So the reader can see in a moment there is a vast field for Home Missions right here, and this New-Old School that has come to us from Old Mexico is, we firmly believe, destined to play no small part in bringing thousands of this papal population to a

saving knowledge of Jesus as a personal Saviour—a thing the Catholic organization in its four hundred years of Mexico occupancy has not done, as all statistics and knowledge go to prove.

Our prayers and our support will be given this greatly needed work being inaugurated here in San Antonio, and we know it will likewise receive full sympathy and a full support from our Baptist brethren and sisters all over our

Southland. Texas, as all know, is having her Centennial Celebration this year of 1936. What a wonderful Baptist Monument this is going to be for our Mexican sons and daughters, thousands born here on Texas soil—other thousands have come and are coming to us from across the Rio Grande. We will meet them with this hearty, fervent salutation—“*CHRIST, A LIVING SAVIOUR, YOUR SAVIOUR AND OURS—ACCEPT HIM NOW!*”

“Occupy till I Come”

Missionary W. E. Craighead, Cernovitz, Roumania

TWENTY years ago in March, 1936, the Roumanians marched into the providence of Bessarabia and reclaimed it as their own. Since that time this fertile plain between the Dniester and the Pruth Rivers has been one great military camp. To occupy the new province it was necessary to establish schools for the training of men, who had suddenly been given positions of civil responsibility. Schools for secular education were also established. All connections with Soviet Russia were severed, even to the forbidding of the Russian language being taught in the schools. Since all this has been done “by might,” one is not surprised to find that still much by way of adjustment remains to be accomplished.

Things are quite different with those who have received the divine command, “Occupy till I come.”

To illustrate this fact, let us see what the Lord's little army along the Roumanian-Russian frontier is doing. It can be quite safely said, that along the banks of the Dniester on the Roumanian side there were no Baptists twenty years ago; but at that time the little group of believers in Bessarabia laid plans to extend the Kingdom of God throughout the whole province. District evangelists were chosen and efforts were made to occupy strategic positions. The district of Hotin at the northern extremity of Bessarabia was the last and the most difficult to take. It was not difficult from a spiritual standpoint, for an awakening took place there, with little help from outside, in which over one hundred souls were converted. Finally a foreign brother went into that district, and by examining the candidates by night, he managed to baptize them secretly at daybreak. Since that time the awakening has gone steadily on, until that district has surpassed all the others in its number of converts. The leader of this district was a former vender of Catholic holy pictures, and was converted soon after Roumania occupied Bessarabia. The latest news from this brother is as follows:

On June 1, 1936, at the city of Hotin, there were baptized ninety-eight candidates from this district. The right to perform this (in a lake near the city) was granted by the government, and there were civil authorities present, beside about four thousand on-lookers and five choirs. Two ministers administered the ordinance. (See picture, page 16.)

This leader also informs us that the government has granted him permission to hold five more baptisms in the open air.

The city of Hotin is of historical significance because of its ancient fortress. We recently stood near this fortress on a promontory of the Dniester, directly facing Soviet territory. There below was spread out a little Russian

village, with its white-washed cottages gleaming in the mid-summer sunshine. Several large edifices rose up clearly in the midst of them. One was a former Greek Orthodox Church, in process of being remodeled into a public hall, with the workmen's ladders still leaning against its walls. Another large, fine building was pointed out by our guide as a theater. It all appeared like a model village at an exposition, for although it was midday, hardly a person was to be seen. Several people were in the streets, and only a few children were moving about in one doorway. The silence was ominous. Down at the water's edge we saw two tall, well-dressed border guards walking. As far as the eye could see, the fields, vineyards and woodlands were all well laid out and maintained in good order. We were told that most of the cultivation is done at night with tractors.

Halfway down the Dniester we come to the city of Tighina, or Bandery (its Russian name), where one of our oldest churches is located. While the work in this city is not very strong, our largest village churches are to be found in that district, several of them having over a hundred members. Because of the steel bridge which spans the Dniester at this point, Tighina was formerly, and has again become, the “gateway” into Soviet Russia. Over this bridge trains are passing daily with the expectation of renewing commercial connection with Soviet Russia. To what extent this is being accomplished may be judged by a recent experience of the writer.

Being at Tighina recently we were surprised by the sound of an American train whistle. Hastening to the station, I arrived in time to watch the daily train from Soviet Russia pull in. Judging by the strictness of the Roumanian authorities, we expected to see a crowd of passengers alight, but there was only one, and an empty-looking mail-bag was thrown out. However, this condition does not discourage the Roumanians, for in addition to being the only gateway into Soviet Russia along the two-hundred mile stretch of the Dniester, Tighina is also the center of Bessarabia's fruit-growing district. Therefore the authorities are making efforts to improve and beautify it. A new railroad station has been erected, and new cement pavements have been laid on the main streets.

So the little Baptist church here, at the entrance into the atheistic nation, is becoming a bulwark of testimony to evangelical faith. The leader of the group is a talented convert from the Russian sect known as the “Molokans,” or “milk-drinkers,” which is numerous in that city. Although he has had no special training, he is gradually leading the work forward. A building lot has been purchased

for a chapel, and efforts are being made to raise money to build.

At the southern extremity of Bessarabia, and at the mouth of the Dniester, stands the city of Akkerman, or Cetatea Alba, with her famous old white fortress. As this city is located also on an arm of the Black Sea, and was formerly another doorway into Russia, it was necessary to occupy it. The Lord's army there is not very large, but courageous. Several years ago a hall was rented in the center of the city, on one of the main thoroughfares. Just opposite it is the Greek Orthodox cemetery, so that it happens that often while they are burying their dead, the Baptists are bringing dead souls in touch with the Giver of life. The leader here, also untrained but talented, is much encouraged by the good attendance on the meetings. While there are several large Baptist churches in this district, the work is greatly handicapped by the abundance of vineyards. Some years ago before it was known, some of the brethren who had vineyards began to drink wine and to sell

their grapes for wine-making. This was a great offense to the brotherhood, which took measures immediately to correct the condition.

The Russian translation of the word "occupy," as used in this article, means "to put into circulation." It is evident that our Bessarabian brethren are doing this, in so far as the "one" talent of testifying is concerned. But to occupy the field completely, the "two" and "five" talents must be put into use. To help our Roumanian brethren do this, the seminary has been established in Bucharest, and there is to be a prolonged Bible course held each winter in Kishineff, the capital of Bessarabia. By means of the annual conferences, efforts are made to give general instructions and inspiration. However, there are still hundreds of villages which have not yet heard the gospel message, and hundreds of our churches are still pastorless. May the Lord help us to discover the talents received from him for his work, and give us the earnest desire to put them into use!

Why Should I Be a Member of the Baptist Hundred Thousand Club?

J. E. Dillard, Director of Promotion, Southern Baptist Convention

LET us have a little talk with ourselves. We will think and talk in the first person singular, and trust that our minds will be open, our hearts responsive, and our consciences active: Why should I be a member of the Baptist Hundred Thousand Club?

1. *I should be a member of the Baptist Hundred Thousand Club because it is the plan of the Southern Baptist Convention for paying the principal of the debts of the Convention agencies. I am a Southern Baptist; these debts were incurred by my representatives in trying to carry on the work of my denomination; therefore they are my debts, and the plan for paying them adopted by my denomination is my plan, and I should heartily cooperate with it.*

2. *I should be a member of the Baptist Hundred Thousand Club because it is actually paying the debts of the Convention agencies, not as rapidly as we wish, but surely, even if slowly. Approximately \$600,000 has actually been paid upon these debts out of receipts of this Club. The interest thus saved is enough to pay the salaries of some forty-five missionaries! Surely that should elicit our gratitude and challenge our best efforts.*

3. *I should be a member of the Baptist Hundred Thousand Club because one hundred cents out of every dollar given is paid upon the principal of these debts. The Baptist Sunday School Board pays all expenses connected with the promotion of the Club. My money will go direct and entire to pay on the debts.*

4. *I should be a member of the Baptist Hundred Thousand Club so as to hasten the payment of the debts of the agencies of the Southern Baptist Convention and thereby stop the necessity of paying hundreds of thousands of dollars in interest. This interest money is needed for the*

work of our mission boards and institutions. The sooner we pay our debts the sooner we will be able to use this money for the betterment and enlargement of the work of our denomination.

5. *I should be a member of the Baptist Hundred Thousand Club because others have helped and are helping, and it is just as much my duty as it is theirs. I can't respect the man who shifts responsibility; I don't want to be ashamed when I look in the mirror.*

6. *I ought to be a member of the Baptist Hundred Thousand Club because it needs especial boosting at this time. The novelty of the thing has worn off, but the need is as great as ever. We have had to give up our good, capable Club leader, Dr. Frank Tripp, who so generously led us from the launching of the Club; but that is all the greater reason why we should join now. Many memberships have expired, and others must take their places. Some have grown indifferent and careless about paying their pledges; these should try to pay up; and every one who loves our denomination should come to its help just now.*

7. *I should be a member of the Baptist Hundred Thousand Club because I can. It costs just a dollar a month to be a member. This is about the cost of a newspaper a day; it is less than the price of a cigar or a coca cola. The most of us waste several times as much upon needless luxuries and worldly pleasures. God forgive us!*

Some of us ought to take multiple memberships, giving several dollars a month. We could do it and be blessed and be a blessing in so doing.

The time is at hand: the need is very great. What shall I do? What will Jesus say? What will my own heart say?

Oh, if we could get all of our people (especially ourselves), in all of our work (especially this work)!

"All Love Excelling"

Una Roberts Lawrence,

Mission Study Editor, Home Mission Board

WE were eating breakfast together in Saint Louis last May, my friend, Mrs. Cornelius Bowles and I, and talking about the joy of personal contact with missions. Dr. and Mrs. Cornelius Bowles know first-hand such joy, for through the years when they were with First Baptist Church, Ponca City, Oklahoma, they were loyal and active friends of the work of Ponca Indian Mission, from its very beginning.

Now from Huntington, West Virginia, where the hand of the Lord led them two years ago to the pastorate of Twentieth Street Church, came from my friend one of the loveliest stories I have ever heard of the utter trust of a heart in the Lord Jesus Christ. I tell it to you, just as she told it to me, with as much of direct quotation of this gentle, lovely Norwegian lady as she could then remember.

Some years ago a man in a town near one of the cities of Norway attended the services held by Baptists, became deeply interested, and took his young daughter with him. Both found Jesus Christ as Saviour, and were driven by persecution to an unusual dependence upon the Word of God. There is a State Church in Norway which dominates all social life. To leave the State Church for one of the non-conformist churches often means social ostracism and bitter persecution. This happened to this man and his daughter. The family felt disgraced, and because of this bitter opposition the two were never baptized.

The father died and the daughter was left alone in her stand for the Christian faith as Baptists teach it. She courageously held to it, though never permitted to be baptized. Because of her loyalty to the Lord Jesus Christ, her inheritance was withheld from her, property she owned was taken away from her, and after the remarriage of her mother, her situation became unbearable. In derision her relatives taunted her, "Let your Christ supply all your need." That became her whole dependence.

Before her father's death she had become engaged to a young man who had left for the United States of America and was in school in Boston, taking a course in chemical engineering. When the crisis came in her home, and she became an outcast, she felt she must inform her fiancé, thinking perhaps he would feel as they did toward her. So she wrote him, telling him frankly that she had become a Baptist and because of that she was now an outcast and penniless. She was left in no doubt as to what he thought, for he arrived in Norway on the first boat he could take after he received her letter. Telling her that she could always worship as she wished, they were married at his urgent insistence, though he had to return to the United States at once, and could not take her with him, for their resources were very meager.

Evidently he believed that with his approval thus given to her course she would be safe from further persecution. But intolerance is a hateful, bitter trait of the human soul, and it was not long until her situation was worse than ever, and finally became utterly intolerable. There



Mrs. Gerhard T. Feyling whom the Lord led through suffering and persecution from her home in Norway to Christian—and-Baptist friends in America

came a crisis when she had to do something, and do it so quickly that there was no time, this time, for her young husband, in school in Boston, to aid. She had not been able to affiliate herself with the small group of Baptists in her town. Her former friends were now enemies, her family her bitterest persecutors. She knew of no living soul to whom she might turn for aid. The Lord Jesus Christ was the only one she knew.

One day, at the end of all her resources, she prayed,

"Dear Lord, I have reached my end. Now is your opportunity. If anything can be done, do it. If it cannot be done, then take me to yourself."

As clearly as an audible voice came the answer in her heart.

"Go to _____"—the name of a leading man in her town. "He is a Christian who has not openly confessed me."

Wondering, yet believing, she dressed in the best that she had, and started to this man's office, praying earnestly all the way,

Take me to America, dear Lord, and let me find a Christian friend, and a Christian church, and a minister to baptize me—and let them be Baptists."

She obtained an interview with the man to whom the Lord had sent her. Her first words were,

"Are you a Christian?"

"Yes," was the unhesitating reply.

"Then, why have you not openly confessed him?" she asked.

"You know what that would mean to me in this town," he answered. "But what can I do for you?"

"The Lord has sent me here to ask you to help me get to my husband in America," she said simply. Then she told her story. At once he got up and told her he would take her to the offices of the State Department and see what could be done. Through all the interview she was very conscious that the Spirit of the Lord was present. In her heart she kept asking for protection and guidance—

"Send your angels, dear Lord, to take care of me."

She not only feared her relatives, if they should discover what she was trying to do, but also feared she might

fall into the hands of strangers who would take advantage of her helplessness. As she prayed, there came into her mind the number "twelve," twelve angels, twelve helpers, guardians, provided to see her through safely.

Now here is the part of the story which holds the thrill of utter trust that possessed her. From that first interview to the moment when she landed in Boston, there were exactly twelve people who became interested in her and aided her, exactly twelve, not one more, nor less. She knew definitely when each came into the train of events that moved her along, almost without conscious volition on her part, for in her heart there came instant recognition and thanksgiving.

"Thank you, dear Lord, you have kept your promise. Twelve angels to guard and guide."

While she and her new friend, the business man, waited in the outer office to see the Immigration official, she fell into friendly conversation with a little girl who asked her,

"Where are you going?"

She replied, "I am going to America to my husband."

"Then," said the little girl, "you must meet my uncle. He is the Immigration officer." So past the vigilant desks of secretaries and office boys she went, escorted by the little niece of the one official she must meet. With such an introduction, friendly conversation came easily.

"Are you a Christian?" she asked the official.

"Yes," he answered quickly, but with interest.

"Then, why is it not known?"

There was a moment of silence and then he said, sadly, "You know why. . . ." Then a pause and a quick question, "But what can I do for you?"

She told her story again, simply, but with utter assurance that she was speaking to the man through whom the Lord was working for her safety. Frankly he told her that her going to America immediately was impossible. The quota was all taken and there was so long a waiting list that it would be at least eight months before she could enter the United States. Eight months!

"According to the law, yes," she said, "But Jesus can change that."

He asked her if she had any money.

"Not a dime."

"Then how are you going to America, even if I can get your passport?" he asked.

"I am trusting Jesus," she replied.

There was a moment of quiet as these words seemed to linger in the room. Then he said,

"I have never seen such faith. We are going to fix this so you can go. It is surely the Lord's will."

He set about the business of getting a passport and ticket for her.

"Have you your baggage?" he asked.

"I have none," was the quiet reply.

"Your clothes?"

"What I have on."

He called his niece and sent her shopping, buying all that was needed.

The next day, with her new friends waving her goodbye, she sailed for America, her passage paid, and a cable sent to her young husband in Boston.

In her heart all the days on the ocean was the same earnest prayer still:

"Jesus, let me find a Christian friend in America, and a church and a minister—and let them be Baptists."

(Continued to page 18)

MOUNTAIN TRAILS IN A GOSPEL TRAILER

Missionary L. W. Martin, Jeff, Kentucky

WE are indeed grateful to God for his gracious answers to our prayers. The answers have been as definite as the prayers and have far outstripped in abundance the petition. Some prayers have not been answered for reasons sufficient to divine wisdom.

The trailer, however, is a monument to answered prayer. It has been made possible by gifts from churches, W.M.U.'s, and individuals whom God has impressed. We have tried to write and thank every one who contributed. May we now through this publication make known to all who read, our sincere appreciation of the gifts, of the givers and of those who prayed with us for the trailer. We have thanked God for you, and we thank you for your God-inspired service.

Our first trail in the trailer was from Asheville, North Carolina, to Clear Creek Springs, Kentucky, where we spent our first night in it. The next day we continued the trail to Liggett, Kentucky, a mining camp in Harlan County. We lived in the trailer two weeks there. The weather was extremely warm at that time but we found the trailer as comfortable, the hours we could be in it, as one might expect. With connection to electric line we had lights, toaster and fan. The trailer was parked in a very shady place so that we were blessed with shade all day long.

Since we were busy in Vacation Bible School work from eight until eleven-thirty, often for two or three hours in the afternoon, we did not get to be in the trailer much during the day. We held evangelistic services at night and were not back in the trailer until the cool of the night blessed us. With the trailer, Mrs. Martin was able to be with me in the work and our three children could be in the V.B.S.

Our second trail with the Gospel Trailer led us along Highway No. 15, to northern Breathitt County. We were trying to get to the head of Frozen Creek. Some ten miles from Jackson, the county seat, we left the highway and traveled a new WPA country road. For nearly two miles there was no difficulty, until we came to the end of the WPA project and to the beginning of the old type mountain road. Trailers were not built for that type of road, so in disappointment we took it back home and the next day arrived at our destination on muleback late in the evening. There are many places in these mountains where even the Gospel Trailer cannot go.

When one looks for the activities of Baptists in these remote sections, he wonders if Baptists have always traveled in Gospel Trailers and if they have kept themselves to the more easily traveled roads. We found eight missionaries of other faiths on that one creek. A school for Bible teaching for mountain missionaries is located a short distance down the main creek. On a branch entering from the opposite side of the creek is a denominational high school with Bible and denominational training. Baptists do not have a missionary in the whole county, and for some time the poor struggling church at the county seat, the only Baptist church in the county, has had no pastor.

We are now coming to the close of the second week of life in the Gospel Trailer on the third trail—some sixteen miles from Hazard in the southern section of Perry

County. The dry summer has left this country mountain road unusually good. We had no difficulty getting the trailer back here where some thought it could not be brought. It is quite a curiosity to many and attracts much attention. The people in this community are quite impressed with the beauty of the interior of the trailer.

The homes are indeed modest and in most cases meager. Their church building is clean and comfortable, but constructed of rough boards just as they came from the mill. Most of the homes are not as good as the churchhouse.

One girl, almost a young woman, who made a profession of faith in Christ Jesus in this meeting, lives with her mother, thrice a widow, in a one-room house. The walls are of rough boards only one board thick. There are three other children. The mother does not read. She has never gone to church and her knowledge of Christianity is about as meager as that of many on foreign fields.

When we talked with this mother about the Saviour, Jesus Christ, she said she "did not know as how she needed him since she had never done anything that was sin." Of course this was an expression of her ignorance of Bible truth. I am informed that her three husbands are still living. She seemed to appreciate the reading of the Bible and the prayer offered in her home. There was not a window in that house and the furniture consisted of two beds, a stove held together by wire, and a kind of a table. We left a Bible in that home as we did in a dozen others where there were none.

A two-room dwelling was near by where an old man and his wife lived. I had been told it would be dangerous to go there. Some Christians feared the man would do me bodily harm. He was at home when I went to the house of the widow, but when I came to his house he was gone. I did get to read and pray with the old woman. It is thought that they were never in a churchhouse—if at all, very few times. She, too, thought she had never committed any sin and therefore would be saved when she died if she was good. Instead of being abused I was treated with respect. She, too, asked for a Bible which it was our joy to give.

Our trailer was parked under a big white oak tree. It was on the one road up the creek, so all travelers passed here. It was most interesting to show it to every one who wanted "to see inside." Every one marveled that so much could be built into so small a space.

Almost a week has passed since we started this article. It has been interrupted by no few passers-by. After service last night a friend helped me bring the trailer back home. The moon was almost full; the beauty of the night was beyond description. Never before had God's "giver of light by night" smiled upon such a scene. We had not "taken up our bed and walked," but we were moving our sleeping and working quarters on wheels down a mountain creek by moonlight.

In the little rough frame churchhouse, which will be dedicated next Sunday, a fellow preacher had ably sung "The Ninety and Nine," and God had given us liberty in bringing a message on "So Great Salvation." Two presented themselves for church membership. Several others somewhat bewildered by simple Bible truth would not so much as lift their hands for prayer. One need not expect large crowds to be gathered in one meeting here. It will take "line upon line, here a little and there a little" and much altogether.

Can You See?

Mrs. Frank Burney, W.M.U. Margaret Fund Chairman

Contributor's Note: Mrs. Frank Burney's evening at Ridgecrest during Foreign Mission Week was one of the most thrilling and challenging of the entire conference. The Foreign Mission Board pauses to pay tribute and gratitude to Mrs. Burney and her Margaret Fund mothers throughout the South for this everlasting kingdom service.

WHAT do you see in the Margaret Fund? Do you see a memorial?

You will recall, with vivid interest, the march of the children of Israel toward Canaan, the command of Joshua to the chosen men, to bring each a stone from the riverbed of the Jordan, just where the priests' feet stood firmly, and to carry them over with them unto the place where they lodged, saying, "*These stones were to be for a memorial unto the children of Israel forever.*"

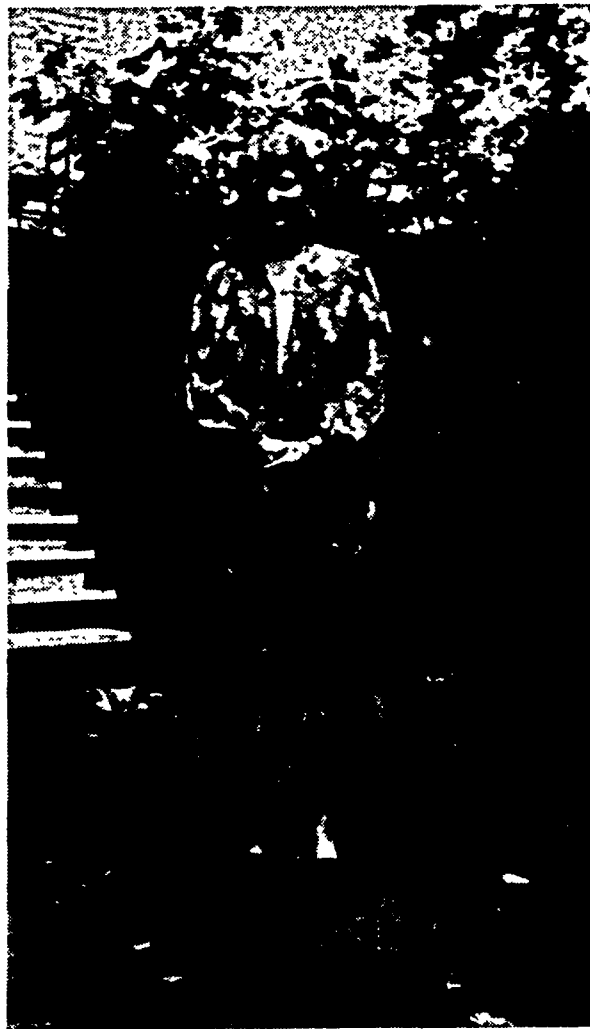
Thus a monument was erected not only to express momentary gratitude, but a deep determination to perpetuate the memory of the love and power and greatness of their God. To many perhaps it seemed strange to spend time, energy and effort in building a memorial when theirs was a mighty program before them.

Were they not to enter Canaan? Were not giants to be overcome?

Eager they were to rush with confidence into the Canaan so long promised. Jericho was just ahead, mighty tasks lay out before them. Joshua realized they needed every expedient to make them remember God's wonderful dealings with them. Memorial stones! Lest they forget.

Miss Heck said: "Every one has wondered how women can keep step with the longer strides of men and yet never seem to be making an effort to catch up." Woman's Missionary Union has joyously, prayerfully, earnestly, kept step in the full march of the Southern Baptist Convention program toward Canaan, and yet quietly, modestly, reverently paused along the shores to erect a memorial, whose beauty and service are gratefully known around the world—"The Margaret Fund." A memorial, lest we forget our missionaries!

Jesus honored memorials, giving his approval and blessings on such. The aim and object of this memorial is to



Mrs. Frank Burney

express love and appreciation for the services of our missionaries as they labor for us for the glory of God; to strive to lighten their burdens by assisting them with the higher education of their sons and daughters, and to try to keep in loving touch with the students while separated from their parents. The fund provides a \$250 scholarship to be used to board the students. Usually the colleges give free tuition.

Do you see what's in the name? The very name "*Margaret Fund*" is a memorial. It was chosen by Mrs. Frank Chambers, the first donor, in honor and memory of her mother, grandmother, and daughter. Margaret means a *pearl* and this Fund is a pearl of great price to our missionaries, as many testify their children would have no chance of a college course if it were not for the generosity of Woman's Missionary Union. How the missionaries prize this memorial.

A "Margaret Memorial" has been builded by permitting women to find and enroll "Margarets" in our beautiful Margaret Memorial Book and thousands of "Margarets" from every state have been added to the Fund by giving at least two dollars to have their names thus inscribed. The memorial pages in the Book have provided loved ones a beautiful way in which to link their sacred beloved "Margarets" to a living cause whose ministry is known and felt around the world.

The fund needs enlarging, so that every request of our missionaries might be met. The fund has developed through small gifts yearly. "Each to bring one stone." Very few large gifts have been made to it and yet no gift or legacy could produce a greater blessing.

Can you see the *joy* that a college chance has brought these 316 students aided during the years 1916-1936? The sum of \$266,425 has been given in scholarships. Sixty-nine on our list this year. As we accept these students we are dealing with *real* life and we need a seeing eye and an understanding heart.

Can you really *see* these *sixty-nine young people* this year? Have you visualized them thousands of miles from parents, from home influences, here in this great, big, wonderful, dazzling, sinful America? One of the wonders is the fine scholastic standing of great majority of our students. When we remember how poor, often, is their preparation for college, how strange are the schools and the methods to them, the despondent feelings of a stranger in strange environments, their heaviness of souls, often their loneliness and intense homesicknesses, we wonder that so many make good. The notes of cheer and packages, the prayers and their knowledge of the fact that we are confidently expecting them to attain to highest standards of character and scholarship, bring out the finest in the mettle of most of them.

Some few are affected by doubt and greed and vanity and worldly glamour of this day. The vast majority are fine, steadfast, studious, and yield a great Christian influence over the student bodies. Many presidents of the colleges testify to their high scholastic standing and exemplary influence, and many are leading spirits in their colleges. Do you see in these an opportunity for you to assist in throwing around them a warm, loving, understanding atmosphere of love and prayer? How they need your prayers!

Have you thought of them during the vacation season? How blessed are many who find work at Ridgecrest during

the summer. The hearts of all Baptists burned with pride and thanksgiving as we saw and heard many of these at Ridgecrest last summer tell of the ambitions and desires of their precious young gifted lives. We praise our Heavenly Father for the Margaret Fund that aids in training such a fine group of young people. "Lord, open our eyes that we may see" in the ministry of the Margaret Fund a mighty means of producing and polishing *new messengers of the Cross*. We have many volunteers in training. Many are now ministers-teachers here in the homeland.

Did you see that many of the new missionaries appointed by the Foreign Mission Board the last few years are former Margaret Fund students? We find them already on nearly every mission field, taking up the labors of their parents. What fine missionaries they make, knowing the languages and customs of the people. Truly this is the great Cap Stone on our beautiful memorial we are building for our God.

May the Lord give you a seeing eye that you may rejoice to have a part in building this great memorial, and by your precious gifts, like the spikenard of Bethany, may its aroma make fragrant and beautiful many lives, and its ministry known and felt around the world.

The following are:

MARGARET FUND SCHOLARSHIP STUDENTS 1936-37

From Africa:

Dorothy Green Meredith College, Raleigh, N. C.
Charlotte Patterson Averett College, Danville, Va.
Patsy Patterson Averett College, Danville, Va.

From Argentina:

Arthur Elder Spurgeon's College, London, England.
Frank Elder 21 Milborough, Crescent Lee, London, S.E. 12
Andrew Fraser Elder ... Eltham College, Nottingham, England
Franklin Fowler Carson-Newman College, Jefferson City, Tenn.
Edwin Spight 4311 Melrose Ave., Los Angeles, Calif.
Thomas Spight 4311 Melrose Ave., Los Angeles, Calif.

From Brazil:

Luther Bagby University of Richmond, Richmond, Va.
Samuel Bagby S. B. T. Seminary, Louisville, Ky.
Kathleen Bagby Westhampton College, Richmond, Va.
Herbert Baker Wake Forest College, Wake Forest, N. C.
Elsie Baker Stetson University, De Land, Florida
Margie Nora Baker Mars Hill College, Mars Hill, N. C.
Lewis M. Bratcher S. B. T. Seminary, Louisville, Ky.
James Christie Baylor University, Waco, Texas
Mary Margaret Crabtree Westhampton College, Richmond, Va.
Virginia Ray Deter University of Texas, Austin, Texas
Arnold Edmund Hayes Georgetown College, Georgetown, Ky.
Claudia Johnson Oklahoma Baptist University, Shawnee, Okla.
Perla May Johnson Oklahoma Baptist University, Shawnee, Okla.
Dorothy Lee Johnson Oklahoma Baptist University, Shawnee, Okla.
Samuel Maddox Georgetown College, Georgetown, Ky.
Daniel A. Maddox Georgetown College, Georgetown, Ky.
David Mein Georgetown College, Georgetown, Ky.
William Carey Mein Georgetown College, Georgetown, Ky.
Dulce Muirhead Baylor University, Waco, Texas
Harry Muirhead Baylor University, Waco, Texas
R. Edward Pettigrew Union University, Jackson, Tenn.
Evelyn Shepard Stetson University, De Land, Florida
Samuel Grover Shepard Furman University, Greenville, S. C.
Wilford Lee Stapp Baylor University, Waco, Texas
Clara Brown Taylor Baylor University, Waco, Texas
Laura Jean Taylor Baylor University, Waco, Texas
Alfred Boyce Taylor Mars Hill College, Mars Hill, N. C.
Sue Elizabeth Terry Carson-Newman College, Jefferson City, Tenn.

Lawton S. Watson Furman University, Greenville, S. C.

(Continued to page 20)

PERSONS AND PERSONALITIES

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

Let us hold fast the profession of our faith without wavering; for he is faithful that promised—Hebrews 10: 23

A BIRTHDAY GIFT FOR 1937

NINETEEN Hundred and Thirty-six is tottering under its weight of days. While it must carry forty-eight more of them before Nineteen Hundred and Thirty-seven steps from the hand of God to earth, HOME AND FOREIGN FIELDS is already planning for its birthday gift to the New Year. What shall we give this New Year? He will need assurance and reassurance to face the problems other years have left unsolved. My gift to the New Year is the verse quoted above. Every day of 1937 the Word of God has a word of reassurance and a testimony to the glorious fact that "he is faithful that promised."

Before they call, I will answer; and while they are yet speaking, I will hear—Isaiah 65:24.

A TESTIMONY

IN the summer of 1935, two missionaries met during the Foreign Missions Conference at Ridgecrest. One was sick, the other was a trained nurse. It was natural that the nurse should stretch out helpful hands toward the suffering one; natural, since the nurse was Ruth Kersey, who cannot help being her compassionate self, and the sick one was charming Elsie Clor, whom one cannot help loving.

The week passed and, in the course of time, these two missionaries returned to their fields. Too busy to correspond, their contact was at the Mercy Seat and through HOME AND FOREIGN FIELDS. One Sunday morning in old Jerusalem Elsie Clor told the Sunday school something of her experiences during that week in August and something of the nurse who had been so kind. She told them of the motherless black babies who knocked at the door of Ruth Kersey's heart, and of the tiny work begun for their redemption. The Jerusalem Baptist Sunday school took an offering and ten dollars started its missionary journey from Jerusalem to Nigeria, West Africa.

Now, let us move to the other end of that chain of prayer. When she returned to her field from furlough, Ruth Kersey found heavier responsibilities than she had anticipated. The expense of caring for those babies was greater than the appropriation from her friends in America. She threw her own funds into that yawning deficit. Busy, pinching every penny, planting banana trees, shade trees and flowers, cultivating her garden of peanuts, yams and other native vegetables, fighting to save the lives of the little starved babies, brought to her weighing from three to five pounds, winning sometimes, losing sometimes, teaching the Word of God to the older children,—these are some of her activities. But she was not satisfied. She missed her former contacts with heathen people. Christ's "other sheep" haunted her. Across the sprawling town of Ogbomoshoh, there was an untouched section. Many sick who did not come to our Baptist Hospital, many souls yet

unreached were there. There was no money for medicines, no money for rent, no money for anything new and not enough for the established work. Ruth and a native Christian woman prayed together, then went across town. Several hundred people in for the market that day greeted them. They were welcomed; a little room with two doors but no windows was discovered; native and missionary friends helped fit it up, and three mornings each week Ruth and a native nurse attended the new clinic. They dressed ulcers, treated sore eyes, weighed babies and taught mothers simple rules of child welfare. Crowds gathered to watch them and to these curious ones the Way of Life was explained.

The clinic had been opened just three weeks when a letter came to Ruth Kersey postmarked "Jerusalem." Ten dollars rolled out of the letter, which had been mailed even before the clinic had been thought of, before the missionary had prayed for this extra amount. Yes "it is a faithful saying and worthy of all acceptance," "Before they call, I will answer; and while they are yet speaking, I will hear."

"Fear thou not; for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

ANOTHER TESTIMONY FOR THE NEW YEAR

A MINISTER-FATHER led his flock in prayer. He pled for laborers to be thrust forth into the pagan harvest of the world. As he prayed, his little daughter, purposed in her heart that she would be one answer to her father's prayer. That purpose did not fail with the years. Her preparation was made with China in the foreground of her thinking. College days successfully completed, she entered Johns Hopkins Nurses' Training School, this latter course broken into by the illness and death of her mother, whom she nursed with devoted hands. When the Training Course had been completed and additional practical training secured, she was appointed by the Foreign Mission Board, farewells were said, and the sailing date loomed up and hurried her away to China.

There had been persistent pain and weariness during those last months,—pain which she was careful to describe to the examining physician of our Foreign Mission Board and the doctors at Johns Hopkins. She practiced no fond deceit upon the Board. It cannot be said of Genevieve Trainham that she hid anything from the Board which she should have told. Her record is clear. Encouraged by all of the doctors to go ahead, she sailed in November, 1935.

The pain grew worse, her condition became more and more alarming, and before she was fairly launched upon her language study duties, an operation was necessary, and another, and then the verdict, agreed upon by the most



A Music-Bible Course for Juniors at Balti, Bessarabia, September, 1935, commemorating the fifteenth anniversary of the opening of Baptist work in that city and district. Brother Belousov, with white beard, was the principal instructor. Second to his left is Brother Assiev, president of the Bessarabian Baptist Convention, who also took a part in the course.—Missionary W. E. Craighead (to right of Mr. Belousov)

A baptismal service at Hotin, Bessarabia, June 1, 1936. Ninety-six converts were baptized, in the presence of about four thousand spectators, some of whom are shown in the photograph. The preachers who administered the baptism are in the foreground, at the left



Students, faculty, and friends at the opening exercises of the Mexican Baptist Theological Seminary, at San Antonio, Texas, on Monday, September 7, 1936. (See article, page 8.)

Another Missionary Family: Dr. and Mrs. "Jack" (John) Mein of Pernambuco, Brazil, and their children—left to right: David, Robert, Margaret, Gordon and Carey. All of these young people, except Margaret, are students in the homeland this year



skillful doctors in China. Genevieve Trainham was doomed to be an invalid so long as she should live. She must be sent back to America.

More than twenty years since, in simple faith, she had said: "Here am I, Lord, send me"; more than twenty years spent in the rigid discipline of preparation. And now, in sight of the Promised Land of her life work, she must turn back. She begged for time; she committed all her ways and all her days unto God. Through blinding pain and keen mental anguish, she learned to say:

"My Jesus, as Thou wilt;
Though seen through many a tear,
Let not my star of hope
Grow dim or disappear.
Since Thou didst weep on earth,
And sorrow oft alone,
If I must weep with Thee,
My God, Thy will be done."

The disappointment was not confined to Genevieve's life, for the blessed doctor and his wife at Chengchow had counted so on her assistance. Almost crushed under the disappointment of it all, the doctor, Emmett Ayers,—went up to Peiping to add his petitions to hers that she be given a fighting chance to stay in China. Gallant Winnie Bennett Ayers, his wife, promised to shoulder the responsibility of nursing the stricken nurse in her own home. Six months' grace was granted and right now it does look as if Genevieve will stay in China, for she is back in Language School.

While her future hung in the balance, she wrote me a letter from which I am quoting a paragraph or two. She said:

"I feel perfectly sure that I came to China in obedience to my Lord's command and I do not believe he will send me straight back. If he should, however, he has given me a beautiful experience and I cannot but trust him as to the future for both myself and his work in Chengchow. Even while the doctor was telling me of his decision to recommend to Doctor Ayers that I be sent back to America, those beautiful verses from Isaiah 41: 9, 10, came to my mind. Many other promises which have, hitherto, been beautiful but only appropriated in part, have become living realities to me as I wait for his will to be revealed and done."

Yes "it is a faithful saying and worthy of all acceptance" those words of our God: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

A NEW YEAR'S RESOLUTION

I DON'T suppose you will answer this letter any more than the others I have written since the Convention." If such a sentence met your eyes upon opening a letter, what would you do?

My first reaction was one of honest shame. As busy as my missionaries are, as much as I prize their friendship and their letters, to fail to answer those letters is a disgrace. So I'm making one New Year Resolution, viz., to write my missionaries more frequently. If they enjoy a letter from America one-half as much as I enjoy their letters, then 1937 will find another letter in the mailbag when "Letters from Home" are distributed. For I have been rebuked severely by this friend of mine.

I read on: "But that does not deter me from writing!" That's the spirit! That's real friendship! Your sarcasm in that first quotation has helped me. Your generosity in the second has melted me down entirely.

I wish for you a Happy New Year in the Year Nineteen Hundred Thirty-seven!

"ALL LOVE EXCELLING"

(Continued from page 12)

America—and Boston—were very strange and she found it was not easy to make friends. But she was not in Boston very long. Her husband was soon graduated, and secured a position with a nickel plant in Huntington, West Virginia.

Here, too, she was lonely. Her husband was not interested in churches, but was entirely willing for her to attend one if she wished. So one Sunday she went to one she had found near. The people talked in church in what seemed to her a careless and irreverent manner and she did not return.

She had no contacts and did not know how to make them. Though she spoke Norwegian, German and French, yet her English was still somewhat halting. It seemed a difficult thing to find the friend for whom she longed, but she kept on praying,

"Dear Lord, send me a Christian friend and let her be a Baptist."

One day she noticed there was a cooking school being conducted in a downtown store; she went in and sat down. To the woman sitting by her she spoke, smilingly,

"Are you a Christian?"

"Yes," came the reply, perhaps with surprise.

"And are you a Baptist?" was the next gentle question.

"Why, yes, —" and if the friendliness of the smile hid amusement Bibbian Feyling did not see it.

"Then," said the little Norwegian lady, "Jesus sent me to you."

The story came, simply told, eagerly heard. The American Baptist woman told the eager stranger of Twentieth Street Baptist Church and its pastor. So deeply impressed was she by the experience that when she reached home that afternoon she called Doctor Bowles, told him of the little foreign woman at the cooking school, and gave him her address. Doctor and Mrs. Bowles went to see her and invited her to attend a revival then going on in the church.

She came on Monday night. Tuesday she called the pastor to come to see her. He found her very unhappy. Her husband did not want her to be baptized, did not understand why she wished so much to be. They prayed together and she became calm and assured, saying,

"How could I distrust Jesus? I know Jesus will change my husband's mind."

That afternoon when the husband came in he told her, of his own accord, that he had changed his mind.

Sweetly, she said, "Yes, Jesus changed your mind."

The next Sunday night she was baptized. She had never seen a baptism, but she had a very clear picture of what it was like from the Scripture. As she went down into the water, she said to Mrs. Bowles,

"I am so happy, so happy!"

And as she came up out of the water Mrs. Bowles heard her whisper, "Thank you, Jesus."

It was the moment of victory. Her prayer had been wholly answered.

Eagerly she entered into all the church life. She has proved to be a precious blessing with her simple, utterly trustful testimony. Her gentleness, her faith, her beautiful devotion are an inspiration. In giving testimony to a group of women she faltered with her English,

(Turn to page 22)



Mrs. Wesley W. Lawton, Jr.

Alma M. Jackson

GLIMPSES OF OUR NEW MISSIONARIES

OF the fifteen new replacement missionaries appointed at the autumn meeting of the Foreign Mission Board October 21, 1936, two were already on their fields. From their application blanks the following sketches have been gleaned.

Mrs. Wesley W. Lawton, Jr. (Muriel Ramsay)—China, somehow, was always "home" to Muriel. Born in a remote Western city two thousand miles up the Yangtze River from Shanghai, attending one school in the extreme North and another school in the very heart of that great country, sharing to a certain extent the life of her missionary parents,—well, she seemed somehow to *belong* to China,—and it was small wonder America seemed like a fairy-tale land when at the age of fifteen she went there for high school and college work.

Yet, what a conflict of emotions raged during that trip to America! Homesick for China! Of course. The East is like that. But go back as a missionary! Never! No, not to the life her parents had lived. Not to those bandits,—those early morning frozen lunches munched from mittened hands as one jogged along at dawn—dawn, mind you!—in a springless wooden cart! Not to those dust storms and mud storms! Those long wearing journeys! That host of dangers and privations. No, thanks! But the hungry little skeletons of beggar boys at the station platform, as the train sped toward the China coast kept haunting her memory. Her mother's question, as she lay dying that very week, "Are you sure you've dedicated everything to the Lord?" kept recurring somehow. Then, when the train passed through the town where this stricken missionary family had been laboring for the past eight years, a group of never-to-be-forgotten men stood on the station platform, tears streaming down their faces. They were peasants, who loved Pastor Ramsay, Muriel's father, for he had been their spiritual father. Muriel never could erase that conversation from her memory.

"Pastor, you won't be coming back to China? We're sheep without a shepherd, now."

"No, my wife died last Saturday. I am not well. My daughters must go to school in America. I fear I shall not return."

"Well, then" (oriental fashion), "send your two daughters back. Won't they come?"

Both girls shook their heads. "I can't answer for

them," replied Mr. Ramsay, a little sadly, for he was a wise father.

But God gave Muriel no peace until she surrendered. She had known all along that she was a Christian, for had she not been definitely born again when she was only a little girl of six years? But this surrendering was another thing,—and what a joy she found then! Every step of the preparation for this work against which she had formerly so stubbornly rebelled, brought added thrills.

Working her way through school, she obtained her A.B. from Wheaton, Illinois. There followed a year of Bible study at Moody Bible Institute, Chicago, and a Missionary Medical Course in New York City given by the National Bible Institute. She applied to the Presbyterian Board, but while waiting for an appointment to China, served a year in home mission work in Wisconsin with her father. Later serving alone as pastor of two churches which were in desperate financial circumstances, asking only board and room in return. It was a thrilling experience, and that very autumn, a wire from New York stated her appointment, offering a year of seminary work in Hartford as further preparation, before sailing in 1930.

So to Connecticut she went. And the next year, Muriel took up in Soochow, China, the most thrilling chapter of her life—a six-year term of rural evangelistic work. The last three years of this term were positively fascinating, for she made a little thatch-and-mud-hut, which she helped to build, her home and headquarters. It was a project which she called "The Model Christian Home," and God blessed her life among the villagers beyond her dreams.

But alas! Cupid frowned on the idea of a Model Home without a model husband! And Cupid, who never has studied theology, picked out Wesley Lawton, a Baptist, for Muriel's husband. So now, things have gotten all gloriously mixed up. Muriel Ramsay added "Lawton" to her name, and Wesley and the Baptists annexed Muriel to their mission. And somehow, we know, wherever their home, or wherever their work, they're sure to be happy.

Mrs. Lawton was appointed as a regular missionary of the Foreign Mission Board at the autumn meeting, October 21, 1936. She and Mr. Lawton are spending this winter at the Southern Baptist Theological Seminary, Louisville, Kentucky, studying. After the completion of this year's furlough, they will return to China in the early summer of 1937.

Alma M. Jackson—"I was born at Muenster, Texas, May 6, 1907, but when twelve years of age, moved to Nocona, Texas, where I finished high school in 1924-25, and where my parents, Mr. and Mrs. M. Jackson, are still living. I am next to the youngest of twelve children, nine boys and three girls, who are all living, Christians, and active members of Baptist churches in the State of Texas. Eight of this group, including myself, studied in Baylor University, Waco, Texas, six holding degrees from the same institution and three with degrees from Baylor Medical and Nursing Schools in Dallas, Texas. Some of these are: Dr. Walter L. Jackson, Ranger, Texas; Dr. C. L. Jackson, Diboll, Texas (formerly of Beaumont); Dr. W. A. Jackson, superintendent of Government, Texas Tech. College, Lubbock, Texas; H. A. Jackson, superintendent of Schools, Memphis, Texas; and H. J. Jackson, superintendent of Schools, West, Texas. They work as Sunday school teachers, superintendent of Sunday schools,

and choir directors in the First Baptist churches of their respective cities.

"I was converted at the age of thirteen, and one year later joined the First Baptist church at Nocona by baptism. At fifteen years of age, I began teaching in the Primary department of the Sunday school under the direction of Mrs. J. C. Hynds, who is still superintendent of that department. My reason for not being baptized immediately after conversion was due to the fact that I felt then the call of the Master to prepare for foreign mission work and struggled secretly until my answer was given.

"After finishing high school, having had brothers and a sister who attended Decatur Baptist College and afterwards Baylor University, I made the same choice. After one year in college, I taught three years in a rural public school and attended summer sessions in the university.

"Completing my requirements for the Bachelor of Arts degree with special science requirements to enter Nurses Training with advanced standing, I entered training at Baylor University Hospital, Dallas, Texas, and after two years received the B.A. and R.N. degrees from the University in June, 1933. I worked in this hospital until I was invited by Rev. F. A. R. Morgan to come to Brazil to teach Physiology and Puericultura, and to serve as nurse in this school. Doctor Morgan knew me as a student of his in Decatur College and as a roommate of his daughter in Baylor University, and they knew of my being called to work as a foreign missionary. It was through the assistance of Mr. Morgan's daughter and her husband, Rev. and Mrs. Kearnie Keegan, Young People's leader of Shreveport, Louisiana (formerly of Natchitoches, Louisiana), and the First Baptist Church there, that most of my passage to Brazil was raised. Practically all the rest came from Gaston Avenue Baptist Church, Dallas, and from my home church in Nocona, Texas.

"I am sure you would like to know something about my work here. I arrived in Sao Paulo January 1, 1934, and because of my nurses training, I was able to take charge of the school infirmary at once. I gave over three thousand treatments to the school children and missionaries of the school. Several hundreds of these were hypodermics and injections which are more common here than in the States. I also was called to Rio de Janeiro last April to care for Dr. A. J. Terry, who had pneumonia. During the past year, I taught the senior English and studied Portuguese. This year I have the same class work and am assisting in Physiology and Pueri-culture."

Miss Jackson was appointed as a regular missionary of the Foreign Mission Board at the autumn meeting, October 21, 1936. Since she was already on the field, her term of service began immediately.

Mrs. Deaver M. Lawton (Dorothy Dodd)—Born October 6, 1910, in Tsingtao, Shantung, China, Dorothy Dodd has both a Chinese and missionary heritage. To be born in China gives one the coveted compliment of the Chinese: "She is one of us." And the background for mastering the language and for comprehending the people, their customs and personalities, is invaluable.

Her parents are Dr. and Mrs. Albert B. Dodd of Tenghsien, China, who have served thirty-three years as Presbyterian missionaries.

Dorothy Dodd's educational record includes the North China American School; Liberty, Missouri, High School; Wheaton College; Biblical Seminary; Peiping College of

Chinese studies; and Home Study Institute, Shanghai.

"I think I have always believed in Christ, but my first real stand was made when I was ten years old," is the young missionary's testimony of conversion. When only eleven, she felt God's call to her to be a missionary.

As a daughter of Presbyterian missionaries, Dorothy Dodd grew up in the Presbyterian church and was called into service of the Foreign Mission Board of that denomination as soon as she graduated from their seminary in New York City.

May 24, 1936, in the beautiful Jordan baptistry of the Sallee Memorial Church on the Baptist Compound in Shanghai, Dorothy Dodd was baptized by China's senior Southern Baptist missionary, Dr. R. T. Bryan.

September 3, 1936, Dorothy Dodd became the bride of Deaver M. Lawton of Laichow, Shantung, China, who is also a second generation missionary to China.

October 21, 1936, Dorothy Dodd Lawton was appointed as a regular missionary of the Foreign Mission Board of the Southern Baptist Convention.

Since she had already been on her field of service in Laichow since September, her term as a missionary of the Southern Baptist Convention began immediately.

* * *

CAN YOU SEE?

(Continued from page 14)

Benjamin Miller Watson. Furman University, Greenville, S. C.
Maxey G. White Furman University, Greenville, S. C.
Dorothy Wilcox Howard Payne College, Brownwood, Texas
Juanita Wilcox Howard Payne College, Brownwood, Texas

From Chile:

Julia Helen Connely William Jewel College, Liberty, Mo.
Lois Hart W.M.U. Training School, Louisville, Ky.
Robert Moore (High School) Titusville, Florida

From China:

David Anderson Furman University, Greenville, S. C.
Theresa Anderson Blue Mountain College, Blue Mountain, Miss.
Wilson Fielder, Jr. Howard Payne College, Brownwood, Texas
Golda Jean Fielder Howard Payne College, Brownwood, Texas
Richard Bryan Fielder ... (High School) Brownwood, Texas
Bryan Pettigrew Glass .. Baylor University, Waco, Texas
Gertrude Glass Baylor University, Waco, Texas
Eugene Harris McGoffin Institute, Salyersville, Ky.
Hendon Harris Hanover College, Hanover, Indiana
Lettie Hamlet Meredith College, Raleigh, N. C.
Rachel Leonard Meredith College, Raleigh, N. C.
Jackson Lowe Vanderbilt University, Nashville, Tenn.

Archibald McMillan Wake Forest College, Wake Forest, N. C.

Mary Fay McMillan Meredith College, Raleigh, N. C.
Cora May Marriott Blue Mountain College, Blue Mt., Miss.

James Walton Moore, Jr.. Hardin-Simmons College, Abilene, Texas

Martha Jane Moore Hardin-Simmons College, Abilene, Texas

Campbell Napier S.B.T. Seminary, Louisville, Ky.
Davie Napier S.B.T. Seminary, Louisville, Ky.

Mary L. Saunders W.M.U. Training School, Louisville, Ky.

Dorothy Elizabeth Yocum. Blue Mountain College, Blue Mountain, Miss.

From Europe:

Robert Whittinghill Christ's College, Cambridge, England

From Japan:

William Medling S.B.T. Seminary, Louisville, Ky.

From Mexico:

James Lacy A. & M. of Texas, College Station, Texas

Sowings and Reapings

CHARLES E. MADDY,
Executive Secretary, Foreign Mission Board, Richmond, Virginia

Blessed are ye that sow beside all waters—Isaiah 32: 20

Editor's Note: Beginning with this issue Dr. Charles E. Maddy, executive secretary of the Foreign Mission Board, and regular monthly contributor to HOME AND FOREIGN FIELDS, will write under the department caption: SOWINGS AND REAPINGS. Doctor Maddy's former columns were entitled, Stranger Than Fiction.

A NEW basis of co-operation between the Brazilian National Convention and the Foreign Mission Board has been adopted. The matter engaged the serious attention of the Convention meeting in Recife, Pernambuco, during the visit of the Foreign Board's representatives to Brazil last June. For many months the discussion of the matter had been going on in Baptist circles in Brazil. A small group of extreme radicals had been much in evidence during the last several months. They were demanding greater power and fuller representation on all boards, institutions and agencies of the denomination. We met the convention representatives more than half way and a full and satisfactory agreement was unanimously adopted. The administration of the seminaries and colleges was separated in Brazil, and henceforth each will have separate boards of trustees and presidents.

THE college in Recife is under the efficient direction of Missionary R. Elton Johnson. Great progress in all departments has been made under his administration. He is earnestly striving to make the college a real, vital force for evangelism throughout all North Brazil. The seminary is prospering greatly under the wise and sympathetic guidance of Missionary A. E. Hayes.

THE Clem D. Hardys have reached their station, Manaus, one thousand miles up the Amazon. They are succeeding the E. A. Nelsons, who for nearly forty years have given themselves to the preaching of the gospel to the people throughout the wide stretches of the Amazon and its tributaries.

MISSIONARY H. H. MUIRHEAD and wife are in Portugal doing some special work in the seminary. They will go to Budapest and Bucharest for some special lectures in our seminaries before coming home on furlough. Doctor Muirhead is in great demand everywhere as a teacher and lecturer for our Baptist seminaries.

ON our recent trip to Rio de Janeiro we had the joy of taking part in the exercises at the opening of the new Publishing House building. This building is located in a very accessible and strategic place in this great city. The building cost \$42,000 and would easily cost \$80,000 in America. The building was made possible by the generous gift of Mrs. George W. Bottoms and the W.M.U. of the South. The old Publishing House property has been sold and the proceeds will be used for the purchase of equipment and machinery for the new Publishing House. Missionaries T. B. Stover, J. J. Cowser, and W. W. Enete give themselves to the work of the Publishing House—one of the greatest kingdom agencies we have in all South America.

MISSIONARY L. L. JOHNSON has been made supervisor of extension work in the new plans of the seminary in North Brazil. His work is to carry the seminary to the pastors and especially to the lay-preachers who can never attend the seminary. In our new plans for seminary education in Brazil, we hope to train an army of lay-preachers to carry the gospel to the multitudes yet unreached by the gospel.

MISSIONARY A. J. TERRY and wife have been located at Victoria and have supervision and oversight of the sixty churches in the state of Espirito de Santo. Each church has from one to five "arms" or out-stations. All of those churches have been gathered and developed by the sainted L. M. Reno, during his missionary career of some thirty-three years.

No missionaries in all Brazil have a greater opportunity than the Terrys.

DR. S. L. WATSON has resigned the presidency of the Rio College and he and Mrs. Watson will come home for a season of rest and medical attention. They have done a splendid work in the college, and deserve great credit for guiding the institution through troublous times of financial distress and growing nationalism. The Board owes them a lasting debt of gratitude and we sincerely hope that the year in the homeland will fit them for many years of worthy service in Brazil.

HERE are some items from our 1937 budget, adopted by the Board on October 21, 22, 1936:

Native Workers	\$ 77,894.93
Schools	41,460.00
Medical Work	4,925.00
Rents, Taxes, Insurance	16,600.30
Literature	10,108.88
Miscellaneous on Foreign Fields	19,218.91
Missionaries	495,177.66
Pensions and Pension Dues	24,000.00
Fixed Convention Charges	24,600.00
Home Budget	65,180.00
Emergencies Foreign Fields	10,000.00
Total	\$789,165.73

We now have 414 missionaries in active service distributed among the fifteen countries as follows:

Nations	Missionaries
Africa	36
Argentina	21
Brazil	91
Chile	12
China	213
Hungary	1
Italy	2
Japan	14
Mexico	11
Palestine and Syria	5
Roumania and Yugo-Slavia	4
Spain	2
Uruguay	2

Total 15 countries and 414 Missionaries

We have at present fifty-seven missionaries emeritus.

MISSIONARY O. P. MADDUX and wife must come home next year on furlough and there is no one to take over the direction of our college at Bello Horizonte. The need for a new missionary couple here is desperate.

THE college at Bello Horizonte, under the efficient direction of Missionary O. P. Maddox and wife, is the only institution we have in the great state of Minas. Largely through the business foresight of Brother Maddox, the college has secured the most magnificent site in the city for its new home. Largely through the sale of building lots, the first splendid building has been erected. The plan now calls for a dormitory for girls. This school is a real vital Christian force in the evangelization of this great state of Minas,—bigger than Texas, with a population of 9,000,000. We bless God for O. P. Maddox.

ONE of the great churches of South America is the First Baptist Church of Rio de Janeiro, presided over by young John Soren, the son of the sainted F. F. Soren. The church has a beautiful and commodious building, largely the gift of Mrs. George W. Bottoms of Texarkana. A greater kingdom investment has not been made in this generation than that made in the erection of the house of the First Church of Rio. This city now has a population of 2,250,000, and is growing by leaps and bounds. There are thirty Baptist churches in the city proper, and over one hundred in the state of Rio.

* * *

LOVE SUPREME

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (*John 3: 16*).

* * *

"ALL LOVE EXCELLING"

(Continued from page 18)

"Oh, my English, my English is so poor. I cannot say what is in my heart." Turning to Mrs. Bowles she appealed, "Will you stand by me?" Putting her arms around her, Mrs. Bowles replied, "I'll stand by you," and with the reassurance of this friend by her side, she poured out her heart of love for Jesus who had done so much for her. She closed the simple, beautiful story with these words,

"When there is just one who is all alone with Jesus, he is so good, so good to that one."

I have never heard a story more beautiful, nor glimpsed a faith more complete. Yet my heart trembles. What if Bibbian Feyling had not found the Christian friend in America? The Lord Christ can work only through willing hearts. By our side may sit a stranger whose heart is longing to touch the hand of a friend, a Christian friend—a Baptist! And he may be trying to get the message to her through you—through me. Because her story so deeply stirred my heart to new resolves that the Lord Christ should speak through me, I asked and received the gracious permission of this lovely Norwegian lady, our Baptist sister from another land, to tell the story to you and with it came this lovely smiling picture of her sweet face. How can we ever fail to "stand by" when it may be another Bibbian Feyling reaching out eagerly to our hearts!

Mrs. Bowles writes me, "She was very glad to have this picture sent when she understood her life story might benefit some one else. She says,

"It is so sweet to suffer for Jesus. Jesus is so good, so good to me!"

HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

Birthdays in March

Date	Name	Address
1..	Mrs. H. H. McMillan	....Soochow, Ku., Central China
1..	Miss Bernice Neel	....Rua de Bomfim 743, Rio de Janeiro, South Brazil
1..	Mrs. James H. Wiley	....Shanghai University, Shanghai, Ku., Central China
2..	Mrs. N. A. Bryan	....Hwanghsien, Shantung, North China
2..	Rev. A. Y. Napier*	....Centerville, Alabama
2..	Rev. Lucius B. Olive	....Chinkiang, Ku., Central China
2..	Miss Lucile Reagan	....Lagos, Nigeria, West Africa
3..	Mrs. A. B. Christie	....Campos, South Brazil
4..	Rev. E. O. Mills	....1041 Narutaki Cho., Nagasaki, Japan
5..	Mrs. E. G. MacLean	....Iwo, via Lagos, Nigeria, West Africa
6..	Mrs. J. R. Allen	....Rua Plombazina 192, Bello Horizonte, South Brazil
6..	Mrs. T. C. Britton	....466 Rue Lafayette, Shanghai, Ku., China
6..	Miss Anna B. Hartwell	....Hwanghsien, Shantung, North China
8..	Mrs. William C. Taylor	....Caixa 352, Rio de Janeiro, South Brazil
9..	Miss Elma Elam*	....Madison, Missouri
10..	Rev. Charles L. Culpepper	....Hwanghsien, Shantung, North China
15..	Miss Blanche Bradley	....Pingtu, Shantung, North China
16..	Rev. J. L. Galloway	....Macao, Kt., South China
18..	Rev. Ed. H. Crouch	....Piahuy, via Cidade da Barra, Bahia, Corrente, North Brazil
19..	Mrs. W. W. Lawton	....Kaifeng, Honan, Interior China
20..	Mrs. W. B. Bagby	....Caixa 118, E de R. G. Do Sul, Porto Alegre, South Brazil
20..	Miss Elizabeth Neale Hale	....Shanghai, Ku., Central China
20..	Mrs. E. D. Wilcox	....Caixa 178, Pernambuco, North Brazil
21..	Rev. C. W. Branch*	....2108 Monterey St., San Antonio, Texas
21..	Miss Ruth May Kersey	....Ogbomoshu, via Lagos, Nigeria, West Africa
22..	Rev. R. L. Bausum	....Kweilin, Ks., South China
22..	Miss Frances Carter Jones	....Lagos, Nigeria, West Africa
23..	Rev. J. E. Davis	....Mexican Baptist Publishing House, El Paso, Texas
23..	Dr. Mary L. King	....Pochow, An., Interior China
24..	Dr. Ethel M. Pierce*	....3703 Junius Street, Dallas, Texas
25..	Mrs. Everett Gill*	....6029 Prytania Street, New Orleans, Louisiana
25..	Rev. Victor Koon	....P. O. Box 32, Harbin, Manchuria, North China
26..	Mrs. Harold Hall*	....Yonkers, Oklahoma
26..	Mrs. William H. Tipton	....Shanghai, Ku., Central China
28..	Miss Waller Ray Buster*	....Clovis, New Mexico
28..	Miss Margie Shumate	....Shiu Hing, Kt., South China
30..	Rev. Vernon Leroy David	....Ramon Falcon 4100, Buenos Aires, Argentina
30..	Dr. J. McF. Gaston	....Tsingtao, Shantung, North China
31..	Mrs. A. Y. Napier*	....Centerville, Alabama

* At present in this country.

* * *

"Bless Thou this year, O Lord!
Make rich its days
With health, and work, and prayer, and praise,
And helpful ministry to needy folk."

* * *

Make us mindful of one another, that in our common remembrance we may bear one another's burdens! Impart unto us the sympathy which can feel another's sorrows, and which exults in another's joys!—*John Henry Jowett.*

NEWSCASTINGS AROUND the WORLD

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

Sailings

November 11, 1936, aboard the *S. S. Aquitania*, Rev. and Mrs. G. A. Bowdler and family sailed from New York for Cipolletti, Argentina, where they will resume their missionary work after a year's furlough in the homeland.

November 13, 1936, aboard the *S. S. President Cleveland* of the Dollar Steamship Lines, Dr. and Mrs. J. Mansfield Bailey and their infant daughter, Margaret Carey, sailed from San Francisco, California, for Kweilin, China. Without any one to take Doctor Bailey's place, the hospital has waited for their return.

On this same boat Miss Katie Murray sailed back to Chengchow, China, to resume her missionary work after a furlough in the States.

November 25, 1936, aboard the *S. S. Berengaria*, Rev. and Mrs. R. F. Elder sailed from New York City for Buenos Aires, after a furlough that was divided between their homeland, New Zealand, and America. This was Doctor and Mrs. Elder's first visit to America.

Birth

"To Mr. and Mrs. Edwin B. Dozier, Fukuoka, Japan, October 26, 1936, a daughter, Sara Ellen." In reply to this message of good news, the Foreign Mission Board sends congratulations and good wishes.

Death

The Foreign Mission Board received a message October 30, 1936, announcing the death of the veteran missionary, Dr. E. N. Walne, who gave more than forty years of faithful service to Japan. Friends wishing to write Mrs. Walne and their daughter, Miss Florence, may send their messages to 2507 Rose Walk, Berkeley, California.

Sympathy

The coming of brothers and sisters in Christ of other nations to study in America establishes and welds a closer fellowship and more abiding interest in all of the friends of Southern Baptists in the fifteen other nations of the world.

Pastor Y. C. Ching of North Gate Baptist Church, Shanghai, China, and a student at the Southern Baptist Theological Seminary, Louisville, Kentucky, received a cable last week announcing the death of his father. Friends everywhere will join the Foreign Mission Board in extending their sympathy to Brother Ching during these days when he is far from his loved ones in China. Friends will also rejoice with Doctor Ching that his father was an earnest Christian.

News has also come of the recent death of the precious baby girl—the only child—of Mr. and Mrs. Tamechika of the Fukuin Shokwan in Kokura, Japan. The Fukuin Shokwan is the Baptist Book Store and publishing house of Japan. When Dr. E. N. Walne's health necessitated his return to America, this young couple took charge of the work and are carrying on nobly and efficiently while they wait for a missionary to come to take Doctor Walne's place. Not many Japanese children have curly hair, but this beautiful baby's face was framed with lovely, soft little black ringlets, and her big, round brown eyes were full of wonderment and glee. Blood poison from a mosquito bite proved fatal. And the hearts of these consecrated young parents are torn and grieved, but full of love and faith. Loving prayers go out to these co-workers in Japan.

Mrs. Bengtson Safe in Sweden

The following excerpt from a letter from Southern Baptist missionary to Spain, Mrs. Nils J. Bengtson relieves the anxiety of her friends:

"So many things have happened this summer in Spain and the condition there is so thoroughly changed that we only can stand wondering what will come out of it all.

"I thought I should be able to stay and carry through all the

time in spite of difficulties, but at the end of August everything pointed toward our leaving the country. From July 19 until we left, nobody was safe to live in Barcelona and every night was an awful terror to everybody. Many times I got up in the middle of the night and brought my beddings to the back part of the house to procure a bit of sleep. So many people were taken ill because of terror and everybody looked scared, and of course many, many lost their reason.

"Our people were really sorry because I left, but they understood that I could be of more service to them outside than inside Spain. Our workers are proving very loyal and brave and doing their very best to look after the churches and carry on the work in the best possible way. A good many evangelical workers have been killed by the fascists, and we are glad as long as they are kept away from the places where we have work.

"I would very much like to go back to Spain in early spring if the situation is fairly safe then. Just now I am spending a few days with some friends in a small country-place and at the same time giving some little talks on Spain in their churches."

An S.O.S. Before Sailing

Dr. J. Mansfield Bailey's last plea before sailing back to Kweilin Baptist Hospital, Kweilin, China, November 13, 1936, was for a few dire necessities desperately needed immediately. Perhaps if his list were broadcast some retired doctor or some friends of God could do something about the following:

Brown-Buerger Examining and Catheterizing Cystoscope; Battery Box and Rheostat for above and other electric instruments;



Dr. and Mrs. J. Mansfield Bailey and Baby Margaret Carey, who sailed for Kweilin, China, November 13, 1936, aboard the *S.S. President Cleveland* of the Dollar Steamship Lines. Friends rejoice and thank God for Baby Margaret

Ravich Lithotriptoscope, complete; Infra Red Ray and Ultra Violet Ray Lamp; U. S. Army Chair Operating Table (Nicholas Senn Table and pad \$43.00); Invalid's Wheel Chair, small folding chair \$17.50, standard size; Blood Counting Chamber and Pipettes; Whitehead Mouth Gag, child's size; Denhardt Mouth Gag, adult size; Dental Forceps, four pair; Mechanical stage Microscopic, for 1 ab.; Syringe for Local anesthesia and six needles; Incubator (Kerosene burning); Small Electrolux (Kerosene Refrigerator); Portable X-Ray; ACMI Battery Handle; Light Current Controller for 220 V 60 cycle Points and Handle; Spotlight with storage batteries which also can be used on the city current (can be made in Shanghai); Medical books and medical journals.

Doctor Bailey further states that there is a great need for another Bible woman evangelist and technician; that porches must be built on the first and second floors of the west side of the hospital to make the private rooms endurable during the hot tropical summer days; and that with the city's widening of the street a new gate-house must be constructed.

The supplying of these needs will mean scores, even hundreds, of lives saved, and in Southern Baptist hospitals *saved physical life means saved spiritually*, too. Our missionary doctors and nurses are evangelists in word and deed.

A Whiff from the China Centennial

The following paragraphs from a letter from William D. Goon, president of the Senior Overseas B.Y.P.O. of Tungshan Baptist Church, Canton, China, indicates that the youths of China were alert as they stood on the threshold of a new century for Christ in China, October 13-18, 1936.

The annual convention of the Leung Kwong B.Y.P.O. Convention was held on October 10 and 11. Two of the Overseas Intermediates entered the Oratorical Contest sponsored by the Convention. They spoke in Chinese. The winners were to be announced on the last day of the Centennial. Delegates from all parts of China came to



A few of the Overseas B.Y.P.O. of Tungshan Baptist Church, Canton, China. Left to right—back row: Alfred Toy, Alfred Ho, Rene Moy, William Goon; front row: Beth Yip, Emily Moy, Helen Goon, Grace Goon; seated: Missionary Auris Pender

join in the All-China B.Y.P.O. Association Centennial celebration, October 18.

On Wednesday, October 14, Mr. Goon wrote: "The China Baptist Centennial celebration commenced yesterday evening. The Tungshan Baptist Church auditorium was just filled with representatives and visitors from various parts of China, as well as members of Baptist churches in Canton. Doctor Sampey, president of the Southern Baptist Theological Seminary (as you already know), spoke on 'The Doctrines of the Baptists.' When the congregation sang—well, I think you know how it would be when people are praising Jehovah with all their hearts and voices!

"An arched entrance has been erected with bamboo poles and matting at the mouth of the road leading up to the church, between the gates of Pooi To and the Seminary. Lanterns are hung all along the Seminary side of the road, lighting the way up to the church. I think the lights are just beautiful!"

Moving Pictures

The most recent addition to the Foreign Mission Board's library of moving picture reels is the series entitled, "A Century for Christ in China," taken by the Board's Publicity Secretary on her recent missionary journey through the Orient.

This series of eleven reels traces chronologically across the century Southern Baptists' entrance, progress and achievements in the four present missions: South China, Central China, North China, and Interior China.

These have been edited for the general assembly period for four nights of a School of Missions and should be used according to this division. No lecture is necessary. The captions explain the pictures. The time required for the showing of each mission is approximately twenty-five to thirty minutes.

These eleven reels may also be used for an evening of missionary movies. This will take approximately two hours (which is less than the average secular picture at the theater).

Some churches may want to use this series at prayer meeting, at Sunday school, Sunday evening services, or for special rallies. A group of churches in the same city may co-operate in using them simultaneously or progressively.

In addition to this China series, the Publicity Secretary also brought back three Japanese reels presenting the twentieth anniversary celebration at Seinan Gakuin and glimpses of the W.M.U. Training School at Fukuoka.

Reservations should be made several weeks in advance to Miss Mary M. Hunter, Foreign Mission Board, Richmond, Virginia. Reels will be shipped *Express Collect*.

These reels may be shown on any standard sixteen millimeter projector.

Anonymously

"Do you know me?" inquired a stranger as she entered the offices of E. P. Buxton, treasurer of the Foreign Mission Board, Richmond, Virginia, on Friday morning, November 13.

"No, I don't believe I do," replied Mr. Buxton.

"Then take this and use it for foreign missions," said the stranger as she gave the treasurer an envelope containing \$180.70 in \$5 and \$10 currency and seventy cents in change.

She wanted no publicity, no human gratitude. It was a matter between her and God. This amount will keep for a whole year a native pastor on a Chinese interior field where mankind has never had a chance to hear that there is a living God. It may do a similar kingdom service in Africa, South America, Japan, or Europe.

This stranger was eager that her left hand should not know what her right hand did. Unto God she made a special, extra gift that others may know and love and worship him, too.

For 1937

A GOOD RESOLUTION

"Speak a shade more kindly than the year before,
Pray a little oftener, love a little more,
Cling a little closer to the Father's love—
Life below will liker grow to the life above."

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

THE AMERICAN NEGRO

THE Bookshelf this month takes a look at one of the most interesting phases of our American life, the American Negro. During 1936-37 the Christian churches are studying the Negro in Africa and in America. A minority group,—yet his history, economic situation, racial gifts, characteristics, and place in our community life make this study of major interest especially to the Christian people of the Southern States. We are fortunate in having an unusual number of excellent books, both as textbooks for classes and for wider study and general reading.

TEXTBOOKS ON THE AMERICAN NEGRO

A Preface To Racial Understanding, by Chas. S. Johnson. M.E.M. .60 and \$1.00.

A vigorous, readable discussion of the American Negro, beginning with his background of slavery, rooted in the European looting of Africa, against which is set an adequate study of present-day Negro life. The situation of the Negro workers today; health, housing and other problems of the Negro family; the facilities and problems of Negro education; the tenant farmer problem, the Negro in industry; movements of Negroes north and south; and the development of a national aspect of race prejudice and segregation are all clearly, fairly, and thoroughly presented. Alongside the problems is set forth the ministry of the churches and missionary societies to the Negro race in America; the helpfulness of many agencies of education and social welfare; the enlightening service of inter-racial movements; and, not by any means the least, the contributions of the Negroes themselves to American life, especially in the fields of music, literature, art, and, in recent years, science and sport. The final chapter on the conquest of racial prejudice is worth careful study by itself.

Doctor Johnson is director of the Department of Social Science of Fisk University, one of the largest Negro Universities in the United States. He has rendered distinguished service in social research, in magazine editing, and more recently in the T.V.A. area, and as special investigator of problems of tenancy. (See *Collapse Of Cotton Tenancy In The South*, University of North Carolina, 1936, and *Shadows Of The Plantation*.)

The Story Of The American Negro, by Ina Corrine Brown. M.E.M. .60 and \$1.00.

This is one of the most readable books on the history of a people we have had in many a day. Miss Brown, for many years secretary of Missionary Education for the Methodist Episcopal Church, South, is eminently qualified to write such a book, having made a special study of the Negro race both in America and in Africa. With unusual clarity and balance she sets forth this racial problem, tracing its roots into their historical beginnings, analyzing the depth of penetration into social custom and tradition, presenting fairly aspects in the economic and industrial life of our nation and facing the solutions possible today.

Twelve Negro Americans, by Jenness. M.E.M. .60 and \$1.00.

This is a rare book for our younger Seniors and all Intermediates. Here are the life stories of twelve Negro men and women who have achieved noteworthy success in some type of life work. There is a wide range of interests represented: teachers, preachers, organizers of business enterprises, social workers, and leaders of organized groups of Christian youth. The stories are told in a running narrative form that is very pleasant to read and easy to teach.

Miss Jenness is already well known to our teachers of mission study classes among the young people. Some years ago she gave us *Meet Your United States* and *Good News Across The Continent*, both fine studies of home missions. She lives in New York, but has a wide contact with life which keeps her one of the most alert and effective writers for young people on missions today. Teachers of the Johnson and Brown books will find in this book splendid illustrations for the discussions in those books.

The Upward Climb, by Haskin. M.E.M. .50.

This is an old but most excellent storybook of Negro boys and girls who have done great things in the world, written especially for Juniors. The stories are of real heroes—the elevator boy who became one of the world's greatest poets; the little slave boy who named himself and became one of the world's greatest educators; the boy who grew up to be the only companion of Admiral Peary to go to the North Pole with him; the boy who was traded for a race horse, and is today the greatest agricultural scientist in the world; all these and six others equally interesting. Every junior boy and girl ought to get acquainted with these heroes and heroines of the Negro race whose lives are a part of American history. (This book is out of print.)

The Family Goes Traveling, by Brown. M.E.M. .35.

A story for little children about two little Negro children, Beverly and Julian, who live in New York, who travel with their father, a doctor, to a medical convention in Chicago and also to visit their uncle who is the editor of a big newspaper there. Then, having left Baby Rose in good hands back in New York, they decided to visit Uncle Charlie, a teacher at Tuskegee Institute in Alabama, and best of all, Grandma and Grandpa in Atlanta. There they see a big Negro Hospital where Aunt Nell is a nurse. It is a book of pictures and stories which primary children will enjoy reading for themselves.

BACKGROUND BOOKS—GENERAL DISCUSSION

Brown America, by E. R. Embree. M.E.M. (1931). \$1.25.

A scholarly, competent and readable discussion of all phases of Negro life in America. The one book to buy and keep.

The African Background Outlined, by Woodson Associated Pub. (1936). \$3.25.

A thorough, comprehensive survey of the history of the Negro in Africa and America, in outline form easily used for reference. Contains perhaps the most complete list of reference books on the Negro available. Authoritative.

Negro-White Adjustment, by Baker. Association Press. (1934). \$3.00.

A comprehensive survey: (1) Ten Interracial agencies of national influence, their history, purposes, programs, and methods of work. (2) Unbiased case study of typical situations in interracial problems and conflicts; and an analysis of the methods of these agencies in dealing with such. Invaluable to the serious student and as a reference book on interracial activities for all teachers of missions and leaders of missionary programs.

Shadow Of The Plantation, by Johnson. University of Chicago (1934). \$2.50.

A study by a qualified investigator of Negro life today in the plantation section of the Deep South. With painful clarity Doctor Johnson shows actual conditions, with names and places given. These life stories portray the helplessness of the Negro peasant far more effectively than statistics. To many people this is an unknown world, hardly believable. But this is an accurate picture of life in a large part of the South. Very valuable.

What The Negro Thinks, by Moton. Doran (1931). \$2.00.

A clear, stimulating and fearless discussion from the Negro's viewpoint of racial issues when there is conflict.

STUDIES OF SPECIFIC PROBLEMS

The Tragedy Of Lynching, by Raper. University of North Carolina (1933). \$2.50.

A thorough, scientific case study of the lynchings of 1931, with causes, actual events and results of each tragedy presented, as far as they could be ascertained.

The Negro Question In The United States, by Allen. International Publishers (1936). \$2.00.

An interpretation of Negro life and problems from the standpoint of Communism and what it offers the Negro. Written by

a Communist and published by the official Communist Press in the United States. Very valuable as accurate information concerning Communistic appeal to and program for Negroes in America. Contains the map of the Negro Republic which Communism would create of the Black Belt of the South.

Alien Americans, by Schrieke. Viking (1936). \$2.50.

A scholarly study by a skilled student widely experienced in dealing with racial problems in other lands, under auspices of Rosenwald Fund. Extremely valuable as viewpoint of an outsider. Includes problems of all races and national minority groups in U. S. Especially valuable for stimulating discussion of solutions of Negro problems.

The Colored Situation, by Everett. Meador (1936). \$2.00.

A book of vocational and civic guidance for Negro youth, written by an experienced Negro teacher. Especially valuable for its contribution to the study of handicaps and limited opportunities of the Negro in making a living.

Collapse Of Cotton Tenancy, by Alexander-Johnson-Embree. University of North Carolina (1935). .35.

Revolt Among The Share Croppers, by Kester. Covici Friede (1935). .50.

Two different approaches to the tenancy problem of the rural South. Important as background of impending legislation in Congress, looking toward solution of this crisis for both races in the South.

The Movable School Goes To The Negro Farmer, by Campbell. Tuskegee Press (1936). \$2.00.

The history and methods of work of Tuskegee Institute's far-reaching extension department of agriculture among the Negro farmers of the Deep South. One answer to the tenant farmer problem.

BIOGRAPHICAL

Along The Way, by Johnson. Viking (1934). \$3.50.

The autobiography of a great Negro leader in literature and education. One of the most absorbing stories of the inner life of a man ever told.

Up From Slavery, by Booker T. Washington. Burt (1900). .75.

The autobiography of the great Negro pioneer in education in the South. A classic.

"Piney Woods, And Its Story", by Jones. Revell (1922). \$1.50.

The Spirit Of Piney Woods, by Jones. Revell (1931). \$1.00.

The Bottom Rail, by Jones. (Revell (1935). \$1.00.

The story of trail-blazing in education through a study-work school in the Deep South. Inspiring, stimulating and appealing.

In Spite Of Handicaps, by Bullock. Association Press (1927). \$2.00.

Brief biographies of eighteen outstanding leaders of Negro business, professional and artistic life. Valuable as illustrative material.

RELIGION

Carry A Little Honey, by Carrington. Revell (1936). \$1.75.

A collection of sermons by an outstanding Negro minister. Unusual in excellence of subject matter, grace and winsomeness of presentation. A book to own and read.

A Short History Of The Baptist Denomination, by Fisher. Sunday School Publishing Board (1933). \$1.50.

A brief, valuable history of Baptists, with especial attention to the growth and development of Negro Baptists in America. Valuable especially for accounts of Negro Baptist beginnings.

A Heroine Of The Cross, by Eaton. Author. .50.

The appealing story of the devoted Joanna P. Moore who in the last year of the War between the States began her sacrificial lifetime service for the Negro people of the South. Every Southern Baptist should know this story.

In The Vanguard Of A Race, by Hammond. M.E.M. (1922). .75 and \$1.00.

A collection of inspiring biographical sketches of Negro men and women. Includes life of Miss Nannie Burroughs.

Baptist Missionary Pioneers, by Reynolds. Eaton (1936). .35 and .65.

The stories of the founders of the Negro Baptist Schools in the South under the auspices of the Woman's American Baptist Home Mission Society.

Catholic Negro Education In The United States, by Diggs. Standard Printing Company, Houston (1936). \$3.00.

The history of Catholic work among Negroes in U. S., with especial attention to their schools. As usual with Catholic publications, the price is very high for a cheaply made book.

LITERATURE

American Negro Poetry, by Johnson. Harcourt-Brace (1922). \$2.00.

The best collection of Negro Poetry from the days of Phyllis Wheatly to the present. An essential book for an understanding of Negro literature.

An Anthology Of American Literature, by Calverton. Modern Library. .95.

The best cross section of all phases of Negro literature.

God's Trombones, by Johnson. Viking (1930). \$2.50.

Seven Negro Sermons in verse. Exquisite in imagery, rich in sonorous overtones of poetic expression and expressing in tenderness the feeling of the Negro of intimate fellowship with the Almighty.

St. Peter Relates An Incident, by Johnson. Viking (1931). \$2.00.

A poem in which one of the greatest poets of our day pictures the scene on Resurrection Day when the Unknown Soldier of Arlington is discovered to be a Negro. Poignant, penetrating, and heart-searching.

Color, by Cullen. Harper (1925). \$2.00.

The first and perhaps best of the works of an outstanding poet.

April Grasses, by Cuthbert. Woman's Press (1936). .75.

Delicate, penetrating studies of life as seen through the eyes of a brilliant, gifted poet.

Singers In The Dawn. (Collection). .10.

An inspiring collection of gems of prose and poetry from Negro literature. Order from the Commission on Interracial Co-operation, 710 Standard Building, Atlanta, Georgia.

Folk Song Of The American Negro, by Work. Fisk University (1915). \$1.00.

The rich background of the Negro Spirituals, giving their history and the religious meaning of these heart songs of a people. Many songs included. The best inexpensive book on the subject.

Plantation Melodies, by Rodeheaver. .40.

A good collection of Spirituals, arranged for singing.

A Portrayal Of Negro Life, by Cooper. University of North Carolina (1936). \$1.00.

A remarkable study of Negro in original portraits, by an outstanding Negro Baptist Minister of North Carolina. Keen, stimulating and absorbingly interesting pictures with brief character sketch of each.

Negro Musicians And Their Music, by Cuney-Hare. Association Publishers (1936). \$3.25.

An exhaustive history of Negro music with complete lists of all phases of musical expression and history of their development. Illustrated.

NEGRO MAGAZINES

The Crisis, 69 Fifth Avenue, New York City. Per year, \$3.00.

Official organ of the National Association for Advancement of Colored People. One of the best edited magazines in America. Articles, poetry, art, inclined to radical viewpoint.

Opportunity, 17 Madison Avenue, New York City. Per year, \$1.00.

Official organ of the Urban League. Presents authentic studies of economic and social problems of the Negro, and stories and poems of highest literary quality. The best magazine for reflection of the most influential movements in Negro life.

The Southern Workman, Hampton, Virginia. Per year, \$1.00.

The magazine of Hampton Institute devoted to news of its alumnae and the promotion of welfare of the Negro race. Frequently contains excellent articles on race problems of wide range.

Interracial Review, 220 West Forty-Second Street, New York City. Per year, \$1.00.

The Catholic magazine promoting Negro Catholic missions. Considerable space devoted to work and needs of Xavier University, the Catholic University of New Orleans.

National Negro Digest, 4932 Indiana Avenue, Chicago, Illinois. Per year, \$1.25.

A new publication covering all phases of Negro life, intended to focus attention upon the Negro home, school, and church life.

NEGRO BAPTIST PERIODICALS

The Worker (quarterly). Per year, .50.

Address: Editor: Miss Nannie Burroughs, Lincoln Heights, Washington, D. C.

A missionary and educational quarterly providing programs and other helps for the Negro missionary societies. Woman's Missionary Union, S.B.C., co-operates through editorial and program contributions, and in promotion of subscriptions for Negro societies. The only agency for development of organized work of Negro Baptist women and young people.

The Mission Herald (monthly). Per year, .75.

Editor: J. H. Jackson, 701 South Nineteenth Street, Philadelphia, Pennsylvania.

The official organ of the Foreign Mission Board of the National Baptist Convention. Devotes much attention to news from African missions and devotional material. No promotion of mission study.

The National Baptist Voice (weekly). Per year, \$2.00.

Editor R. C. Barbour, 412 Fourth Avenue, North, Nashville, Tennessee.

The official organ of the National Baptist Convention, Inc. Contains articles, sermons, discussions, and news from Baptist churches and general gatherings.

Hope (monthly). Per year, .50.

Editor: Miss Mae Hunter, 521 Second Avenue, North, Nashville, Tennessee.

The official organ of the Fireside Schools, the missionary agency of contact with Negro homes and churches founded and fostered by the Woman's American Baptist Home Mission Society. Filled with devotional and educational material especially directed to development of Christian homes.

A New Book

"Follow Me"—The Challenge of the Unoccupied Fields of the Southland, by Una R. Lawrence. Price 25 cents.

The preparatory study book for the Week of Prayer for Home Missions, March 1-5, 1937.

Monthly Devotional

— JOHN L. HILL —

PERHAPS no subject presents any more difficulties to the average student of the Bible than that of the Holy Spirit. It would seem timely, therefore, that emphasis upon certain phases of this subject should be given through the Bible topics of the W.M.U. The treatment of the topic in this column will be neither technical nor profound; we are infinitely more interested in the fruits of the Spirit than in understanding the "whys" and "hows" that have been the objects of controversy through the years. The Bible is full of passages dealing with the Holy Spirit; and practically everywhere manifestations of the Spirit rather than abstractions predominate.

This month our thoughts are of the "Foregleams of the Spirit" and our attention is directed to three or four passages of scripture. The third sentence in the Bible contains the first reference to the Spirit: "The Spirit of God moved upon the face of the waters." We do not pretend to understand all that is comprehended in these pregnant words, but we do understand that it was by the operation of the Spirit of God that form came out of chaos. A more forceful illustration of the power of the Spirit cannot be imagined. Understand it? Well, we don't think so; but we can believe it without understanding it.

Isaiah (42: 1-4) quotes God to the effect that his soul delights in his servant (Christ), and that he has put his Spirit upon his elect. He then outlines the office of the Christ under the power of the Spirit. Luke (3: 21, 22) records the descent of the Holy Spirit upon Jesus at baptism, followed by heavenly commendation. Clearly, foregleams of the Spirit appear in the anticipations of the Christ and in his formal entrance upon his public ministry.

It remained, however, for Jesus to give the clearest interpretation of the relation between the Spirit and himself (Luke 4: 16-21). Immediately after his great Temptation the Master went to his home town, Nazareth. On the sabbath day he entered the synagogue, and upon invitation, stood up and read from Isaiah, choosing those selections which speak of the evidence of the presence of the Spirit of the Lord in anointing to preach the gospel to the poor, to heal the broken-hearted, to deliver captives, to recover sight to the blind, to liberate the bruised, and to preach the acceptable year of the Lord. When he had finished reading, he turned to his intent listeners and to their amazement announced that the scripture just read was fulfilled in their midst that very day. Such a statement confirmed the foregleams spoken by Isaiah.

Our readers are aware that Missionary E. Stanley Jones finds in this text the Master's social program and expounds it as Christianity's answer to Communism. We cannot go all the way with Doctor Jones, but we do assert unequivocally that the mission of the Spirit in the individual life is a mission of salvation and relief for all who are held captive by sin or are bending under life's burdens. In our very humble judgment, the Christian's chief concern should be his interest in giving the message of the Anointed One to all who are distressed, and his personal participation in every activity which has for its objective the redemption of lost men and the releasing of the human spirit for its largest possible usefulness.

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

LOVE MANIFEST IN CUBA BY CHRISTMAS OFFERING

OUR Christmas tree here in Havana looked so pretty. We made hearts out of construction paper for our members to put their money in: the ladies had lavender hearts, the Y.W.A.'s green, and to give added color, we let the G.A.'s have pink hearts; the Ambassadors had blue, and the Sunbeams, yellow. White hearts were provided for all visitors who wanted to put their gifts on the tree. At the close of each session during the day opportunity was given for those present to put their gifts on the tree. The G.A.'s and R.A.'s had their program together and put their gifts on the tree while the G.A. who is pianist played Christmas music. The Sunbeams had their program another day and they put their gifts on the tree and then encircling the tree, sang in their broken English, "Christmas, Christmas, Merry, Merry Christmas, we all want to say, Christmas, Christmas, Merry, Merry Christmas, it's a glad, glad day." We tried to impress the fact in all the meetings that the prayers were as important as the offering, and I can truthfully say that we really observed the Week of Prayer.

Our Christmas offering is always made up of very small gifts. I remember when we were counting the money that I made the remark that "nickels" predominated, but the total was \$17.32. I think that falls a little short of what we gave last year, but it is liberal, for I know how poor our people are.

Our women were prepared for the Week of Prayer and were already "foreign mission minded" for we had just finished studying *Anna of Ava* taught in such a splendid way by Mrs. Vivanco. The women were keenly interested in the story of Adoniram Judson and his wife. They are also much interested in Lottie Moon and Henrietta Hall Shuck. I always try to make missions and missionaries real to them, and I feel assured that to them these missionary heroines are really flesh and blood missionaries. You should have heard their sighs of sympathy and expressions of joy as Mrs. Vivanco told of Anna Judson's experiences.—*Mildred Matthews, Havana, Cuba.*

LOVING GIFTS FROM INTERIOR CHINA

WE had an excellent program for Lottie Moon Christmas Offering. I believe you would have greatly enjoyed it yourself. In our church men and women together have the program. We assign the Men's Bible School different parts of the program to be responsible for and they come up with their part in a becoming way.

Different countries were pointed out on the map as each one came on the program. We also had one of the missionaries to tell us what time of day it was at the country under discussion. I think that added interest.

There was a good attendance both on the part of the schools as well as of the people of the church. All took part and all felt it was a very profitable day. We had

talked and planned the meeting some time ahead; an offering was taken in both morning and afternoon.

Somewhere in the literature we saw the suggestion that the ones who were to lead in prayer be informed beforehand, so they might know what they were to pray for. We did this. Then by giving out topics beforehand many were brought into the program who would never have been called upon if the leader had just called on people offhand.

Different organizations of the church were responsible for the different countries, thus the interest was wide and the good done was commensurate. It was a good day for us here and it will only serve to make us want to do better next year.

Pochow, Kweiteh and Kaifeng, with many country stations, had the program and took an offering. It seemed to appeal to many that we send the offering to the United States and thus have part in all the work of the Baptists in all the world. People are helping China all the time. This was our one opportunity when we could help other countries. The collection from the three places, and the country stations amounted to (Mex.) \$93.38.—*Mrs. Eugene Sallee, Kaifeng, China.*

"THE GOSPEL OF JESUS CHANGES LIVES"

THE words of the title caused Juan Gonzalez to stand spellbound in the door of a churchhouse until the preacher had finished his sermon, then he ambled to the front and said: "I want that book, if it does what you say it does. I want my life changed. I never did before, but my mind is made up, for I am tired of the life I've been living. I've heard a lot of preaching about God, charity and love, but the idea of transformation of life has never been presented to me. I want to give up my old self, for now I am convinced that my life has been lived in the wrong way."

Let us look back over the life of Senor Juan Gonzalez. As a boy he was defender and spokesman for his group of friends, thus growing up a leader among them, ready to quarrel and fight at the least provocation. His father, a good quiet citizen who was well thought of by all, pled with him, punished him and even offered him rewards if only he would leave off fighting, but his companions were continually egging him on and occasionally making up purses for him to wallop some intruding person or to obtain revenge for some offense. As the years passed it became a profession with young Juan, from which he not only derived money but also much pleasure. At times he had to flee for safety, his life being in danger because of his enemies that were bent on having revenge. In such an extremity he left his native country, Spain, and came to Brazil where he soon made friends and enemies, for he continued on in this life of turmoil and strife. He was married, father of three children, yet separated from his family and fleeing from justice. Then he heard the sermon which caused the desire to change his life.

"The gospel of Jesus changes lives," said the preacher. Juan meditated on his life thus:

"My father was a good man who tried to persuade me in every way to live right. With all his pleading I, his son, am a law-breaker, a fugitive from justice, and a man people fear. What can I expect of my children? When with care, pleading and precept of a good father, I turned out as I am, what kind of children will my children be, unrestrained and with the example of their father before them? No! I go no farther in this rugged way; I am footsore, weary and sad. I must have a change."

The pastor gave him the Bible he held in his hand and requested him to read it, saying at the same time that if he believed and accepted it there would come a change in his life. Juan accepted!

Many years later an old man with gray hair and bent form, but with a placid smile which bespoke inner peace and satisfaction, stood before a great Baptist gathering in the State of Rio and told us the story I have just related. At this time he was acting as colporteur, and had been for twenty years going up and down the vast areas of Brazil's twenty-one states, selling Bibles and New Testaments, giving his own testimony as a proof of its power to transform and rebuild lives.—Mrs. A. B. Christie, Campos, Brazil.

THE CONSTRAINING LOVE OF "THE GREAT PHYSICIAN"

AS is customary in planning for a W.M.U. School, Miss Young studied the needs of the district. This was not a formal survey written down on paper to be placed in the files and forgotten. It really amounted to a prayerful and thoughtful selecting and arranging of the outstanding needs of the community. The final analysis showed that Igede's needs were many. It is a town with three Baptist churches and a large Christian population, but there is not a school in it which teaches classes above the third grade; it is forty miles to the nearest doctor, 150 miles to the nearest drug store, and 100 miles to the nearest Baptist missionary. It is surrounded by towns and villages in like circumstances. The people seem to have died in their tracks. Yet they had a "vision" a few years ago as one may see by the large church building started and left to decay before it is completed, and by the splendid new school building which almost materialized, but not quite. (*Was this due to lack of leaders? Was this lack due to Southern Baptists' inadequate support of such work?*)

Now of course the building of churches, the establishing of schools and the running of medical clinics may not be listed in the *W.M.U. Handbook* of suggested activities but, when such items represent the needs of the people, then they are found on the program of W.M.U. work in Nigeria! After a month of visiting from church to church and house to house, meeting the people in their own surroundings, helping them in whatever manner presents itself, Miss Young called them together for a week's school at Igede. As one would naturally expect, the "school" included inspirational meetings and classes in Bible study, soul-winning, stewardship, singing, reading and W.M.U. methods but—knowing something of the terrible physical suffering of the people whose only doctor is a native medicine man and whose chief drugs consist of cows' dung, snake heads and parrots' red tail feathers—Miss Young also called in a nurse to have classes in child welfare and the treatment of common ailments. Then there was the

PROGRAM OUTLINE

THEME—Love: Gal. 5: 22

(Note—As explained in the December issue, the program outline in this department throughout the calendar year of 1937 will feature "the fruit of the Spirit," as listed in Galatians 5: 22, 23, and the "Abiding" traits of 1 Cor. 13: 13.)

Hymn—"Love Divine, All Love Excelling"

In Unison—John 3: 16

Prayer of praise for "the Gift of God's love"

Scripture teaching on Love—Luke 6: 27-38; 7: 40-47; John 21: 15-17, 1 Cor. 13

Hymn—"My Jesus, I Love Thee"

Talk—The Power of Human Love

Talk—"The Love of God Shed Abroad" through Christian Living

Story—Love Manifest in Cuba (See article on page 28.)

Prayer for largest possible results from Lottie Moon Christmas Offering

Story—"The Constraining Love of the Great Physician" (See article on this page.)

Hymn—"The Great Physician Now Is Near"

Stories of Loving Deeds. (Have four members come prepared, each to tell of such deeds of love as narrated on pages 11, 12, 13, 15.)

Solo—"The King of Love My Shepherd Is"

In Unison—John 3: 16

Business Session—Reports on: (1) Personal Service; (2) Enrollment; (3) Missionary Education of W.M.U. Young People; (4) Stewardship of Tithes and Offerings; (5) Week of Prayer (6) Minutes—Offering

1937 Watchword (as benediction)—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zech. 4: 6)

health clinic open from dawn until after dark every day. Here the people could come for help and advice. Here they could get their ailments treated and learn how to use the simple means around them to relieve their own suffering. And so through the week many found relief for ailments of several years' duration and each had learned how to treat his or her own complaint. In addition to that, they had learned the practical treatments for numbers of others, because they were very much interested in the work and would linger on for an hour or so, learning to do other common treatments. To them it was a matter of learning magic—magic which is jealously concealed by the medicine men. One with the power to heal instantly becomes popular in the eyes of the native, even when the means used are the simple common-sense rules of hygiene.

Some improvement had already been made on the church grounds, as result of a previous visit but they had not completed the work. They were encouraged to go further.

Miss Young found that the people had become discouraged in the building and establishing of their higher grade school. She called in Mr. McCormick to help them to make plans for completing their school building and for organizing a proper course of teaching.

And so the life of the community was touched at many angles. This is the gospel in the language of the people, the gospel according to the Master's own plans—preaching, baptizing, teaching. 'Tis only thus that we may hope to see souls saved and lives redeemed and used by the Master.—Mrs. H. P. McCormick, Ogbomoso, Nigeria.

* * *

There is a day coming in which God will bring to light every little hidden service of his children, and will let assembled worlds see the delight he has had in that which has met no eye, but which has gladdened the heart of our Father in heaven.—J. Hudson Taylor.

"PRAY FOR THE PEACE OF JERUSALEM"

(NOTE—The following requests for prayer were received too late for incorporation in the program material for the December Week of Prayer for Foreign Missions. Please bear these petitions now in your heart and mind, as requested by Miss Elsie Clor of Jerusalem.)

FOR SYRIA—

Kefr-Mishky: Pray for Mr. F. Boushy who is getting old but serves God humbly and faithfully. Pray that pews may be supplied for the church.

Beirut: In this strategic point adjacent to the American University there is great need of a young couple. Pray for this need and for Mr. S. M. Jureidini, seventy-two years of age, who is unable to carry on alone.

FOR PALESTINE—

Haifa: Pray for two young earnest native workers, who are alone in Haifa during Mr. Owen's furlough and beset with many trials. Moslems and Christians come to hear them preach the Word. All the groups need to get the vision of indigenous churches in Palestine.

Nazareth: Pray for the opening of a small school, which is a great need. Catholics give money, schools, and so forth, just to get the people to come. The greatest need in Nazareth (and in all our stations) is a revival of the local constituency in all ways, even to the extent that they strive for self-support. Mr. and Mrs. Hanna need the prayers of the people as they continue the work of the Master.

FOR JERUSALEM—

Pray for: (1) The many young people who have had a Christian experience and desire to be baptized, but whose Catholic parents are unwilling; (2) some young boys who

show promise and hope of being prophets to their own people; (3) the tremendous difficulty of carrying on the work with both nationalities—Jews and Arabs; (4) the several Jewish secret believers who seem almost ready to come out for Christ in open confession, even at the loss of family, friends and position; (5) a change in attitude on the part of the Jews from antagonism to open-mindedness as they read the New Testament; (6) pray that the Bible itself will be read more.

We are thankful that we have been enabled to carry on every branch of our work in the midst of great difficulties during the riots. We attribute this fact to the faithful, earnest prayers of the women of the South, who not only pray but have stood by us so nobly and made it possible for us to have a place, where the children and young people could come.

The mothers have repeatedly expressed their gratitude for a place where they knew their children were safe. Mrs. A came to express her deep appreciation for what our Good Will Center has meant to her two boys, Judah and David, curly-headed, fair and blue-eyed, and full of life and energy. They have been regular attendants in our Sabbath School for over two years and are now ten and twelve years of age, respectively, but are already boldly proclaiming to all the other Sabbath school children that nothing but the blood of Jesus can make their hearts clean.

We could not have had these contacts and others like them had not the women of the South made it possible with their untiring efforts in raising the Lottie Moon Christmas Offering and so graciously included us in their love gifts. Yes, we praise God daily for your prayers, that as you hold up our hands in prayer while we labor here together we will gather in the Rachels, Rebekahs, Davids and Isaacs for Christ.

BAPTIST BROTHERHOOD

J. T. HENDERSON

A QUESTION OF POLICY

SOME months ago we expressed the opinion that it would be wise policy to accord to the laymen larger recognition in the selection of presidents for the Southern Baptist Convention.

It has been twenty-six years since a layman occupied this position. Some of us remember with interest the days when Judge Haralson, Governor Northern, E. W. Stephens, Joshua Levering and other eminent laymen presided with ability and dignity. The qualifications of the ministers who have served as president, cannot be questioned; if capable laymen, however, were occasionally elected to this position, would not such recognition be greatly appreciated by a host of the men? It would tend to enlist their interest and secure a larger attendance of men at the annual meetings.

This policy should have even a larger recognition in our State Conventions.

The principal object of this article, however, is to stress the significance of this policy in choosing moderators for the District Associations. It would be helpful in more ways than one:

First, it would quicken the interest of the moderators

themselves in our denominational work. We have about nine hundred associations in the South; if two-thirds of them had capable laymen in the chair, we would see six hundred men become more intelligent and active.

Second, the moderator of an association should recognize that his term of service is for fifty-two weeks in the year. He could visit the churches on Sunday, when the people assemble in largest numbers, and when the pastors should be in their own churches. Such visits should greatly encourage and stimulate the pastors and churches.

Third, on these visits, these moderators could do much to secure a large attendance of men at the annual meetings of the association. They would not only stress publicly the benefits to be derived from attending, but by personal contact, they could win a large number of choice men. I think it probable that these moderators could multiply the attendance of men four-fold.

It would seem wise that pastors and other interested leaders should be on the lookout for capable laymen; place responsibility on such men and they are likely to respond and prove an effective agency in enlisting other laymen.

If laymen have reasonable representation in shaping the policies of the denomination, there is hope that they will become more active and generous in their co-operation.

NEWS NOTES

Virginia—

In response to an invitation from the Pastors' Conference of the Appomattox Association, Virginia, the General Secretary spent four days in this field, engaged chiefly in conducting conferences in four divisions of the association; in these conferences Stewardship, Missions and Scriptural Finance were emphasized, as a preparation for the Annual Every Member Canvass to be made in the near future.

On Sunday, October 18, the Secretary spoke briefly to the Sunday school, of the Appomattox Church, at 11 o'clock, delivered an address on "Worldwide Missions," and in the afternoon spoke at Central, a country church, to a fine audience. While Appomattox has a population of about twelve hundred, the Baptist church is said to have 600 members; the pastor, Rev. W. M. Thompson, is quite capable and is stimulated by the support of a very loyal and aggressive membership.

Of course, Appomattox is famous as the place where General Lee surrendered to General Grant at the close of the Civil War.

The Conference for the first division of the Association was held Sunday evening with the Baptist Church of Appomattox; there were a few more than 100 men present, representing nine churches.

On Monday, October 19, the Secretary attended a joint Rally of the Appomattox, Concord and Dan River Associations, held with the Keysville Baptist Church. The General Secretary did not have a place on this program, but as the leading speaker was absent, he was at once drafted into service. He was really glad of the opportunity to speak on the Scriptural Plan of Supporting the Lord's Work to these prominent representatives of three associations and was given a very responsive hearing.

The Conference for the second division was held on the evening of October 19, with the Kedron Church, Rev. O. B. Falls, pastor. There were fifty men present, representing eight of the nine churches in this division. On the following day, October 20, the Secretary attended a meeting of the W.M.U. for this same district. One of the chief attractions was the privilege of meeting and hearing Roswell E. Owens, our missionary to

Haifa, Palestine. He made two addresses; in one of these he spoke of the difficulty of reaching Mohammedans with the gospel. The Secretary was called out for a brief address in connection with this meeting.

At the evening hour the Conference of the third division was held with the Baptist Church at Charlotte Court House, Rev. R. P. Welch, pastor. The attendance was not large, but representative, and was quite responsive as the Secretary spoke at the first period on "The Office of Deacon" and at the second on "Scriptural Finance."

The last of the four Conferences was held with the Farmville Baptist Church, Dr. Cecil V. Cook, pastor. At this meeting the Secretary also spoke twice. The attendance almost filled the beautiful auditorium and represented virtually all the churches of the division.

The pastors of this Association are capable and progressive, and there is a beautiful spirit of co-operation among them. At the first monthly meeting of the Pastors' Conference following these conferences, it was decided to call a men's meeting soon for the purpose of organizing an Associational Brotherhood; the pastors authorized a vote of thanks be sent the Brotherhood for the service rendered in the conferences. Pastor Thompson writes that the men of the Appomattox Church will organize the following Sunday.

Arising at 2:30 the morning of October 22, the Secretary took an N. and W. train for Suffolk, Virginia, a distance of 129 miles east of Farmville. Arriving early that day he attended a Rally of the Blackwater Association, which was held at the Central Hill Baptist Church, located in the country about twenty miles from Suffolk. The Conference was attended by leaders of the Association, and afforded a fine opportunity to broadcast the Scriptural Teaching on the Support of the Kingdom. Drs. H. W. Tiffany and W. H. Baylor of Norfolk and Portsmouth, respectfully, were leading speakers.

The Secretary closed the service of this visit to Virginia, by speaking at a banquet of the Business Men's Class of the First Baptist Church of Suffolk, Dr. H. J. Goodwin, pastor. This banquet was given in a Clubhouse about two miles from town and was attended by more than one hundred.

Illinois—

The last service on the field for October was rendered in connection with the annual session of the State Baptist Association of Illinois. This meeting was held with the First Baptist Church of Du Quoin and the Secretary was given a large and responsive hearing at 11:40 on the morning of October 29. During the afternoon of that day he had a very satisfactory conference with the State Brotherhood Committee in regard to methods of activity for the men during the coming year. The Committee agreed to conduct a separate Men's Conference at some suitable time in the spring, to secure a capable man as leader in every association, to put vigor into the Every Member Canvass for the annual budget among the churches, and to stress the Hundred Thousand Club at the beginning of the new year.

J. C. Lype, a prosperous business man and also a preacher, was made a member of this Committee. He assured the Secretary that he would co-operate with Chairman Williams in an effort to have this committee function in a vigorous way.

While this association represented only the churches of Southern Illinois, the Secretary reported that more than eight hundred registered for this annual meeting.

North Carolina—

The General Secretary had the privilege of attending the afternoon and evening sessions of the North Carolina Convention on its opening day, November 10; this meeting was held in the large and beautiful auditorium of the First Baptist Church of Durham, of which Dr. Ira D. S. Knight is pastor. Dr. Zeno Wall of Shelby presided with poise and fairness, and the proceedings moved forward with striking unanimity.

The attendance was large, crowding the spacious building, and the messengers came from all parts of the state. The Baptists are a great religious force in North Carolina, having 2,498 churches with a membership of 464,268.

The report of the State work by Secretary M. A. Huggins created great enthusiasm and the Convention expressed its appreciation of his effective service by a unanimous and standing vote.

All the addresses and sermons were of high rank.

The Brotherhood had a limited hearing; Secretaries Huggins and Crouch have large appreciation of this cause and it has a prominent place in their plans of enlistment.

Secretary Crouch arranged for an evening luncheon of the State Brotherhood Committee, with other interested pastors and laymen. Twenty-four men attended this conference and some definite plans, after full discussion, were adopted for the coming year. This conference inspired hope for greater things by the Baptist men of North Carolina.

Echoes

About the middle of last September a School of Stewardship and Scriptural Finance was conducted for four days in the First Baptist Church of Lancaster, South Carolina. This study was attended by representatives of nearly all the churches of the Moriah Association, and was intended to be a preparation for the Every Member Canvass. One session was devoted exclusively to the scriptural plea for tithing. Rev. D. M. Rivers, pastor, writes that the canvass of his church was made very soon after the close of the school. The budget adopted by the church was \$9,400 and he reports that \$12,700 was pledged, which is \$3,300 more than the budget. He attributes this remarkable record to the increase in the number of tithers and the quickening of interest among all his men through the school referred to.

It is interesting to note that Dr. E. Godbold, general superintendent in Missouri, reports an advance of forty per cent in the amount contributed to State Missions the past year, over that of the year before. An ardent advocate of State Brotherhood Secretaries will at once consider whether this increase is not, in some measure, due to the service of the Brotherhood Secretary, Dr. S. W. Driggers, who has been on the field only this year. In any event, Dr. E. Godbold and Doctor Driggers make a very effective team in the matter of enlistment. The state is to be congratulated on being able to report that the Board is out of debt. Doctor Driggers writes that he, Doctor Godbold and Secretary Cooke have been having great success in their Regional Conferences. He estimates that they would reach, when they were through the twenty-three divisions, about 1,500 men. If all the states had such

a worker as Secretary Driggers, and would install the policy he is using in Missouri, we would note a great advance among our men.

Report of Associate Secretary L. H. Cooke

Recently I had the pleasure of working among the men of our churches in Missouri, Illinois, New Mexico and Arizona. Associational Brotherhood Conferences were held in each state, and everywhere a keen interest in Brotherhood work was evidenced by the men in attendance. We were genuinely pleased to have many of our pastors in these conferences; their wise counsel has always been of great assistance to the men in the prosecution of their plans.

Our conferences in Missouri were under the direction of Dr. S. W. Driggers, secretary of the Enlistment and Brotherhood Department of the State. Doctor Driggers is doing a great work among the laymen in Missouri, and as a result of the recent conferences, many Associational Brotherhoods have been organized and many more in the individual churches. The same thing is taking place in Illinois under the leadership of Rev. E. W. Reeder, general secretary of the Illinois Baptist State Association. In New Mexico our conferences were under the direction of Mr. E. A. Herron, secretary of the Enlistment and Sunday School Department of the state, and in Arizona under the direction of Rev. S. S. Bussell, corresponding secretary of the Baptist General Convention.

One cannot but be encouraged with the outlook when we find men traveling several hundred miles to attend these Associational Brotherhood Conferences. It is an unquestionable evidence of a deep consecration to the work and an assurance of its future development.

The Missouri Conferences were held in West Plains, Poplar Bluff, Sikeston, Farmington and Saint Louis. Those in Illinois were held at Anna, Marion, Du Quoin, Christopher, Vandalia, Wayne City, Mount Vernon and Carbondale. In New Mexico, at Tucumcari, Deming, Las Cruces, Alamogordo, Roswell, Hobbs, Clovis, and Albuquerque. Most of the associations of each state were reported in these conferences and the men returned to their respective churches planning to organize Brotherhoods where they do not now exist.

We are indeed grateful for the

whole-hearted co-operation given the work by our state secretaries and pastors of our churches. Throughout our entire Convention territory the Brotherhood spirit is becoming more pronounced every day and Brotherhoods are being organized in great numbers. The men of our churches are awakening to a realization of their possibilities and are offering themselves to our pastors in the common task of making known the gospel of Christ throughout the world.

New Annual and Quarterly

The 1937 Annual of Programs for Brotherhoods that meet monthly, and the *Quarterly* of weekly programs for the first three months of next year are ready for distribution. These programs contain fresh and interesting material that every Brotherhood should have. Each member of the Brotherhood should be furnished a copy of either the *Annual* or *Quarterly*, just as the members of a Sunday school have their quarterlies. We shall be glad to have your orders at once; the price is 10 cents a copy. Write the Baptist Brotherhood of the South, 912 Hamilton Bank Building, Knoxville, Tennessee.

* * *

How God Seeks Man

THE very first thing that happened after the news reached heaven of the fall of man, was that God came straight down to seek out the lost one. As he walked through the garden in the cool of the day, he might have been heard calling, "Adam! Adam! Where art thou?" It was the voice of grace, of mercy, and of love. Adam ought to have taken the seeker's place, for he was the transgressor. He had fallen, and he ought to have gone up and down Eden crying, "My God! My God! Where art thou?" But God left heaven to seek through the dark world for the rebel who had fallen—not to hurl him from the face of the earth, but to plan for him a way of escape from the misery of his sin. And he found him.—D. L. Moody.

We must remember that we are to *let* our light shine. It is not, "Make your light shine." You do not have to *make* light to shine. All you have to do is to *let* it shine.—D. L. Moody.

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MARYLAND—Baptist Good Will Center, Cross St., Baltimore: Miss Hazel M. Robb.

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

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