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From Communism to Christ

(A Personal Testimony)

MORRIS GORDIN

While some followers of Christ are debating as to whether any attempt of the conversion of the Jews is presumptuous—that it is getting ahead of God's plan, that in his own good time he will save them in a miraculous manner, when the entire nation will be born in a day,—multitudes are being saved through the simple preaching of the gospel.

The author of the following story, Mr. Morris Gordin, son of the late Chief Rabbi of the Orthodox Synagogue of Chicago, former Press Commissar of the Communist Internationale, Attorney-General of the Soviet Revolutionary Tribunal of Ukraine, and author of the best seller, "Utopia in Chains," also "The Power of Evil," is an example of the power of the gospel to save a Jew at this present time. If the above argument is true, how wretched would have been the condition of this man and of others of our Jewish brethren! Mr. Gordin is at present doing research work in Princeton University.—Jacob Gartenhaus.

PART I

IN an atmosphere of pogroms and massacres surcharging the life of Jewry in Czarist Russia, I grew up in a rabbinic home, sheltered by the Law of Moses. From my youngest days I heard of the hope of the coming of the Messiah who will lead the scattered hosts of Israel back to the Land of Promise. "But why does he not come?" I asked. And I saw the light of this hope grow dimmer and dimmer even in the hearts of the orthodox believers in Judaism, while the darkness of the persecution settled more heavily all around, dooming to extermination a whole people. Studying the Scriptures, my most fervent desire was the fulfilment of the prophecies of eternal peace and universal brotherhood when "*the wolf also shall dwell with the lamb*"; when "*nation shall not lift up sword against nation, neither shall they learn war any more*," and when "*a little child shall lead them*" (Isa. 2: 4 and 11: 6).

But when and how?—and there was no answer.

Then the Revolutionary Movement gave the answer. It was expressed in two magic words: International Socialism. Yes, this will settle everything. There will be no more pogroms and massacres; no more killing of Jews; no more divisions between nations, races and classes; no more rivalry for markets and possessions. Perfect equality. Such was the radiant promise of the "Ideal State." And, accordingly, at the age of twelve, I became a member of the secret Junior League of the Russian Social-Democratic Labor Party.

After a few years I was confronted with the alternative of either staying in Russia and being sent to a Siberian prison or effecting an escape abroad. I took the second choice and fled abroad.

Near the end of 1912 I arrived in the United States of America, and was received by an uncle, my father's young-

er brother, professor of Chemistry in the Northwestern University, Chicago, Illinois. We soon parted company on the issue of Socialism. I enrolled in the Young People's Socialist League, auxiliary of the Socialist Party of America. My uncle demanded my withdrawal from the League. I left him and went to work in sweatshops. Finally, I got into the tailoring industry. A general strike was declared by the Amalgamated Union and I joined the strike and became very active in it. The Hull House social workers, who were supporting the strike, took an interest in me, and through professors Frank R. Lillie, head of the Biology Department, and Robert Morss Lovett, I was enrolled in the Social Science Department of the University of Chicago. In the university I continued and even enhanced my Socialist activities.

The World War was on, and I became extremely despondent over the state of the international Socialist movement. Especially, the betrayal of the German Social-Democracy, bowing to the Kaiser, dealt me a blow, and I drifted away more from the theoretical legalistic to the "direct action" section.

As soon as the Russian Revolution broke out I determined to go back to Russia, the "Land of the New Freedom." With my early training and associations there I was now definitely allied with the bolsheviks. I missed the first shipload of returning revolutionaries and as America entered the war, the country's gates were hermetically closed and no exit was possible. Conscription was enforced and I was taken in the first draft, and with a special U. of C. Student Detachment was assigned to Camp Grant, near Rockford, Illinois.

In conjunction with the Rockford Socialist Branch, I carried on anti-war activities in the camp, distributing literature, and so forth. On May 1, 1918, at the head of a demonstration of three thousand furniture workers who were then on strike, I carried the Red Flag while in Army uniform. The next day, upon returning to the camp, I was thrown into the guardhouse. A General Court Martial sentenced me to "less than a year's confinement in prison with hard labor." After the Armistice I was released.

Coming to Chicago, I reported to the National Headquarters of the newly inaugurated Communist Party of America. I was appointed acting editor of *The Communist*, the official weekly organ of the Party. On January 1, 1920, the greatest round-up of Reds took place throughout the United States and I was caught in the dragnet. I was kept two months in the Cook County Jail

and was released on ten thousand-dollar bail. The Communist Party was shattered and I helped to rebuild it. Then I decided to go to Soviet Russia and participate in the war of the Red Army against Poland. I enlisted over a hundred men. We formed a "Red Star Commune," and we sailed on the British liner *Acquitania* for Europe early in February, 1921. We arrived in Riga, Latvia, just when the Soviet and the Polish diplomats assembled there for the Peace Conference.

In Moscow the "Red Star Commune" was disbanded. Some of its members, the miners from Pennsylvania, went to the Don Coal Basin. Others, carpenters, were ordered out to repair trains in Siberia. A few—characteristically enough, the butchers from the Chicago and Kansas Stockyards—enlisted in the Cheka, the human slaughter-house of the Soviet Secret Police. My own assignment was to remain in Moscow and assume the post of Press-Commissar of the Communist Internationale which is the highest ruling body directing all the Communist Parties of the world.

And what should be my first experience? I attended a meeting of the nucleus of the Comintern (Communist Internationale) and was bewildered at once. The Chief of the Administration Department (a former president of the Latvian Soviet Republic) was being accused of a series of most heinous crimes, from drowning two French delegates to the last World Comintern Congress to speculating with currency, a capital offense. He did not deny any of the accusations, but his excuse was that all those so-called crimes were committed "in the interest of the Revolution," and the Revolution justifies and even sanctifies all crimes. He concluded, instead of a defense, with a threat as follows: "If you vote a resolution of approval of my administration, I will provide you with carloads of food from the Ukraine. But if you vote against me, you will starve!" Such was my first experience, a sledge-hammer blow on the head.

Then came the Symphony of the World's Brotherhood of Revolt—the Third World Congress of the Comintern, with Lenin, Trotsky and all those intoxicating fireworks of oratory, a marvelous outburst of ecstasy, the like of which I may never see again.

Then the full, black tide of famine, in which millions and millions were to perish, struck the Soviet Republic. Ten thousand Communist volunteers for the "famine front" were demanded by the Central Committee. After a session with Comrade Vyacheslav Molotoff, who is at present the Premier of the Soviet Union, I voluntarily left for the Ukraine.

In Odessa the State Party Secretary, after eyeing over my questionnaire, said: "Comrade Gordin! The American capitalists tried you in their courts and kept you in prisons. Now you try them! I herewith appoint you Attorney General of the Odessa State Revolutionary Tribunal." When, later, I protested once to the chairman of the Revtrib (Revolutionary Tribunal) that I knew next to nothing about the laws, he jeeringly said: "Laws? We make them. Whosoever is brought here is guilty. If I get into your hands, I am guilty; but if you get into my hands, you are guilty. Always guilty! Were you an agitator in America? You just agitate in the courtroom and we will do the shooting!"

My tenure of office was very short. I was given other less drastic positions and went to places where I had the

best opportunities for observing the famine at the closest range. I saw children scrape bark off the trees for food . . . I saw naked men, covered with mud, running up and down the Deribasovskaya (Odessa's most exquisite boulevard) and in beastly voices crying: "I am h-u-n-g-r-y!" I learned directly of scores and scores of ailing prison inmates being thrown into the river . . . I learned of many diabolical things of which the less said the better. . . . Yes, I learned of the incomputably enormous "costs of the Revolution" in human sacrifices and inhuman cruelty, costs that no result will ever repay.

Then, sick at heart, I returned to Moscow, whereto I was recalled "at the disposal of the Presidium of the Comintern" by the aforementioned Comrade Molotoff. At first I tried to function officially, but very soon the burning doubts troubling my mind completely paralyzed my will to action. To extricate myself from all formal duties, I announced my intention (at the time a very novel idea) to write a monograph on "The Philosophy of Leninism." This was highly approved of by the authorities and received with enthusiasm. I was enrolled in the Research Department of the Moscow State University. My monograph when completed, was supposed to qualify me for a post in the "Institute of Red Professors." In all earnestness, I undertook a most comprehensive study of the whole theoretical basis of Communist doctrines. I went over the entire field of the historic evolution of the revolutionary movement. My central interest lay in the uncovering of the philosophical basis of Marxian Ideology, the forerunner of Leninism. Into my hands came voluminous scientific magazines from abroad, and from these I learned with amazement of the decisive drift of the more recent schools of science, including even physics, away from materialism. My own thought-processes, due to the general research, drove me irresistibly farther and farther from Leninism. Right there and then I was virtually near the point of a total negation of Communism, philosophically.

Suddenly the "Trotsky Controversy" broke out. I was never a Trotskyite. My alignment in the Party generally has been with the regular old-line Leninists. I was therefore at first theoretically little interested in the conflict except in so much as it may throw an additional light on the inner mechanism of the Party apparatus, and very soon it did throw an almost glaring and devastating light leaving me without a shred of hope. Out of the secret archives of the Comintern, the "confidential letters" of Trotsky to the Political Bureau were brought to me. They disclosed carefully hidden and numerous facts which, like dynamite, blew up into smoke and dust the tottering foundations of my faith in Communism.

One of the facts: When Lenin was already half paralyzed, he sent an article to the Central Committee through his wife, Madame Krupskaya, with a request that it be published at once. Nikolai Bukharin, editor of the *Pravda*, voiced the opinion that the article must not be published. Then Madame Krupskaya announced that the suppression of his article, much cherished by him, would hasten Lenin's death. Thereupon, Kuibisheff (later head of the Five-Year Plan Committee) moved a resolution that Lenin's article be printed in one single copy of the *Pravda* for the author's own use, but not a word of it should reach the public at large. When I learned of this abominable fact, a death-blow was delivered to the struggling remnant of my Communist faith. I saw Marxism paradoxically veri-

fied through its own self-destruction. The tool enslaving the worker and the Communist Party enslaving Lenin, its creator! The Machine of deception turning against its own inventor! My disillusionment was complete, and I decided to leave Russia. With the aid of Kaganovitch, Stalin's right-hand-man, I "maneuvered" my way back to the United States of America.

What message did I now have for the very people to whom I had previously preached Communism? I told them of the betrayal of their ideals in Russia by leaders who from champions of liberty had turned into despots and tyrants. Wherever I went I exuded a loud fury of counter-hatred against Communism's fury of hatred. A hatred of hatred. The bitterness of disillusionment possessed me, filling me with gall and poison. What joy was it to tell of the betrayal of my youth's ideals? None! Men's hearts are hungry for a positive message and cannot be fed with the bread of denial, even the denial of a denial, a negation of a negation. In the midst of my anti-communist activities I felt myself emptied of all content, of a real meaning in life.

Withdrawing abruptly from a public-speaking campaign, I settled down and wrote a book entitled, *Utopia in Chains*, which was an amplification of a manuscript, typed on cigarette paper in Moscow and taken out of Russia in my shoes. In that book there is one sentence which, in reference to myself, is truly prophetic. It is this: "From the throes of disillusionment a mightier faith shall be born." When I wrote this statement I did not have the slightest notion of the meaning of my words. But thank God I know today the "mightier faith" that is in me.

There was still another instance in which my pen out-distanced my consciousness, prefiguring years ahead my present spiritual state. I became again engrossed in a very intensive study, trying to pick up the threads of thought which I had left in Moscow in confusion. My former politics and economics and even philosophy crashed to the ground, and it was imperative now for me to attempt a reconstruction of my views. A whole system of ideas had to be evolved or adopted from somewhere to reshape my attitude to reality in all its aspects, individual, social and cosmic. It was in this process of reorientation that I began moving more and more determinedly toward a spiritual concept of things, perceiving the invisible, enduring truth behind the visible passing show of appearances. As my new ideas crystallized themselves somewhat, I determined to embody them in the imaginative mold of literary expression, and I wrote a two-volume novel portraying the tragedy of a fiery Communist bereft of his faith in a social ideal. He was the son of an archpriest of the Official Russian Greek-Catholic Church. When I took my hero's social faith from him I felt that I must give him something to live by. Naturally enough, my artistic instinct brought him back to the faith of his fathers only in a more purified form, closing the circle on a higher plane. I brought my hero back to Christ not as mere ritual of orthodox Christianity but as a noble life to be lived according to the pattern of the Nazarene's own matchless life on earth.

To write the novel and portray the experiences of my central character, I had to undertake a study of the New Testament. The reading of the Gospels, without carrying logical conviction to my mind, saturated me with an al-

most worshipful fascination for the image of Jesus as a type of supreme moral perfection.

At that stage I had still retained too much of the hard shell of rationalism to permit the impinging upon my mind of the idea of supernaturalism. No matter how much Christ fascinated my imagination, my mind could not surrender to his supernatural claims. A succession of steps of deepening spiritual indoctrination had to be gone through before I could be brought to Christ, not as a mere imaginative transcendent figure, but as an inescapable fact of historic record, as the very infleshment of God in man.

Turning away from Atheism and Materialism, I went through Agnosticism, Pantheism, Theosophy and Rosicrucianism, an ascending spiral moving up to and climaxing in the Son of God.

[TO BE CONCLUDED]

AN OPEN AND EFFECTUAL DOOR

Jacob Gartenhaus, Evangelist to the Jews, Home Mission Board

WHEN told that I would be the guest in a Jewish home in one of our cities, I wondered how I would be able to bear testimony to the Christ without causing some embarrassment—unless the subject of religion was first broached by my host.

Arriving there, I was immediately taken to this home. I had been there but a few moments when the eldest son came from his business to welcome me, and from the very beginning of our conversation it was evident that he was actually hungry to learn more concerning the true meaning of Christianity. For a number of years he had been visiting Christian churches off and on, but there were some difficult things that remained unanswered, he said, and he asked if I would mind discussing them.

I could not have desired a better opportunity. The first question he asked was whether I believed in the virgin birth, and when I replied in the affirmative he said, "In this age of science, how can you believe in a thing which is contrary to the laws of nature?"

"Because," I said, "I believe in a God who is even above nature, a God with whom nothing is impossible. As a Jew you believe in the Old Testament; how do you explain the creation of the first man? We are told that God created him out of the dust of the earth and breathed into his nostrils the breath of life, and made him a living being. Then he put him to sleep, performed an operation on him by taking out one of his ribs, and out of it made a woman. A sophisticated person would, of course, reject this as quickly as he would the virgin birth, but our people have believed this story through the centuries because they knew their Jehovah was omnipotent, omniscient and omnipresent. The Old Testament contains greater miracles than the New, and if we reject one we have to reject both."

"I think you are right," he said. "I cannot accept the fairy tales about Christ that have been circulated by my people. I cannot agree that he was a deceiver, an impostor, or as some hold, that he was a religious fanatic. Rather to me, Jesus is one of the sublimest of teachers, one of the greatest benefactors of the human race."

I reminded him that our knowledge of the person of Jesus has come to us primarily through the New Testa-

(Continued on page 6)

HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

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FIELD CORRESPONDENTS IN FIVE CONTINENTS

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EDITORIALS

ACTIVE interest in missions gives one the mark of a world citizen, whether he confesses it or not. Supporters of missions and of missionary programs owe it to themselves and to the cause that they would promote to keep up with the general trend of world affairs, especially as this trend affects the missionary movement. Such information is easily available in periodicals of comparatively low cost, and of course there is some value in the news columns of certain daily papers. Without claiming any unusual knowledge of world affairs, without pretending to speak with any authority at all, without the possession of detailed facts, we want to suggest for thoughtful study certain surface manifestations and to venture a purely personal opinion or two as to their effect upon the missionary activities of Southern Baptists in many sections of the world.

THE AMERICAS

HISTORICAL records are full of so-called Pan-American Congresses or Conventions, as a result of which great benefits were expected; practically all such expectations have been vain. In fact, such distrust has arisen with reference to the value of international gatherings or commitments that the public mind responds very slowly to even modest claims in anticipation of such matters. Such was the attitude of the public toward the recent Peace Conference in Buenos Aires until it was announced that President Roosevelt would attend. Immediately public expectancy rose to the highest point and events have justified it. No one has ever had at the hands of the peoples visited such a cordial reception as was given the President; his brief stay was one extended ovation, the genuineness of which cannot be questioned. The dem-

onstrations were in large measure personal tributes to the President, but President Roosevelt would be the first to insist that these ovations were evidences of friendship and good will toward the people whom he represents. The longer stay of our great Secretary of State, the earnest, sincere, able Cordell Hull, only served to cement the ties so happily manifest. This Conference in which twenty-one republics participated seems to have accomplished its purpose in that it afforded the occasion for the interchange of ideas of sincere neighborliness so generally and so enthusiastically expressed.

To our mind these events have very great significance for our work in South America. Our missionary statesmen have been saying for some time that South America is perhaps our most promising field; it is even more promising now. The public mind is prepared to be more sympathetic to the message of the Prince of Peace and individual hearts will open more readily to the story of the Saviour of all. There is nothing more thrilling than the stories of the victories of the Cross that come to us almost weekly from South America. If within the very near future, we could double our forces and our equipment in South America,—well, this pen confesses its inability to attempt to record the possible results. This field is ripe almost to the point of spoiling.

CHINA

CHINA is so old, so immense, so foreign; her civilization is so varied, her cross-currents so complicated, her problems so difficult that even a resident of some twenty-five years would venture very cautiously any opinion concerning conditions in China. It is hardly to be expected that Americans would understand a people that celebrates New Year by paying its debts. Nevertheless, in spite of perfectly obvious difficulties we venture to believe that some of the news from China is of more than passing importance, and at the risk of our observations being made ridiculous by disclosures not available before this magazine must come out, we are going to hazard an expression about certain facts that seem to be beyond question.

Possibly the most powerful man in Eastern Asia, certainly the strongest man in China, is Chiang Kai-shek, bearing the titles of Premier and Generalissimo of the government at Nanking. General Chiang's wife is the former Soong Mei-ling, daughter of the House of Soong, China's Number One family, graduate of Wellesley, and consecrated Christian who led her distinguished husband to Christ. Young Marshal Chang Hsueh-liang, "onetime dope fiend," engineered the kidnapping of Premier Chiang and held him captive for thirteen days. Madame Chiang Kai-shek, accompanied by her brother, T. V. Soong, chairman of the Bank of China, and by their Australian "adviser," William H. Donald, went by plane from Nanking to Sian in Central China and effected the release of her husband. Returning to Nanking they were greeted by President

Lin Sen and welcomed by 200,000 cheering fellow citizens. The young Marshal, clothed "in a cheap Chinese cotton-lined robe, veritable sackcloth and ashes," followed them two hours later and became houseguest of T. V. Soong.

During his captivity, General Chiang spent most of his time reading his Bible, and upon his release announced that he would use his influence to obtain mercy for his kidnapper. At a subsequent trial, presided over by the Premier, Marshal Chang received a very light sentence. These facts are outside controversy, but the American press is busy, of course, injecting its own interpretations and enjoying its "wise cracks" at the expense of these professed Christians. Our press even reports with some enjoyment that "The Christian Marshal" Feng Yu-hsiang announced, "I have drunk a full glass of wine, toasting the deliverance of the Generalissimo." Evidently in China it is news for a Christian to drink a glass of wine.

Somehow, we like the witnessing of these comparatively new Christians. The beautiful, accomplished Wellesley-graduate wife won her military husband to Christ. That is certainly significant. Generalissimo Chiang Kai-shek, it is universally admitted, has done more than any other man in Chinese history to unify the Chinese people and to arouse and direct the Chinese spirit. We do not recall that it is customary for captive generals to spend their time in reading the Bible, and among Christian nations it is not yet good form for the Generalissimo to recommend mercy for a traitorous revolutionist. Can it be that these Chinese Christians are daring to be Christian? Such reflections throw light on both sides of the missionary question.

RUSSIA

THIS country, tremendous in the fundamental elements of greatness—territory and population—for years has stood out among the great Powers in its opposition to religion in any form. So far as it is possible to do so by governmental decree and by enactment, Russia has destroyed the worship of God and has created a godless nation. Very recently, however, Russia has promulgated a new constitution, by the terms of which freedom of worship is guaranteed to all who will request it. In order to make this provision effective, the Soviet Government, in apparent good faith, is conducting a national plebiscite on the question of belief in God, and government organs are urging the people to vote their honest sentiments. Such a vote, of course, carries tremendous possibilities which the Christian world will watch with keenest interest. It is entirely possible that this expression of popular opinion will go the way of all other plebiscites held by dictatorial governments from Caesar to Hitler. However, there is a chance that the Soviets may be in earnest and may be able to convince the people of this earnestness, with the result that liberty of conscience and freedom of worship may be inaugurated in a small way which would prove an entering wedge for wide evan-

gelization. Certainly, it behooves Southern Baptists to be ready for the challenge that Russia may present.

SPAIN

BEFORE our very eyes a civilization, old and distinguished, is threatened with destruction, if it is not actually being destroyed. We do not know any subject on which it is easier to get misinformation than the War in Spain. It is called an international conflict limited to the territory of Spain, a struggle between Fascism and Communism, an effort of the Catholic Church and the landed Aristocracy to refasten themselves upon the government of Spain at the expense of the proletarian masses, and so on almost without end. It may be years before sufficient facts are known upon which to base reliable statements concerning the causes of the war and the issues involved. This much is known: the war is being waged on both sides with all the ruthlessness and cruelty of mediaeval times, and what we know as Christian civilization has yet to arrive in Spain. Regardless of the outcome of the war so far as the contending parties are concerned, it is reasonably sure that the separation of church and state and freedom of worship will be established in Spain; it is certain that no nation has ever been in greater need of the saving, comforting, sustaining message of the gospel than Spain will be at the close of the war. Here, then, is hint enough for Southern Baptists to gird themselves for the Christian conquest of Spain.

JAPAN

STRATEGIC in situation, even more strategic in leadership, Japan holds the key to the Orient,—almost to the world. There is nothing in history comparable to the modernization of Japan. For the slow centuries of evolution required by other nations Japan has substituted little more than half a century, and her progress is at once the marvel of the world and positive evidence of the genius of her people. Holding perhaps the highest percentage of literacy among the peoples of the world, the Japanese have long since lost any real faith in idols made with hands and are honestly, even earnestly, groping for light in spiritual matters. Concentration on Japan offers not only the spiritual conquest of a great people but the direction of the affairs of the Orient through Japan's dynamic leadership.

CONCLUDING

WE have said nothing of the military rule in Cuba, of the support of the Christian forces (especially Catholic) of Hitler's campaign against Communism, of the powder-keg platforms upon which the nations of Europe sit,—these and many other world conditions call for the most vigorous, intelligent, heroic campaigns of missionary effort on all fronts. Speedily should Southern Baptists rid themselves of the weight of debt and gird themselves for the world conquest ahead. The times are propitious, even compelling, and our Master is eager to lead: God help us to rally to his leadership.

AN OPEN AND EFFECTUAL DOOR

(Continued from page 3)

ment; outside of it we could not have formed an opinion about him. It is to that record we must turn to appraise him, and then any unbiased person will find that both Christ and those who were closest to him considered him more than just a 'good man,' yea, he was the promised Messiah and Saviour of the world.

"May I ask you another question?" he asked, again assuring me that these questions were asked out of a pure desire to know more. "Do you believe in the Trinity?"

Here again I reminded him that the Christian's belief in the Trinity does not conflict with the teachings of Moses and the prophets, giving several illustrations such as the plural number of the Hebrew name for God—*Elohim*. And then I pointed out that in the daily repeated prayer of the Jew, "Hear, O Israel, the Lord thy God, the Lord is one," the word for "one" is "*Echod*," which is a compound unity and is used to denote two or more.

Of course it would require considerable space to record our discussion in full.

This experience and multitudes similar to it have led me to believe that the young generation of Jews who are at sea in their thoughts would become Christians tomorrow were it not for the opposition and restraint of their elders, especially the rabbis.

While visiting in this same home visitors from New Jersey arrived, a partner in the wholesale fruit business and his son who I soon learned were Roman Catholics. As we all sat on the porch—Jew, Catholic, and Christian Jew—we engaged in a sort of round-table discussion, I answering numerous questions raised by them. The next morning while still in my room I overheard a conversation between the young Catholic and the Jew. The former asked if he would be allowed to go to church to hear me, and what would be required of him there. The latter explained as well as he could, and at the morning service both of them had front seats!

Sunday afternoon other visitors arrived and thus new avenues of opportunity were opened to me. All of them expressed a desire to hear me, but I had to leave to fill an engagement in a neighboring town for the evening service. And imagine my surprise when in looking over my audience that evening I recognized the elder Catholic and the other Jews in my audience! I later learned that this was the first time the Catholic had ever visited a Protestant church.

Being cognizant of their presence, I did my utmost to emphasize the fact that salvation could be procured only in Jesus Christ and him alone. He is "*the way, the truth, and the life*" (John 14:6).

With—and Without

A MAN MAY GO TO HEAVEN

Without health
Without wealth
Without honors
Without learning
Without friends—

But

He can never get to Heaven without Christ

—Selected.

Wong Paak Mo

Missionary Mollie J. McMinn, Wuchow, China

Contributor's Note: Miss Mollie McMinn headed the China committee on plans for the All-China Centenary celebration. The days in Canton, October 13-18, were proof of her efficient service. In December, 1936, HOME AND FOREIGN FIELDS, page 12, there is an official tribute to Miss McMinn. When one visits the work in other nations, one is immediately impressed with the fact that alongside every great missionary, there is also a great native Christian co-worker and side-partner. What Wong Paak Mo has meant to Miss McMinn can be read between the following lines.

MRS. WONG was a woman of commanding presence, with a bright face which revealed at once her strength of character and refinement of heart. A born leader of men and a manager of affairs was she.

She had never heard of the true and living God, but was a devout idolater, often rising at the unseemly hour of two o'clock in the morning, and going out under the open heavens to worship, even in the coldest weather. In every way she was zealous to live up to the light she had, which was darkness. But the longer she worshiped the false gods, the heavier grew her heart.

A kinswoman of the family had a son whose eyes were diseased, and friends told them the foreign doctor at the great hospital in Canton could cure them. It was an arduous journey of two or three days from their native place in the district of Tsing Uen to the great city. But they ventured forth and were doubly repaid. Not only was the son's sight restored, but the mother experienced the greater miracle of receiving spiritual vision, through the transforming power of the glorious gospel of Christ.

On returning home she joyously shared her newly found faith with Mrs. Wong. Mrs. Wong's hungry heart eagerly drank in the simple spiritual truth. Her idols were cast to the moles and the bats, and she was enrolled among the ransomed of the Lord.

Soon after this the only grandson in the Wong family was sick unto death, but Mrs. Wong would not give up hope. She and the Christian relative besought God for the child's life. Soon the breath returned into the little body and the child made a rapid recovery. There was great rejoicing in the Wong family and the child was given the name of "Tai Po," which means the protected of God. Soon after this the Christian relative died leaving Mrs. Wong the only professing Christian in all that region.

Mrs. Wong constantly witnessed to Christ's saving power and her eldest daughter and two neighbor women were led to accept Christ.

A great persecution arose. The herb and drug shop of the Wong family was badly damaged by stones. The mob sought Mrs. Wong to stone her to death, but the Lord hid her. Persecution waxed worse until finally the mob drove the Wong family out of the village.

Nothing daunted the family from being loyal to Christ. They moved to Tsing Uen and opened up a business of making and selling the little earthenware cook stoves. By that time a Baptist chapel had been opened in Tsing Uen, both the son and daughter-in-law had joined the church, and the son had gone to Canton to study for the ministry. But the Franco-Chinese war came in the eighties and with it arose a bitter persecution of all Christians. A mob, after attacking the chapel, went to Mrs. Wong's shop, looted and destroyed it and followed the women and chil-

(Turn to page 10)

Sunset After 44 Years in the Sunrise Kingdom

Harvey W. Clarke, Missionary Emeritus to Japan

OUR hearts are grieved at the sad news of the passing of Dr. E. N. Walne at his home, 2507 Rose Walk, Berkeley, California. Our deepest love and sympathy go to the bereaved family in the loss of their devoted husband and father, and we share with many relatives and friends the sorrow which comes with the departing of this our loyal and devoted servant of the Master. Forty-four years of consecrated kingdom service in Japan reflects the obedient devotion of Ernest N. Walne to the call of his Master when the laborers were few in the harvest fields of the Orient. Ever faithful and happy volunteer in the ranks of the army militant, in obedience to the higher call of his Master he has gone to join the army triumphant.

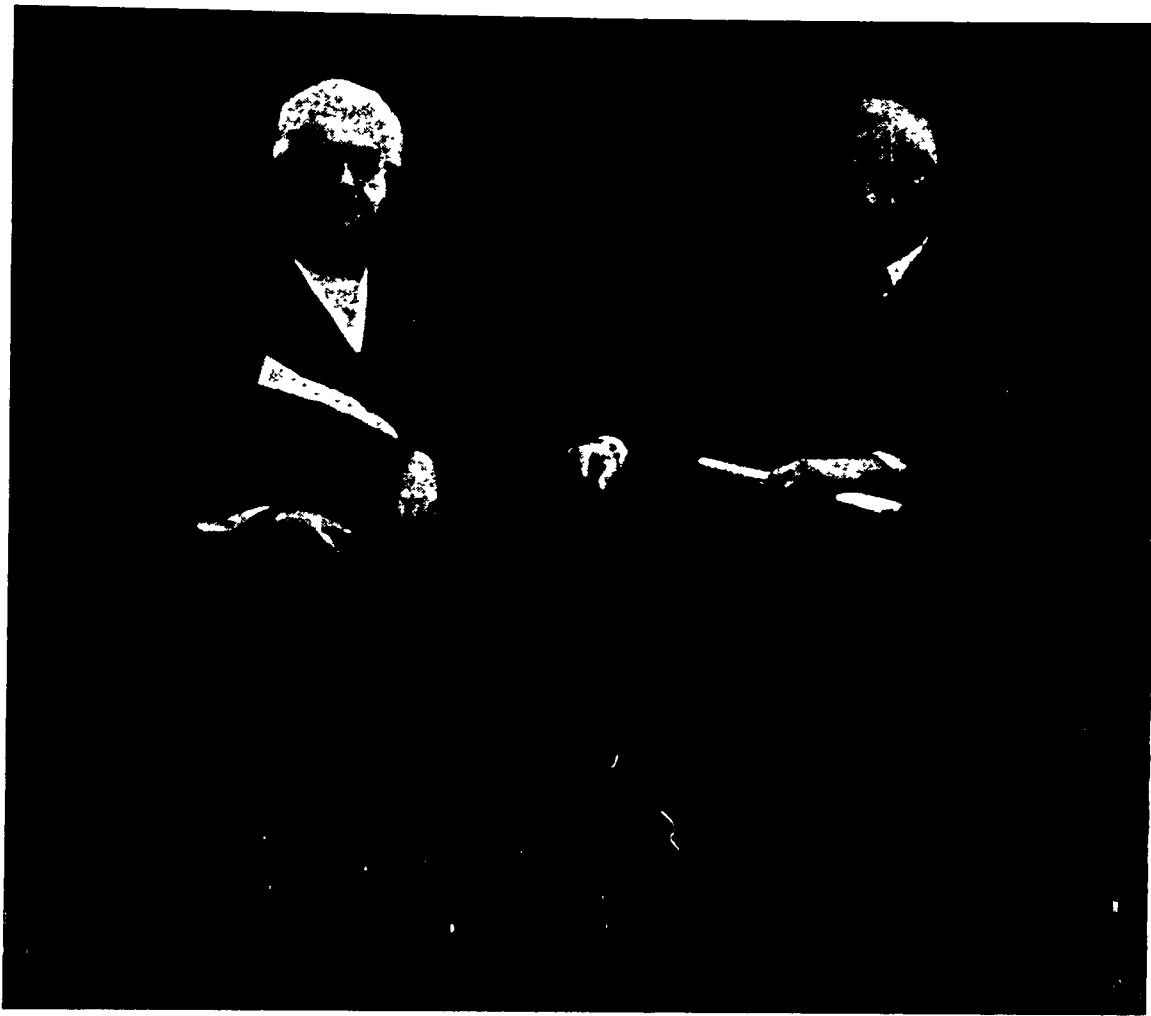
In his home-going our Japan Mission has lost one of its most devoted founders, and our denomination one of its most faithful witnesses. But for the serious illness which hastened his departure, he would have realized more fully the fruition of his cherished plans, which are now being supported by the native brethren in whom he had so much confidence.

Thirty-eight years of intimate association with our beloved friend in all departments of the work carries us back to the beginning of his devoted life in Japan. The call of the Master to his kingdom work in Japan was heard while in the Seminary in Louisville, and "he was not disobedient to the heavenly vision."

In reviewing the valiant services of this noble soldier of the Cross, we would recall three periods of this consecrated life: (1) the period of thorough preparation, (2) the period of aggressive building, (3) the period of reluctant retirement.

After graduating from the Seminary at Louisville, he married a charming young lady from Kentucky, and in 1892 they joined Mr. and Mrs. J. W. McCollum in the work of Southern Baptists in Japan. Soon thereafter Mr. and Mrs. Nathan Maynard joined the mission, and in 1899 Mr. and Mrs. Harvey Clarke were added to the mission family, making four couples representing the Master and Southern Baptists in Japan. These were days of great opportunity in which to lay the foundation upon which Southern Baptists were to aid in building the Kingdom of God in the Sunrise Empire.

In the providence of God forty-five years ago a home was established in Japan which was destined to become a shining light in the midst of spiritual darkness. The beauty and charm of love, music and hospitality, and the joyful voices of little children were to make this home a center of social and religious influence. It was a welcome retreat for native Christians, for those seeking Christ,



Dr. and Mrs. E. N. Walne

and for busy missionaries. The Walnes were always found faithful at their post of duty, sharing in the responsibilities, burdens and joys of the Mission. They were first located at Moji, on the Straits of Shimonoseki, at the northern end of the Island of Kyushu, the great highway for steamers passing through Japan on the way to and from the Orient. Thus at the gateway they were to lay the foundations of the kingdom which was to be extended throughout Japan and the Orient.

The then small town of Moji has become a large city in the third greatest industrial center in Japan, having a population of several million people. The work which they began has been extended over the Island of Kyushu, and is also established in the capital Tokyo. The Walnes from the first were devoted to the study of the language and association with the people. They loved both, and soon gained the use of one, and the esteem and confidence of the other. This made them very useful and successful missionaries from the beginning.

The work of the small Mission was faithfully shared by Doctor Walne as from time to time he became chairman, treasurer, and secretary in addition to the regular evangelistic work of his station. He always shared freely in the responsibility of organizing and building as the work expanded from year to year. He preached the gospel with zeal and power, and was always enthusiastic in promoting special evangelistic meetings and in teaching the Word to individuals and classes.

After spending some time in the early work of the Mission at Moji, they moved to Nagasaki where they labored

(Continued on page 9)

"Our Friend Sleepeth"

*Jessie Ruth Ford, Assistant Executive Secretary,
Foreign Mission Board*



Mrs. Julian P. Thomas

AS one looks back over the years of association with Mrs. Julian P. Thomas, for so many years a member of the Foreign Mission Board, in connection with the work of this Board, it seems an impossible task to attempt to set forth, even in a small way, what her life has meant to foreign missions.

For years before any woman members were appointed on the Foreign Mission Board, Mrs. Thomas represented the women of the South at the Board meetings, especially when there were new missionaries to be appointed. Her interest in the appointment of new missionaries never flagged, and the last meeting which she attended was that of the appointment committee.

In 1924 Mrs. Thomas was appointed as a member of the Foreign Mission Board and her faithfulness to the work committed to her never wavered. No task was looked upon as too small or insignificant for her careful consideration.

Her gracious tact and courtesy, her clear-thinking and broad vision were always evident. She was courageous in her views, but ever thoughtful and considerate of the feelings of others. We shall miss her gentle presence and wise counsel.

Often during the last months when she was too feeble to attend the Board meetings, she would call over the telephone to hear what had been done and to tell us of her continued concern in, and love for, the work. She carried the world in her heart, and the deep, abiding interest of her life was for missions.

Many times the writer has gone to her for counsel and advice, and never failed to receive sane and constructive

suggestions, and a word of encouragement. Her faith reached out beyond the things that could be seen to the things eternal. No matter how dark the way might look, or how hopeless the situation might seem, somewhere she would find a ray of light and hope. Hers was a practical, intelligent optimism which brought strength and encouragement to the secretaries as well as to the other members of the Board.

Who that ever saw her at Ridgecrest can forget her joy in those Foreign Mission Conferences, and her delight in the personal contacts with the missionaries there? She looked forward to Foreign Mission Week at Ridgecrest from year to year.

Mrs. Thomas rendered valuable aid to the Foreign Mission Board in its Educational Department as a critic of mission study books, and in the selection and preparation of manuscripts. Her wide experience and expert knowledge of literature and English enabled her to contribute a most worth-while service along these lines.

While Mrs. Thomas was vitally interested in the work of the Foreign Mission Board, she was deeply interested in other phases of kingdom work. She served as corresponding secretary of Woman's Missionary Union of Virginia from May, 1906, to April, 1921. She was a member of the Executive Board of Woman's Missionary Union of Virginia from 1906 to the time of her death. During the period of 1906 to 1921, she was also the vice-president of Woman's Missionary Union, Auxiliary to Southern Baptist Convention, and in addition served as a member of the Margaret Fund Committee from Virginia, and as trustee of the Woman's Missionary Union Training School at Louisville, Kentucky.

Such a life as hers never ends because she has "sown beside many waters," and her influence will live on around the world in the hearts and lives of those who have known her. The Foreign Mission Board sorrows over her loss, but the memory of her presence with us will linger through all the years as a beautiful benediction.

HOW?

Marian Phelps

ALL they who call upon the Master's name
Shall find salvation, so He said, who came
To save. Yet, how then shall they call,
Who have no faith at all?

And how can they believe who have not heard,—
Who have received no message from the Word,
Who dwell in darkness, souls for whom Christ died,—
Because of help denied?

Some, too, there are, who heard, but did not heed,
Again, and yet again, His voice would plead
With these, through messengers who long to go,—
Did we but will it so.

They wait the Master's heralds of the dawn,
To bear glad tidings, eager to be gone;
How shall they preach,—how shall these souls re-
pent,—
How?—if they be not sent?

SUNSET AFTER 44 YEARS

(Continued from page 7)

a number of years. While located at Nagasaki they returned home on their first furlough. There the time was spent in well deserved recreation and in deputation work among the churches. This work was most important in awakening and deepening the interest of our people in their work in Japan.

The writer will ever be grateful to the Walnes for their gracious service in bringing with them Miss Lucile Daniel as they returned from this furlough. She soon became his life companion for thirty-four years of joyous service in witnessing for the Master. These were years never to be forgotten and ever to be remembered for their fraternal friendship and fruitful experiences.

The Walnes located again in Nagasaki after returning from their first furlough, and in addition to the local work, continued to preach the gospel in other places, and laid the foundations for new work. Work was opened at Sasebo, an important naval station, and in a few years a splendid church was built. This station with its active work was the pride and joy of the Walnes for several years. Other out-stations were opened, and Nagasaki became one of our central stations in active influence.

The production and distribution of Christian literature was always of special interest to Doctor Walne, and as soon as provision could be made, he entered this field of service with much enthusiasm. He was first associated with this work already organized in Tokyo, and spent some time there in studying and promoting the work more thoroughly. When sufficient funds could be secured from our Board to enlarge our contribution to this work, we moved from Tokyo to Shimonoseki, where he gave himself unreservedly to the larger development of this field. He saw the need and sought to supply the deficiency in the department of Christian literature as the demand increased with the growing membership of the churches. He also realized the need of more Baptist literature and accomplished much in introducing helpful books written by our own authors and translated into the native language. Many of these books were produced at considerable cost, and Doctor Walne's skill in introducing them increased the circulation among the churches. He never lost an opportunity to personally advertise and solicit sales at large gatherings, as well as inform the people of new books through the medium of the press.

He also encouraged native talent in writing Christian literature, and published books written by Baptist pastors and teachers and a number of Doctor Kagawa's books, which sold in large numbers, often running into several editions. These books were read by the masses as well as by the literary people, and the gospel seed sown through them will continue to yield fruit in the hearts and homes of the people for years. It was Doctor Walne's regret that he could not secure sufficient funds to publish many other important books, but through his personal interest and effort for several years more Christian literature was sold through his agency than through any other in Japan.

The Walnes spent several furloughs in the homeland in interest of the work in Japan, and continued to make their home in Shimonoseki, overlooking the beautiful straits where steamers from all parts of the world passed each way carrying the commerce and the tourists of the nations,

and the gospel of the kingdom, thus bringing the world closer together. The home on this hill-top at Shimonoseki was devoted to all the interests of kingdom work through gracious hospitality, the study and preaching of the Word, and faithful witnessing in introducing Christ to the people. Frequent committee meetings were held here during Doctor Walne's declining health, and the cordial hospitality of the home made it a center of influence for all departments of the work.

At the close of Doctor Walne's last furlough, he was advised not to return to Japan on account of his declining strength, but his abiding interest in the work and the limited number of workers on the field induced him to return with the understanding that he should take special care of his health. His zeal for the work soon drew him into active service again, and often almost unconsciously he would overtax his strength, causing much suffering, and resulting in the rapid decline of his strength.

After several serious and dangerous periods of illness, causing one of his sons to make an emergency visit to see his father, it was decided that he should return to America for rest and treatment. While the Walnes were devoted to their five children in the homeland, they were also consecrated to the work for which they had given the best years of their life, and it was their desire to return if health and strength could be restored.

Their last return from the beloved land of their adoption was a very trying experience to those faithful servants. As they parted at Shimonoseki and Tokyo from friends and co-laborers for many years, their affection and devotion to these friends and the cause to which they had given so much, were deeply felt by all. While many felt that it was the last parting here, they still hoped that God might overrule, restore and return them to the work which they loved so much.

During the last months Doctor Walne made strenuous efforts, often beyond his strength, to meet every obligation in the work, and helped to make wise provision for the continuation of the production and distribution of Christian literature under the direction of our Mission. The purchase of a permanent home for the business under capable management was a great gratification to him. This business is now located at Kokura.

Words cannot express the rending of their hearts as they sailed away from the Land of the Rising Sun to the land of beautiful sunsets. The writer visited them in their home in Berkeley just a few months ago, while returning home on furlough. Doctor Walne was then declining rapidly, but still retained his bright mind and enjoyed the news from the work in Japan. The home was located on a hillside overlooking the Golden Gate of the California coast, and from that beautiful view their thoughts and prayers often crossed the Pacific to the people whom they loved and the work for which they had given their best. In God's loving providence which is often difficult to understand while here below, the workers pass, but the work goes on; and his kingdom is coming rapidly, notwithstanding the difficulties which seem to delay and the opposition of Satan which would destroy it. While this faithful servant shall be missed from the work in Japan, we know that the result of his labors will abide during the years. The commendation of the Master—"Well done, thou good and faithful servant" will be sufficient reward as "he enters the joy of his Lord."

A MEXICAN REVIVAL

J. G. Chastain, Sr., Associate Pastor, Lexington Baptist Church, Lexington, Mississippi

A YEAR ago the writer of these lines went by invitation to the delta and held some meetings with the Mexican cotton pickers there. As they had no pastor, an "evergreen" Sunday school was organized, to be conducted by themselves after my departure. Also, I encouraged them to have, in their simple way, a weekly preaching and Bible study service, to be led by their most able layman, Ricardo Olivares. Into the Baptist church near by, at Hughes, Arkansas, fourteen of them were received by letter and three others were baptized. Recently they brought from Texas Brother Eluterio Gonzales, an unordained preacher who nevertheless has completed the four-year course at the Baptist Mission Seminary for Mexicans located at Bastrop, Texas. Brother Gonzales and the older children in his family pick cotton for six days in the week, and then he leads the regular church services on Sunday.

The number of Mexicans in that locality has recently been greatly increased by the coming of others in search of work, due to the failure of the crop in certain parts of Texas, and the abundant harvest here. Very few can speak English, but these interpret for the rest. Some of their fine boys and girls have entered the Hughes High School. To the joy of her parents, one sixteen-year-old girl is leading the class in her grade. Her older sister played the hymns for us on the piano.

The Baptist pastor at Hughes, Rev. H. L. Lipford, has secured for the mission a limited supply of Spanish Bibles, hymn books and Sunday school literature.

Recently I held for them a protracted meeting, preaching in Spanish for eight days to large congregations. Finer attention and interest I have never seen. Many tears were shed, bless their precious hearts! The Lord was present in power.

At the close of the meeting twelve were received into the membership of the American church at Hughes, all adults except one, a fourteen-year-old boy. Four were baptized, and eight came by letter. Others are expected to follow soon. One high-class Mexican, a Methodist, brought his large family with him and came seventy-two miles to be present at the services on the last day. They all seemed greatly delighted.

We talked with Mr. Kellogg, the planter who employs these Mexicans, and found him highly pleased with them

as laborers, and glad that we are preaching to them. He says he is planning to build them a churchhouse. The American pastor and church of Hughes are nursing that mission, and they are justly proud of it.

So far as I know, this is the only Spanish mission along the Mississippi River between Saint Louis and New Orleans. Let us pray that God will send his blessings down upon these "strangers within our gates."

WONG PAAK MO

(Continued from page 6)

dren into the mountains trying to overtake and kill them. Reaching the shelter of some trees, but seeing that their pursuers would overtake them, these women dropped to their knees and committed their case again to God. Their pursuers hearing the voice of prayer, and fearing that imprecations were being called down upon their own heads, became alarmed and turned back to town. After a stay of ten days in the mountains the son found them and took the whole family to Canton.

Mrs. Wong, though then almost sixty years of age, entered the woman's department of the Emma Young School (now Pooi To Academy). She had very little knowledge of character but her mind was so clear and bright that within a few months she was able to read her New Testament. She had a clear and convincing testimony, and was very bold and earnest in heralding the good news, so she was soon enrolled as a Bible woman.

She journeyed to all our out-stations in the Canton Province, in giving the gospel to those who knew it not. When the Lord laid upon the heart of the writer the task of carrying the gospel to the millions of women in the Kwangsi Province, she prayed for a native sister, called of God, to share with her this great privilege. It was a great undertaking for a woman of her years, but Wong Paak Mo, as she was now affectionately called, was ready, as she too had heard the Lord's call to the regions beyond.

Whether traveling for days or weeks in succession up and down the great West River in a house boat, by sedan chair into the mountains, across swollen streams, or walking long distances to the villages, she was ever cheerful and eager to give the gospel to the lost. After she was not able to make these long trips she worked to the last in the Stout Memorial Hospital in Wuchow, while in her eighties. Here the talented and beloved "Tai Po" had developed into one of the greatest physicians this province has ever had.

A simple slab marks her resting place in the Christian cemetery near Wuchow. In this Centennial year it is proposed to erect as a memorial to her a chapel in Sz Wong, a flourishing market town in Kwangsi, near the village of Shek Tong, where we began work in this, the Broad West Province. How appropriate that we should erect a chapel in this busy market town to which the people of all that countryside come by the thousands every third day. Let us arise and build this memorial to this truly great woman, Wong Paak Mo.



Group at Baptist Mexican Mission near Hughes, Arkansas

INVESTING IN SAFE SECURITIES

Joe W. Burton, Publicity Secretary, Home Mission Board

DOWN in New Orleans, bustling gateway to the Mississippi valley and commercial outlet for a quarter of a continent, is an institution operated by the Home Mission Board which, in this cross-roads of the world, ministers wholly to the poor. Those who give to its support are lending to the Lord, and their funds are invested in securities as safe as the resources of heaven.

A remarkable example of the safety of such funds, and of their wise use, is contained in the four-year report of the operations of this institution. Records show that 125,899 came seeking shelter, food and gospel services during the four-year period, that 111,285 were given lodging, that free meals given totaled 82,495, that the Sunday school attendance was 7,267, and that the total cost of operation was \$11,820.16, an average per day of \$8.08, or an average cost per person per day of 12.9 cents.

A miracle of management! For less than fifteen cents one hungry man was given food for his body, the Bread of Life for his famishing soul, a warm bed for the night, and further spiritual guidance in the interpretation of the Sunday school lesson.

Before making inquiry into this miracle of management, this wise handling of money invested in heavenly securities, let us look at the building where material and spiritual food are distributed so economically, at the men who receive this ministry, and at the one in charge who is responsible for this record of frugality.

The building, standing at 740 Esplanade in New Orleans, while not having attained the ripe old age of so many structures which give to the Crescent City its Old World atmosphere, is by no means a new edifice. It is a humble, but comfortable, two-story house of red brick, with long appendages of similar color at the rear. Over the front entrance are the words: "Baptist Mission Home." This is the institution known over the South as the Home Mission Board's Rescue Mission.

A long hall divides the first floor. On the left, doors open into the chapel, a long room furnished with chairs for nearly two hundred, pulpit, baptistry and piano. On the right of the hall are an office and bedrooms. To the rear is the dining-room where each night long lines of hungry men wait for bowls of soup and large slices of bread.

The dining-room opens into a back yard, court or patio, as it would be called in more refined surroundings. This back yard figures somewhat prominently in the frugality of operations of the Mission, as will be seen later. One of the additions to the original building, a three-story dormitory, every room filled with single, double and two-decker beds, opens also into this yard.

Other bedrooms and washrooms complete the picture downsatirs. Upstairs in the main part of the building are the living quarters for the missionary's family.

Each night, especially in winter months when it is too cold to sleep outside in parks and doorways, the Mission is crowded, often overflowing. "Last night," says Dr. J. W. Newbrough, superintendent, in describing a typical winter night service, "we fed 168 men and had 78 sleeping on the floor of the chapel after every bed was taken."

One look into the faces of the men who fill the chapel for services each night is enough to wring the heart of any Christian. Any minister who faces an audience in the



Dr. J. W. Newbrough, superintendent, Baptist Rescue Mission, New Orleans, and Mrs. Newbrough

Rescue Mission—if it is at all possible for conditions of human need to engender in his heart an overwhelming passion to preach to weary, hungry hearts—will cry out, "*The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor.*"

One glimpse into these upturned, waiting faces—caloused by the cares of life, weary, defeated, lined by the cruel hand of ruthless poverty and hunger, marked by sin, mutely expressive of an inner longing for peace—will exert a wrenching tug at the heart of any one who is a follower of the One who said, "*Come unto me, all ye that labor and are heavy laden, and I will give you rest.*" Such a sight will put a sermon of salvation, of love, of peace, in the soul of any preacher.

These people come from every state and from many foreign lands to this haven of physical and spiritual ministrations. At a recent service, with 146 registering for the night, thirty states and the District of Columbia were represented.

An interesting fact revealed by the register is that half of the men are Catholics. One would think that this is because New Orleans is largely Catholic, until he discovers that a very small percentage of those who attend the mission give Louisiana as their home state.

Of the 146 who wrote their names in the register on this recent night, 79 were Catholics, and only 19 of the total number lived in Louisiana. The Mission thus ministers to large numbers of Catholics, as well as to men of every other faith and of no faith, who find their way to this gospel center from every state in the nation and from many foreign lands.

Other denominations included in the 146 were: Baptists, 33; Methodists, 8; Lutherans, 5; Church of Christ, 2; Presbyterian, 1; Protestant, 5; no religious faith, 11.

What of spiritual results in these services? Records disclose that since the mission opened in February, 1927, there have been over 4,000 professions. Winter months, with increasing attendance, bring larger results. In November there were 92 professions, in December 90, and prospects point toward an average of nearly one hundred for the present cold months.

The man who each night faces this audience which so graphically epitomizes physical and spiritual need, and who administers finances of the Mission so wisely, is Dr. J. W. Newbrough, straight of carriage and alert of step in spite of his three-score and more years. A twinkle in

his eye which denotes both humor and sympathy, Doctor Newbrough is remarkably equipped in heart and experience for this ministry of love.

For ten years his heart has responded daily with unending devotion to the appeal of the thousands who crowd upon him for shelter, food and the gospel. By his side, quietly, diligently pursuing her task of helpfulness, his wife has assisted him in every good service. His children also—only two daughters now at home—have entered remarkably into the work of their parents, as the family has, in the interest of economy and service, condescended to live under the same roof with the men of low degree to whom they minister.

But the record of economy, the miracle of management, gripped and held my attention as soon as my wondering eyes saw the figures and my mind grasped the significance of them.

"How did you do it?" I asked Doctor Newbrough. "How can you operate the Mission on an average cost per person per day of less than fifteen cents? How do you make such a small amount of money feed and give shelter to so many people?"

In reply Doctor Newbrough gave details of the business operations of the Mission, of securing discounts in buying, and of a multitude of devices to make ends meet—all of which illustrate the safety of money given to the poor through this agency, and would make a chapter of practical suggestions in a book on kingdom finance.

"First of all," he said, "we buy groceries at wholesale, when possible, thus saving a considerable amount. Also, we make good use of our proximity to the famous French Market, where it is possible to buy vegetables of the producers at much less than usual prices. This enables us to have green vegetables almost continuously."

"Wholesale houses in the city donate different articles," he stated, "thus lowering the cost of operating the Mission. The value of such articles each of the past two years has been over \$500."

Evidence of Doctor Newbrough's concern that the men be given wholesome, nourishing food is his joy over the daily contribution by one packing house of from fifty to seventy-five pounds of soup bones. "This greatly aids us in making a high grade dish which is more nutritious than

ordinary soup," he said. "We try to make it a very nourishing meal for the men, now almost two hundred nightly."

A further saving is effected in necessary labor, including plumbing, painting, electrical and automobile repairing, laundering, cleaning the buildings, and even bookkeeping—practically all of which is done by the men to whom the Mission ministers.

"We have a small corps of helpers," Doctor Newbrough explained, "who, for their keeping and a small weekly allowance, do practically everything that needs to be done about the premises. They are very capable men who are glad to stay with us and give their help cheerfully during these difficult times. They grow to have a deep interest in the work and feel quite at home here. Generally they do not leave us until a good job is secured. Some are new converts who receive real profit spiritually from lingering at the Mission."

It is in the matter of self-help that the open court at the rear figures in the frugality of the Mission's finances. This court, made into a busy workshop, is a scene of ceaseless activity as the laundry is being done, or repairs are being made to furniture. A few years ago, when there was a profitable market for waste paper and rags, a truck was operated through the city and the paper thus gathered was bound for sale in a press in the back court.

The Mission is out very little expense for linens and bed coverings. "The women of the South have generously supplied comforts, blankets, pillows and bed linens," Doctor Newbrough stated. "We have not had to buy comforts or blankets for eight years. Our present supply is much lower than usual, but I believe the women will keep us supplied."

"Scarcely ever do we have enough bed sheets, and certainly not enough for two to the bed. Frequently I am forced to buy material and have sheets made. When this is necessary, I buy at wholesale and have the sheets made at a very nominal cost. The wear on such articles is very great, so that it is difficult to keep a good supply on hand."

The policy of the Mission, Doctor Newbrough explained, is to charge ten cents for a bed when this small amount can be paid. "Men should not be given free beds when they can pay for them," he pointed out, "and we greatly need



A nightly chapel scene, at Baptist Rescue Mission, New Orleans, Louisiana

even this modest source of self-respecting assistance."

In fact, so frugal are the operations of the Mission that ten cents from each lodger would cover four-fifths of the operating expenses. As a matter of record, however, only \$3,690.31 was received from this source during the past four years, whereas \$11,128.50 would have been received if each man had paid his dime—statistical evidence that 74,382 were given lodging who had no money to pay for a bed.

"Outside of what has been referred to as earned by the Mission," the superintendent stated, "our only source of supply for these expenses is from friends of this work scattered throughout the South. Several churches in New Orleans have us in their budget, and multitudes of friends in every state have remitted with sufficient regularity to

enable us to meet the necessary expenses of operations."

These expenses must all be raised through voluntary contributions, for the Home Mission Board is unable to do more than to pay the salary of the superintendent.

"There have been times," Doctor Newbrough said, "when funds have run exceedingly low. In fact, many, many times there have been straits which have driven us to our knees, and we were forced to depend entirely upon the Lord to move the hearts of men and women. We rejoice to be able to record that Philippians 4: 19, motto verse of the Home Board, has been verified and fulfilled to us many, many times. That and the fact that the Lord is blessing our nightly services in the salvation of increasing numbers keep us from being discouraged, however difficult at times the task is found to be."

"The Gospel...Is the Power of God"

Stories of Progress on Home Mission Fields

HOME MISSIONS IN A NUTSHELL

Baptisms

FROM June 1 to November 1, 1936, the missionaries of the Home Mission Board baptized 1,275 new converts on the following fields: Spanish-speaking work (Mexicans, Spanish-Americans, Cubans, Spanish), 456; Italian missions, 30; Indian missions, 249; mountain missions, 36; work among foreigners of many nationalities, 12; French missionaries, 95; Chinese missions, 15; by our evangelists among the Negroes, 354; in the two Rescue Missions, 8; among the deaf, 20.

New Fields

Since June 1, 1936, the following new missions have been opened by appointment of new missionaries, provided by specially designated funds:

Mexican Fields—Victoria, Texas: Rev. and Mrs. Benito Villarreal; San Marcos, Texas: Rev. and Mrs. Jose Flores; Gonzales, Texas: Rev. and Mrs. Refugio Garcia; Rio Grande City, Texas: Rev. and Mrs. E. L. Kelley; Alice, Texas: Rev. and Mrs. D. O. Balaisdell (for Corpus Christi Association); Eagle Lake, Texas: Rev. and Mrs. Simon Villarreal; Marlin, Texas: Rev. Fred Montero; Bastrop, Texas: Rev. J. B. Swindoll (principal of Mexican Baptist Institute); Mrs. J. B. Swindoll, teacher.

French Field—Morgan City, Louisiana: Miss Vena Aguiard; Pineville, Louisiana: Rev. and Mrs. Lucien Smith; New Orleans, Louisiana: Miss Gladys Keith (Rachel Cabe Sims Mission); Arcadia Academy, Church Point, Louisiana (new teachers): Rev. Lawrence Thibodeaux, Rev. Hines H. Stilley, Miss Thelma Caldwell, Miss Ruth Crow; Houma, Louisiana: Rev. and Mrs. A. D. Martin.

Italians—Rev. and Mrs. Louis De Pietro, Kansas City, Missouri.

In Cuba—The Seminary opened most auspiciously with fourteen students, the Bottoms Trust providing for eight of these and the Cuban churches and friends of the work providing for the other six.

Through the generous gift of Mrs. E. M. Bailey of Acworth, Georgia, of the office equipment, library, and instruments of her late husband, Dr. E. M. Bailey, a Free Bap-

tist Clinic has been opened in the Baptist Temple in the very heart of downtown Havana, the only one in the city under evangelical auspices. The doctor in charge is Dr. Sydney Orrett, graduate of the Medical School of Havana University and instructor in Internal Medicine in that institution, professor of science in our Cuban-American College and the Seminary. He also serves as preacher in Calvary Baptist Church and its missions when needed, and is perhaps the most out-standing young Baptist layman today in our work.

Evangelistic movements in many centers of our work are being carried on with entirely local leadership, or with the leadership of pastors near by. Some of these have had remarkable results.

Summary—Missionaries on fields in the Southland, 176; in Cuba, 70; in Canal Zone, 6; other workers, 16; schools for training of workers, 4; hospitals 1.

SILENT DEPARTMENT OF FIRST BAPTIST CHURCH, LITTLE ROCK

Arden P. Blaylock, Pastor, First Baptist Church, Little Rock, Arkansas

ABOUT thirty years ago Dr. J. W. Michaels, who was at that time superintendent of the Arkansas State School for the Deaf, organized the Silent Bible Class of the First Baptist Church, Little Rock. With intermittent lapses and subsequent revivals it has continued through the years. Several of the charter members are still in attendance. Mrs. R. L. White became a special friend of the group and of their class activities a few years after organization. She visited them often and took special interest in making arrangements for class activities.

Nine years ago Mrs. White was officially named by the church as superintendent of the Silent Department. The work has steadily grown under her supervision. She has been ably assisted by Mrs. Charles F. Myers, who serves as interpreter when hearing speakers teach and preach for them. Mrs. Elizabeth Wriggle and Mrs. R. L. Riggs, daughters of Doctor Michaels, have both assisted with the Department through the years. Mrs. Riggs, who recently died, was a successor to her father as superintendent of

the Arkansas School of the Deaf. At the present time Brethren Arthur Crow and R. T. Marsden are teaching in the department.

With the growth of the department larger quarters were necessary and they were not always easily found. Many moves were necessary as other readjustments were made for the whole church school. Sometimes the church was not able to provide for the Silent group the facilities they should have had. There was, however, a constant desire on the part of the church to make ample provisions. The needs of the group were always considered, and were never made secondary nor lost to our consideration. When growth in recent years made the enlargement of the entire plant necessary, in all the planning due consideration was given this department and ample provision made for their work. The Silent Department had never had separate departmental quarters. In the new plans it was not difficult to induce the building committee to include plans for such a department. An assembly room seating 125 and three adjoining class rooms were provided.

An annual revival is conducted and the deaf of the city are invited. Thirteen were baptized this associational year, and thirty-one in the last three years. A B.T.U. Department is maintained and they certainly delight in it. Training schools are held periodically. Their Union is standard. The average attendance for all the services the past year was forty-five. Sometimes they attend regular preaching services of the church, but most often they have their own worship and preaching service, which plan is found to be better for both groups.

Doctor Michaels visits the department often and is always heartily received. Socials are held for the deaf, and much of their social life is built around the classes and department of this church.

The First Baptist Church has gone on the assumption that the needs of this group should be given the same consideration of any other group, no more, no less. We find that they like to have their needs so regarded. How beautifully they respond, and how they do enjoy it! It has been a blessed work, bearing much rich fruit among a fine group often neglected. Any church can do this that will.

"A NEW HOPE"

Missionary Frank Ramirez, East Saint Louis, Illinois

IN the summer of 1935, I spent six weeks in East Saint Louis working among Spanish-speaking people, and preaching every night. The Lord was glorified with the conversion of fourteen people.

One Saturday afternoon I went with Miss Bollinger to visit Mr. and Mrs. Tenllado at their home where we were received very kindly. Among the other interesting experiences Mrs. Tenllado, already a convert, told me how she found the Lord.

"Mr. Ramirez, I want to tell you about a great mistake I made some time ago when Miss Bollinger came to my home and invited my children to attend the mission in which she had been working for several years. Then I was still Catholic by tradition because I was baptized in that church when I was a baby, but really I never had much confidence in the church. I said to my daughter who was interpreting for me, 'Tell her that I do not want any of my children to become Protestants, for the Protestants do not love God.'

"Every time I saw Miss Bollinger approaching my home after that I came in and shut the door in order to show her that I did not like for her to come to my house.

"When I learned one day that one of my daughters, Gloria, had been going to the Baptist Mission without my knowledge, I forbade her going any more and advised her to attend the Catholic church. All this I did to protect my daughter from Protestant influence.

"Some time later there came a colporteur selling Bibles and religious literature in my community. From him I bought a Bible and began to read it very carefully. As a result, one afternoon with great joy in my heart, I found the true religion that I was looking for. After that I realized that a new hope had come into my heart and that I was thinking about God as I had never thought before. But even this did not change my mind about going to the Baptist church for I still did not know that Baptists taught the Bible.

"Soon a Spanish preacher came to Fairmount to hold a revival meeting, and some of my friends invited me to go over to Miss Bollinger's Mission. Still I refused. But one friend kept insisting that I go. She said, 'Come to hear the Protestant minister and if you don't like, don't come any more.'

"I went one night to hear him and with great surprise I learned that he was preaching about a story that was in my Bible. That night I changed my mind and was sorrowful upon realizing that for many years I had missed wonderful opportunities to hear God's Word preached so clearly that everybody could understand it.

"The revival meeting closed and I continued to read my Bible. One day when the Catholic priest came to see if my daughter would sing in his church, he found me reading the Bible but said nothing to me. He told my daughter privately to leave home because I was a Protestant. When she told me what he said, I immediately forbade her to attend the Catholic church again. I knew the priest would be angry because he used to take my daughter to sing every Sunday in some Catholic church. I am sorry most of all for having kept my children from the Mission and that we missed so much we might have heard. There is a wonderful new hope in my heart now that I know and believe in Jesus."

Both Mrs. Tenllado and her husband were Christians before my visit. I remembered distinctly how she had exhorted some friends to accept Jesus during our meeting, telling them of her mistake about the Baptist Mission.

This experience testifies to the great need of the foreign people living in this country, and to the victories of the gospel of Jesus among those who have never heard of Jesus and his love.

The Armor of Light

THE pennons of the morn are clad
With golden armor, burnished bright,
And march like heroes through the gates
To rout the darkness of the night.

And where the Light of men appears
The powers of darkness slink away,
His Cross forever marching on
From victory to victory.

—W. M. Czamanske, in *Sunday School Times*.
Used by permission.

BAPTIST INDIAN MEETINGS, 1936

G. Lee Phelps, Missionary to the Indians, Wetumka, Oklahoma

THE blessings of the Lord were upon the Indian meetings during the summer of 1936 in a signal way, for which we are rejoicing.

Creek Bible School

Beginning with the Annual Bible School among the Creek tribe, June 18-22, we were in meetings all the summer. More than five hundred Indian men, women and children moved into comfortable and commodious camp houses located on the church grounds. In the center of the ten-acre tract is located a painted one-room church building. Just out in front of the church house is a large tabernacle for out-door meetings, under which the Indian men and women gather for all the sessions of this meeting, the children being assembled in a separate place and being taught by Indian young women.

Each day's session opens with a "Sunrise devotional meeting" before breakfast. Then breakfast is served by the women, with boys and girls as waiters in the eight camp houses. At eight o'clock the Indians are assembled with Bibles in hand and three hours are given to intensive Bible study. An earnest effort is made to learn just what the Bible teaches about a given subject. No helps are used except the Bible and a Concordance. From eleven o'clock until noon a sermon is preached by some one selected by the devotional committee.

A bountiful dinner is served at noon. These Creeks serve a superabundance of good and well prepared food. If you don't enjoy your meals it is your own fault. After dinner another three hours of Bible study, then another sermon at five o'clock—then *Humbucksha* (come and eat) again. Evangelistic sermons are preached each night with a strong appeal to the unsaved, and closing near midnight.

Thus each day is filled with earnest effort to know and to do the will of God. In former years there has been too much debate and argument, much argument about unimportant subjects. There was a very noticeable absence of that this year. In these arguments they often put the missionary on the spot by calling on him to give the final and deciding decision. If you think these Indian preachers and deacons are ignorant of Bible teachings on any subject, or on the position held by Baptists and others on any subject, then you don't know! Almost everything is spoken in the Creek language, except on the part of the missionary.

Chickasaw Bible School

This Chickasaw meeting was held July 9-13 and was different in many ways from the Creek meeting. This is a smaller tribe with only eight churches, therefore only fifty or seventy-five attended this annual Bible school. The arrangements for entertainment are along the same lines but the programs of the meetings are different.

A preacher is usually selected to teach a Bible lesson; this missionary was given four subjects and spoke four hours in one day. Here practically everything is in the English language. Here also an earnest effort is made to know and to do the will of God, and these Chickasaws are also well informed in Bible teaching and of world affairs.

Oklahoma Indian Baptist Association

This Association is composed of what is known as the "Wild tribes" or Blanket Indians which are located on their reservations in the north central part of Oklahoma. Seventeen tribes were represented at the meeting held with the Pawnee tribe July 23 to 26. All tribes and churches belonging to the association were well represented, Rev. Waken Iron, an Osage, was elected moderator, and Thomas Wamego, a Pottawatomie, clerk. Waken Iron is a full-blood Osage and the only Osage Indian ever ordained as minister. He has also given more money to missions for the past several years than any other Indian, if not more than all others have given.

All the business of the association was carried on in the English language, with an occasional song in the language of some tribe. Some really great gospel sermons were preached. Our full-blood Choctaw Evangelist, Rev. D. D. Cooper, was selected to preach each night and give the appeal. Some remarkable experiences were told by the Indians,—how and what led them to the "Jesus Road."

One said he was a long time like a dog away from his master. He would sit and howl in his spirit because he did not know where to find God. Another said before the Holy Spirit came into his heart he had sunk so low in sin that he had to reach up to touch the bottomless pit. A large number who had wandered away from the churches were restored to fellowship, and many others made the start for the first time and were baptized by the missionaries and pastors of their churches. The drought and heat were so terrific that this old missionary went down under it and had to be brought home before the meetings closed, greatly to his disappointment.

Creek Baptist Association

During August 13-16 another great camp meeting was held among the Creek tribe. This time the occasion was the Annual Associational meeting, held with one of their largest and best equipped churches, located sixteen miles from a town or railroad.

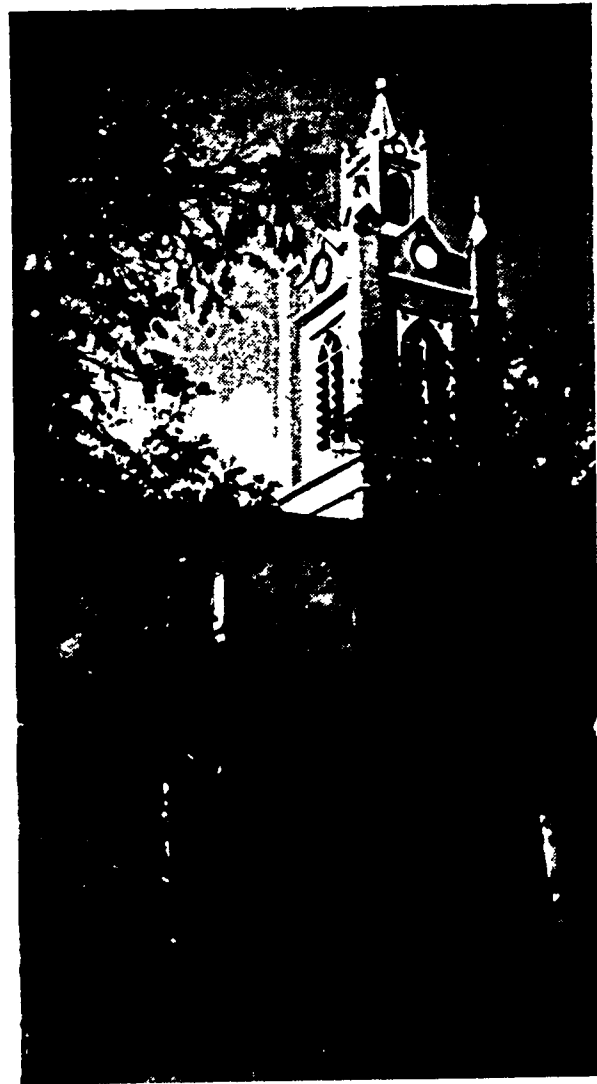
The average daily attendance of Indians was one thousand. Here they have eleven Camp houses where the people are entertained and fed. Eleven beeves and twenty-three hogs were consumed during the meetings, in addition to some four hundred dollars worth of groceries. Rev. Joe Colbert, one of the Home Board missionaries was elected moderator, and Brother Cloman Bird, clerk. This association spends entirely too much money on local entertainment and other local affairs and too little for world missions, and yet it seems that their plan of operation is about the only way of success.

Here again the Creek language is used exclusively. All phases of denominational work had a good hearing and while they do not contribute to world missions as we hope they will, yet they are for the program and usually discuss world missions with enthusiasm. They do have their own mission work. This association supports two mission stations in Oklahoma and helps to support the missionary to the Seminoles in Florida in co-operation with the Home Mission Board.

One missionary, Rev. Willie Carr, is sent to the Creek-speaking people living in the Cherokee nation. Another missionary, Rev. Job McIntosh, is sent to the Wichita tribe in western Oklahoma. This mission was opened by

(Continued on page 26)

"He That Winneth Souls Is Wise"---Proverbs 11:30



The tower of San Felipe, the Catholic Cathedral, Albuquerque, New Mexico—symbol of the power of Catholicism. More than 265,000 Spanish-Americans live in New Mexico, where Baptists number about 500



Jim Pickup, of Tahlequah, Oklahoma, leader among Cherokee Baptists



Personal soul-winning in Japan: Left, Mrs. Hermon Ray, missionary, Tokyo, who won the one to her left, and she the one to her left, and she the one to her left



Dr. H. W. Myers, who won Kagawa to Christ

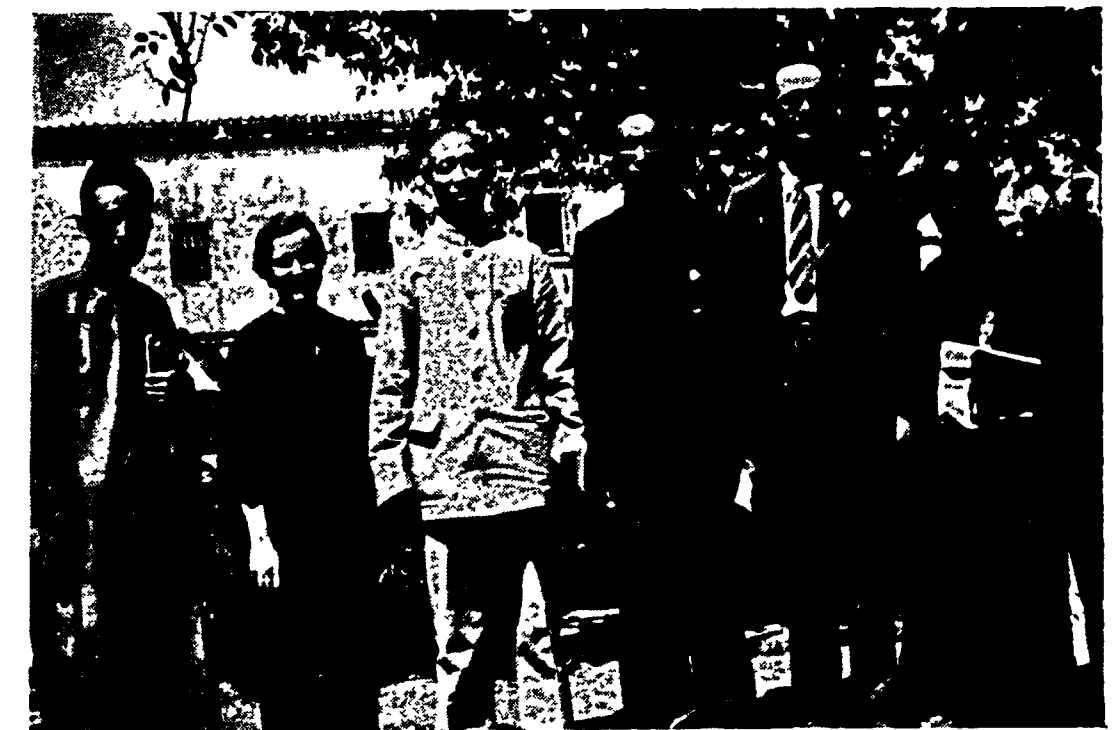


The radio broadcasting station, Cruces, Cuba, over which Missionary Ismael Negrin preaches weekly at no cost to the Baptist Church



Dr. Charles E. Maddy, executive secretary of the Foreign Mission Board, and his party with the Argentine missionaries who came to Buenos Aires to greet them

Below: Sallee Memorial Chapel, Baptist Compound, Shanghai, China



Six representatives from the Interior to the All-China Centenary celebration in Canton, October 13-18, 1936. These made the trip in forty-four hours, while thirty-three years ago it took Drs. W. W. Lawton and Eugene Sallee weeks to make this same journey. Right to left: Pastor Fan of the Drum Tower Church, Kaifeng; Missionary A. S. Gillespie, Kaifeng; Mr. Han, teacher in Woman's Bible Institute, Kaifeng; Pastor Tung, of First Baptist Church, Chengchow; Missionary Olive Lawton, Tsining; and Mr. Wei, native field worker in the Chengchow Association

PERSONS AND PERSONALITIES

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

A NEW YEAR'S THOUGHT

DURING 1937 it would be profitable, I believe, to find from God's Word at least one new thought each month which can be applied to our denominational life. Here is my contribution for February.

Southern Baptists have formed a bad habit. Whenever there is a dearth of money or of men or of enthusiasm, we have adopted as our scapegoat the pastors of our denomination. Are the congregations small? The pastor's sermons are not interesting. Is there friction? The pastor will not visit in the homes. Do the Sunday school pupils leave before the eleven o'clock service, and the B.T.U. members leave before the evening service? The pastor *could* hold them if he would throw himself into their organizational life. I wonder if the pastors do not grow weary sometimes in bearing their own sins and, as well, the sins of their selfish congregations.

In the Jewish synagogues it is not so. One Friday evening I went down to beautiful Beth Ahabah Synagogue in Richmond for the regular Sabbath service. Rabbi Calisch, loved by Gentiles as well as Jews of our city, came so nearly preaching a Christian sermon that night that I pinched myself as I wondered whether or not I had stumbled by mistake into Saint James Episcopal Church a few doors away. Suddenly the Rabbi turned toward the altar, with his back to the congregation, and, with a ring in his voice which gave to his words an oriental setting, he recited the beautiful thoughts found in the sixth chapter of Deuteronomy:

"Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house . . . and thou shalt write them upon the posts of thy house, and on thy gates."

No, I knew I had not been mistaken. This was not a Protestant church, this, surely, was not a Baptist church in the South, for this service smacked of something like family religion and called upon parents to discharge a religious responsibility toward their children. The pastor of the church isn't to blame, therefore, for all the sins of the congregation. It would seem that this scripture expects something from the Christian (or God-fearing) *father* of the family.

I wonder, if Southern Baptist churches should introduce these words into the morning services during 1937, reminding mothers and fathers of their duty, whether there would not come a great change in our denominational affairs during the next ten years.

THE STORY BEHIND THE THOUGHT

OF course, there *is* a story behind the thought. Once upon a time a great minister-father accepted this responsibility. Four sons of that family became useful, outstanding ministers of Christ within our denomination.

One of those sons it was my privilege to know. He was a quiet man, a godly man, a cultured man, a good minister of Jesus Christ. When he died, there were many who paid tribute to his life as a minister, as a citizen, as a pastor, as a friend. The greatest tribute, however, that can be paid any man, whether minister or layman, came to the widow on the first anniversary of the death of her husband. It was written by the daughter of that home, a missionary nurse. She wrote:

"Dearest Mother: I am hoping that this will reach you near that memorable date one year ago. . . . I shall be thinking of you and praying for you. Because of your courage and unselfishness, I was able to leave you, knowing that God in his tender mercy would sustain you. Father believed so in missions that his ringing messages spurred me on to try to carry the gospel to those who knew him not.

"His influence was always for good, and in every community he lived he left a lasting influence for his Master. He was able to show to others the Christ-like life he lived. His life was not lived in vain, and because of that his monument cannot be erased with the wear of the ages, but he is living now with the One whom he loved and followed."

What father, whether a minister or a layman, would not covet such a tribute from his own child! Whatever we may do in a public way to mold Christian character, we have failed if we fail at home. Along with that Old Testament scripture reference, we might link the spiritual:

"Not the Pastor, nor the Deacon,
But it's me, O Lord,
Standing in the need of prayer."

NEWS FROM JAPAN

NEWs has come from "Evangelistic Week" in Seinan Jo Gakuin, our Woman's College of Japan. The first few days of the week were spent in preparation, prayer meetings by classes, group meetings, and so forth. On Thursday the regular school activities were suspended and the evangelist gave his first message. Until Saturday evening he spoke three times each day. No invitation was given, but the girls were asked to think seriously about becoming Christians. The last service came. The evangelist spoke, offered prayer, sat down. The pastor announced a hymn and asked all who wished to leave the room to go during the singing of the hymn, but requested the Christians to stay for prayer, and all who had made the decision for Christ to stay also.

At the close of the hymn, the pastor asked all who had definitely decided, to come forward. Then the Spirit's presence was manifested as the girls crowded to the front. The space in front was filled, as was the aisle halfway down to the door. Eighty-six signed the declaration of faith in Christ. Later seven others were added. Nineteen of the ninety-three were from the fifth-year class, graduating in March.

There will be persecution, opposition, temptation during these next weeks and months. Will we be remembering these girls daily in our prayers? I seem to see our missionaries, Cecile Lancaster, of Texas, Mary Jesse, of Virginia, Dorothy Carver, of Kentucky, holding out pleading

hands toward us, asking for our definite prayers. I wish we knew each girl's name and her peculiar problem, that we might find ninety-three intercessors here for the ninety-three new believers there. "*Not by might, nor by power, but by my spirit, saith the Lord of hosts.*" Let us pray.

"SHE SERVES WHERE SHE STANDS"

ONE missionary, in speaking of another missionary, quoted the tribute given above as her tribute to her co-laborer. "It may be she is needed in school work. Into school work she goes. Some one comes to take up that work and, as cheerfully, she enters the evangelistic work. She serves where she stands."

This is the missionary who was given a vision of what the China Baptist Centennial celebration ought to mean to China and the world. She was faithful to that beautiful vision until, "serving where she stood," she, with God, brought it to pass. I would rather hear her on this subject than any one else, for *she* is the mother and father of the China Centennial in China and the Shuck Centennial in our Southern Baptist Convention territory. The result of it all? We may not know when the surging waves which the efforts which Miss Mollie McMinn (of Missouri and China) started will finally break upon the shores of eternity. But we do know, already, of \$100,000 gathered in America as a memorial to the Shucks, and we have now from Miss McMinn's own pen her impressions of the Centennial celebrations in China in October of 1936.

SIDE-LIGHTS ON THE BAPTIST CENTENNIAL IN CHINA

Missionary Mollie McMinn, Wuchow, China

HEAVEN smiled upon our Centennial celebration with balmy, golden autumn days. God was in our midst, leading, inspiring and uplifting.

For long months we had wrought—thinking, writing, planning, praying with no assurance as to the outcome of this first effort for a national meeting of Chinese Baptists, and too often with small encouragement.

But God was most gracious, giving us far beyond any thing we could ask or think. Whatever may be said of the observance of this centennial elsewhere, *in China we celebrated! The people came*, even from some of the more remote provinces, in greater numbers than we dared hope.

The first party to arrive consisted of four Chinese brethren from far distant Kaifeng, having traveled four and a half days and nights third class on the newly completed grand trunk line from Peiping to Canton, which seemed to be finished specially for the Centennial!

Then came four of our Southern Baptist single women from various places in Honan and Shantung Provinces also traveling third class, some of them even longer distances than the four Chinese brethren.

By boats and trains they came until the delegates reached a total of almost nine hundred, from nine different provinces. They came with joyous enthusiasm and whole-hearted devotion, and East Hill Church where we met in Canton, was made memorable by epoch marking days, as we sat together in heavenly places in Christ Jesus.

Of course there were the usual disappointments and failures incident to all things human, but on the whole the celebration so far exceeded our most sanguine expectations

that our hearts are filled with praise and gratitude to God for all he has done for us.

To sit in a mixed congregation of 1,500 or more people and listen to the strains of music from a band of students in a great Christian high school; to sing the Centennial hymn with its sweep of the century, composed by the pastor of the entertaining church, set to music written by a member of the same church; and listen to an address in English by a mayor favorable to Christianity (though himself not a Christian)—these are things of which our first pioneers could hardly have dreamed even in their boldest flights of fancy.

You remember one of them ventured the prediction that there would be a thousand Christians in China by the end of the first century of Christian effort here. But God graciously gave nearly two hundred thousand!

To hear our revered Dr. R. T. Bryan rehearse the triumphs of the past hundred years of evangelism, after having himself wrought in it more than half the century; to listen to the informing and thought-provoking address of Dr. Earl Cressy, who in his work as secretary of the Christian Educational Association visits thirteen colleges and two hundred and fifty high schools, throughout the length and breadth of China, as he told of the amazing progress of Christian educational work during the past ten decades; to learn from Dr. W. H. Tipton of the China Baptist Publication Society, of the increasing influence of the printed page; and to be told of the marvelous achievements of the medical work during this same century by Dr. F. W. Goddard, son and grandson of great pioneers—these were indeed rare privileges.

Special mention should be made of Doctor Goddard, who is the grandson of Dr. William Dean, the first missionary commissioned to work among the Chinese by American Baptists, and also a grandson of Dr. Josiah Goddard, a contemporary of Doctor Dean; and son of Dr. J. R. Goddard, another pioneer worker. He has to his credit some thirty years of service as a physician in China, and the honor of being the father of Mr. Hugh Goddard, a teacher in the University of Shanghai, a fourth generation missionary.

The four Chinese leaders who followed these speakers, evaluating the present unprecedented opportunities, and suggesting plans for the same forms of work during the coming century, spoke with vision and enthusiasm, as we looked into the unknown years redolent with promise.

Our English brethren made a distinct contribution to the Centennial, Rev. H. R. Williamson, their general secretary in China, explaining the work of their great Institute in Tsinan, a unique method of teaching the masses; and Mr. A. J. Garnier of the Christian Literature Society, giving a most interesting exhibit of Baptist literature in Chinese, from the Bible of Doctor Marshman, the first issued in this tongue down to present day publications. They also brought from the far Shensi Province one of their pioneer pastors, who having passed through the tribulations of Boxer times, thrilled us with a recital of those tragic days. Loyal and loving tribute was given to the men and women, Chinese and foreign, who loved not their lives unto death, but paying the last full measure of devotion, now sleep in the martyr cemetery there, more than one hundred in number. A gavel made of wood from this cemetery was presented. Also one made of wood

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*Wilma Jesseline Weeks**Jessie Green**Jennie Turner Alderman**Ora Elizabeth Gray*

Glimpses of New Missionaries

Wilma Weeks—"I was born on September 16, 1911, in Omaha, Nebraska. I lived in Kansas until I was three years old, then my family moved to Kansas City, Missouri, where I have lived ever since with my mother and father, and younger brother and sister. Mother and Father are now living in Hooker, Missouri.

"When I was six years old I began my secular education in a kindergarten in Kansas City. In 1928 I was graduated from Central High School and in the fall I entered Kansas City Teachers' College from which I received the degree of B.S. in education in 1932. While in college I majored in kindergarten and primary work. Then, in the fall of 1934 I was privileged through a scholarship given to me by my church, Bales Baptist, to attend the Woman's Missionary Training School in Louisville, Kentucky. After spending two of the happiest and best years I have ever known I was graduated with the degree of Master of Religious Education.

"Since graduation from college I have taught a nursery school, worked one summer in the West Side Community Center in Kansas City, and taught a third grade in North Kansas City.

"My religious education began in a Methodist church when I was very young, but it was not until I was twenty-one years old that I knew Christ as my own Saviour and Master. When I was fourteen we made another one of our frequent moves. Dad was a realtor and it seemed we were always moving. We were then in the neighborhood of the Bales Baptist Church. We all started to Sunday school there. One time I was asked about joining the church. It was agreeable to me and when I found that I must be baptized I was. I was quite active in the B.Y.P.U. and began teaching at an early age in the Sunday school. And yet I did many things a real Christian girl would not do. I began to realize this, and for about two years I was not as happy as people thought.

"One Tuesday night in the spring of 1934 I had nothing to do and so out of curiosity I decided to go to the meeting of the Young People's Home Bible Study Class that was taught by our pastor, Mr. Hause. It was the third lesson in a series of four on "The Surrendered Life." Something gripped me that night and I could hardly wait for the time of the next meeting. The intervening two weeks at last rolled by and I went to my second meeting. It was

that night after the meeting that I went home, knelt by the side of my bed, and gave my life to Christ and knew him as Saviour and Master.

"Then one Sunday afternoon shortly afterward, I went to a city-wide young people's missionary rally held in our church. At the close of the service Mr. Carpenter asked for all those who desired to dedicate their lives in Christian service to come to the front. I was standing in the very back of the auditorium and I held tightly to my songbook, but my heart would not let my lips sing, "I'll go where you want me to go," and my feet stand still, so I tossed aside the book and went to the front. How happy I felt! And I have never ceased to marvel at the wonderful way in which God has guided me ever since and even how he planned for me before I was one of his.

"It was during my days in the Training School that I heard the call of the little children of China. I prayed that if it were God's will that I might be able to answer the call, and now another prayer has been answered. I was appointed as a missionary of the Foreign Mission Board of the Southern Baptist Convention October 21, 1936, in Richmond, Virginia. On December 18 I shall sail from Vancouver to begin a new service for him whom I love and seek to make known to others."

Jessie Green—It was a clear, cold night in the hills of North Georgia. In fact, it was January 22, 1903. There was a bit of excitement in the little log house. A young man and his wife had just received a new baby to take the place of one who had died the year before. The neighbors came in on tiptoe to view the little bundle and to suggest a name. All were saying, "God is always good. He gives and he takes away."

As soon as the baby was old enough, she was taken to the little country church a few miles away, and it is said that for several years she slept through every service. Her father was superintendent of the Sunday school and a deacon in the church. Other country Sunday schools were disbanded during winter months, but that one never was. The superintendent was always there and so was his little daughter. The mother played the organ and taught a Sunday school class when she was able to attend.

When the little girl was eight years old, her father gave her a beautiful new Bible and she was very happy. But her father said, "Little daughter, your father and mother

are Baptists, but I do not want you to be a Baptist just because they are. I want you to study this Bible and decide for yourself what is right." That was hard, but she did study some.

She also listened long and carefully to the conversations of her father and the preachers who visited often in the home. During that eighth summer, she became conscious that she was a sinner and wanted to be forgiven. She spent much time in secret prayer, but was not willing to confess openly. For four long years she was unhappy because she would not do that one thing.

On her twelfth summer during the annual revival, she did surrender fully, acknowledging her sin and confessing Christ openly. It was a wonderful experience and she spent one whole day all alone trying to understand what had taken place.

Her missionary education was quite limited, but when she was four years old she went with her mother to a missionary meeting and heard about China. She also learned something about China through the children's page of the *Christian Index*. Miss Ada Bell's mother edited that page and sometimes published letters from Miss Bell. There was once an appeal for Sunday school picture cards and the little girl saved hers carefully for years. When she was thirteen years old a B.Y.P.U. was organized in her church and she became a member. After taking part in one of the programs, she went home and tried to pray as she always did. But that night God seemed to have something special to say to her. She tried to go to sleep but could not. She knew God was trying to speak to her, but she was afraid to listen. Finally, she yielded and God revealed his will to her. If she would follow his will she must leave her home and loved ones to serve him in another land. She was afraid, but never questioned God's right to ask for this service, for she had surrendered her will to accept his will when she was converted. She hid all of this in her heart while she planned for training.

She struggled through high school in Adairsville. Much of her work was done outside of regular school hours for she was not able to attend regularly. One thought was always foremost in her mind: I must have this to be a missionary. Two years passed after high school graduation with apparently no forward steps. An opportunity was given to make known God's plan for her life and she told the people of her home church. The women of the association sent her to college for two years and helped during two other years. She graduated from Bessie Tift College with the B.A. degree in 1927 and went to teach in a mountain mission school. She was still looking for further training, however, and went to the W.M.U. Training School for one year. Then she had to stop and teach some more—in public school this time. The way was opened for her to go to Baptist Bible Institute and she entered there in 1930. A few weeks after entering the school, she was given an opportunity to work in a mission in a very needy section of the city. She worked there almost two years. During that time a church was organized and her school work was completed.

After a few months at home, she went back to New Orleans to work in another mission under the direction of a French missionary. She continued to work with the French missionary and his family for almost two years—part of this time in the mission in New Orleans and part in the French county beyond.

Just before sailing for China she taught a few weeks in an Indian mission school near Houma, Louisiana.

She was appointed by the Foreign Mission Board as a missionary to Wuchow, China, October 21, 1936, and sailed December 18, from Vancouver aboard the *S. S. Empress of Russia*.

Jennie Turner Alderman—"I was born in Alcolu, South Carolina, on November 14, 1908.

"After having had two years of college work at Coker College, Hartsville, South Carolina, and one year at Westhampton College, Richmond, Virginia, I, in 1930, received the Bachelor of Arts degree from Wheaton College, Wheaton, Illinois. I have also attended summer school at Asheville Normal, Asheville, North Carolina, and at Wheaton College. On May 28, 1936, I received the degree of B.A. in Biblical Education from Columbia Bible College, Columbia, South Carolina.

"Since I do not remember when I accepted Christ as my Saviour, I cannot give the time of my conversion. On August 10, 1932, at a Victorious Life Conference I surrendered my life to Christ. Through Isaiah 64: 6, '*All our righteousness is as filthy rags*,' God showed me that, apart from him, I was absolutely nothing. But through that glorious verse, Galatians 2: 20, he revealed to me the wonderful breath-taking truth that 'Christ liveth in me.'

"My motive for seeking missionary appointment is obedience to his call. I believe that through his Word, a vision of the need of the lost world, and through circumstances, he has shown me that he would have me serve him in needy China. By his grace, I, like Paul, would not be '*disobedient to the heavenly vision*.'

"I was appointed to service in China by the Foreign Mission Board of the Southern Baptist Convention, October 21, 1936, in Richmond, Virginia, and sailed for Shanghai, December 18, 1936, from Vancouver, aboard the *S. S. Empress of Russia*."

Ora Elizabeth Gray was born in Darlington, South Carolina, on November 1, 1906. Her parents, Dr. and Mrs. J. W. Gray, are devoted Christians, and at an early age their children were enlisted in the activities of the First Baptist Church of that city. Her first interest in missions began in Sunbeam Band. The leader of this band, Miss Mary G. Adams, was a dear little lady, who though barred from going to China as she desired, held the wide world in her heart, and who for Christ's sake poured out her life unstintedly to teach at home God's wonderful love for mankind.

While attending high school, Elizabeth received a deep conception of Christ as her personal friend and Saviour, which experience put new meaning into all the relationships of her life. Coincident with this, came a call to full surrender; and when, after a heart-searching sermon, her pastor, Rev. F. M. Putney, offered the opportunity, she volunteered for foreign mission service.

After two years in Winthrop College, she went to the W.M.U. Training School in Louisville, graduating in 1930. Just before her senior year at the Training School, her beloved friend, Miss Mary G. Adams, was called home to God, leaving with Elizabeth a keener sense of the blessings of a life devoted to Christ, and a challenge to hold true to the ideals of this brave little woman.

In the meantime, there came into her life another

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

Sailings

December 4, 1936, aboard the *S. S. Europa*, Dr. and Mrs. Everett Gill sailed for Bucharest, Roumania. Mrs. Gill has completely recovered from her operation and is returning well and strong.

December 10, 1936, aboard the *S. S. Tai Yo Maru*, Dr. and Mrs. Mansfield Bailey, and their baby, Margaret Carey, and Miss Katie Murray sailed from San Francisco, California, to China. Because of the maritime strike, these missionaries planned schedule for sailing on November 13 on the American boat, *S. S. President Cleveland* of the Dollar Steamship Lines, had to be cancelled and new reservations made.

This maritime strike has also necessitated the canceling of the sailing of the eleven new missionaries slated for December 11, aboard the *S. S. President Taft* of the Dollar Steamship Lines. These eleven will sail December 18 from Vancouver, aboard the *S. S. Empress of Russia*. These new missionaries are: Miss Jennie Alderman, Miss Ora Elizabeth Gray, Miss Jessie Green, Dr. and Mrs. J. H. Humphrey, Mr. and Mrs. B. L. Nichols, Mr. and Mrs. R. F. Ricketson, Miss Wilma Weeks, and Miss Thelma Williams.

Arrivals

From Brazil:

Rev. and Mrs. W. E. Allen and family of Rio de Janeiro have arrived in the States for their sabbatical year of furlough. Address: Baptist Bible Institute, New Orleans, Louisiana.

Mrs. Rosalee Mills Appleby and her son David of Petropolis are spending their furlough year at 3616 Hawthorne Avenue, Dallas, Texas.

Miss Ray Buster of Bello Horizonte is living at Clovis, New Mexico, during her furlough year.

Miss Mildred Cox of Pernambuco is located at 721 E. Titus Street, Mexia, Texas, during her furlough in the States.

Miss Pearl Dunstan of Pelotas is spending her furlough at Imperial, California, Box 652.

Illness

Missionary J. W. Moore is recovering satisfactorily from a major operation in the Baptist Hospital, Dallas, Texas.

Deaths

Mrs. Julian P. Thomas, the senior woman member of the Foreign Mission Board of the Southern Baptist Convention, died November 16, 1936, at the home of her sister, Mrs. G. Carlton Jackson, 3419 Noble Avenue, Richmond, Virginia. Mrs. Thomas had been confined to her room for several months following a fall that resulted in a fractured hip.

Album Supplements Free

Loose leaf insert pages of the life sketches and pictures of the fifteen new replacement missionaries appointed at the October, 1936, meeting of the Foreign Mission Board are available for three cents (3c) postage for every one who owns a new 1936 edition of the *Album of Southern Baptist Foreign Missionaries*. (The Album cost 75 cents.)

February Bargains

Wall Map of the World—The large missionary map (98x41 inches—linen) of the world with all the Southern Baptist stations indicated has been reduced from \$3.75 to \$2.75 until further notice.

In Royal Service by Fannie E. S. Heck, has been reduced from 50 cents to 25 cents until further notice. Every Baptist will want to own a copy of this book by the first president of Woman's Missionary Union of the Southern Baptist Convention. It is the only book that has yet been written to tell the story of Woman's

Missionary Union from beginning through the first twenty-five years of service.

Financial Facts for November, 1936

Co-operative Program	\$37,470.80
Designated Gifts	16,477.52
Debt Account	6,099.25
Lottie Moon Christmas Offering	60.19
Miscellaneous Income	1,444.33

Total Income \$61,552.09

The Newest Book

The newest book just off the press is *Europe: Christ Or Chaos*, by Everett Gill, 40 cents, paper; 75 cents, cloth.

When every intelligent eye is trained on Europe, it is a fitting time for such a simple but comprehensive portrayal of Europe yesterday, today and tomorrow to come fresh from the pen of a senior Southern Baptist missionary who knows Europe from the inside as well as from the outside.

Ministers and speakers have been asking for such a book of dependable information. Men's brotherhoods and classes will call it a man's book. Women old and young will like its simple brevity and comprehensive presentation of European conditions and missions. For many classes of these, it will be a splendid text for those extra in-between-season classes before the regular graded series on Palestine appears in May.

Erratum

December's HOME AND FOREIGN FIELDS, page 10, paragraph 5, line 3, should have read *forty-nine million* instead of *nine million*. Brazil is such a large country with such a vast population that doubtless every one recognized that "forty" was erroneously omitted. The contributor apologizes to Brazil and to her Southern Baptist missionaries especially.

Item one of "Lift Up Your Eyes—Look Upon the Fields" of December issue of HOME AND FOREIGN FIELDS should have read: "Rev. and Mrs. R. L. Bausum and family sailed from Los Angeles, California, for Kweilin, Kwangsi, China." Mr. and Mrs. Bausum are returning to their station after a year's furlough.

China Baptist Alliance

It is with great pleasure and with praise in my heart to God that I can now report to you the really very successful outcome of our Chinese Baptist Centenary celebrations here in China, October 13-18, 1936. On every hand we have heard the comment made by many of the missionary and Chinese leaders, that the results were far beyond their original expectations. To no one person more than to Miss Mollie McMinn in her tireless and persistent efforts can those successful days be attributed. Of course, finally, all the praise and honor and glory we ascribe to our Lord and Master, Jesus Christ.

One most tangible result—that with greatest possibilities of projection into the coming century of Baptist work in China was, I think, the reorganization of the China Baptist Alliance. I was chosen as chairman, and Dr. M. T. Rankin as vice-chairman. Pray for the newly elected officers and the China Baptist Alliance.

Very briefly the following objectives were proposed for the China Baptist Alliance and adopted by the delegates attending the China Baptist Centenary Celebrations.

1. To double the present membership of our Baptist churches in China during the next five years.
2. To raise as soon as possible sufficient funds for the printing and distribution of 1,000,000 copies of the Gospel of John.
3. To press a vigorous missionary program for entering China's untouched sections and beyond.

4. To prepare and print a complete and accurate history of Baptists in China.

5. To make the *True Light Magazine* the All-China Baptist Magazine or paper.

During the Centennial meetings it was also voted to approve of the erection of a Shuck Memorial Baptist Church in Hongkong in honor of the Shucks, the first Baptist missionaries to China. To a committee of thirty has been committed the working out of plans for making possible the erection of this memorial church. We hope you will help us and encourage us in this enterprise.

As chairman of the China Baptist Alliance, and on behalf of Chinese Baptists I wish to express to you and to all the friends in U. S. A. our very great appreciation of their presence with us of your representatives, Dr. and Mrs. J. R. Sampey, Dr. M. T. Andrews, Mrs. Charles Burris, and others. They were a great inspiration and help to us all. (1 Corinthians 16: 23, 24.) Sincerely, *Y. S. Lau*, chairman of China Baptist Alliance.

Note: Brother Lau is also president of Graves Theological Seminary and pastor of the great Tung Shan Baptist Church, Canton, China.

From Canton to Paris by Train

That statement sounds like a fairy dream instead of a reality that took place last autumn, after the opening up of the railroad from Hankow to Canton. Already there was train service from Tsining to Moscow and on through Siberia.

A letter from second-generation-missionary Olive Lawton reminds Southern Baptists that "Dr. Eugene Sallee was eager to establish the Interior China Mission to link North and South China. Thirty-three years ago Papa and Doctor Sallee walked two hundred miles across Honan. Then they took a little boat down to Canton and came back to settle in Chengchow, Honan, six hundred miles due north of that city.

"During these thirty-three years, railway connections have been gradually tying the northern and southern parts of this land together. Last week three North China folk and six Interior China ones rode over the brand new railway, connecting Hankow and Canton. The Express schedule covers that route in forty-four hours going the same way those others took two weeks to walk a generation ago. And better still those who came from this same Interior represented twenty-three churches and 3,000 Christians. (See picture, page 17.) Thirty-three years ago there was no railway. There were no Christians. Today 'See what God hath wrought!' What a harvest in one generation!"

* * *

OUR NEW MISSIONARIES

(Continued from page 21)

friend, Dr. Mary L. King of Pochow, China, who came to hold as dear a place of influence and challenge in her endeavor, as had Miss Adams. By her letters, telling of her work to which she was so deeply devoted, and through the teaching of Doctor Ayers' book, *Healing And Missions*, Elizabeth was led to enter the McLeod Infirmary Training School for Nurses to prepare herself for work in China. While a senior in nurse's training, Elizabeth applied to the Foreign Mission Board. The desire of her heart, to make Christ known in China through the promise of the Great Commission, was made possible financially by the Business Women's Circle of her state, and authentically by her appointment by the Foreign Mission Board in annual session in October, 1936. Her only confidence is that she belongs to Christ and that he will use her, losing her insufficiency in his abundant ability to supply all her needs.

Elizabeth Gray sailed for China, December 18, from Vancouver aboard the *S. S. Empress of Russia*.

Thelma Edna Williams was born July 15, 1903, in Gold Hill, Colorado, where her father was a mining engineer. The family home was transferred to Denver when she was seven years old. She was converted under the

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*In dazzling day or blinding night,
God ne'er forgets us in the fight;
His glorious angels will abide,
If we but clasp them at our side.
The hand that beckons them is Prayer,
And Faith the clasp that holds them there.*
—Edward Roland Sill.

* * *

Did some gracious answer to prayer knock at your door yesterday? Tell it to others! Had you some heartening vision of grace? Share it with others!—*J. H. Jowett*.

* * *

Happiness is not perfected until it is shared.—*Jane Porter*.

HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

Birthdays in April

Date	Name	Address
1..	Miss Susan Anderson*	418 Stevens St., Wichita, Kansas
2..	Mrs. J. A. Abernathy.....	Tsinan, Shantung, North China
2..	Mrs. Rebecca Adams Logan*	110 West Watauga Avenue, Johnson City, Tennessee
3..	Miss Zemina Hare	Kaifeng, Honan, Interior China
4..	Rev. Henry Leo Eddleman.	Box No. 154, Jerusalem, Palestine
4..	Miss Jane Wilson Lide ...	Hwanghsien, Shantung, North China
7..	Mrs. W. B. Glass*.....	1425 South Ninth St., Waco, Texas
7..	Rev. D. G. Whittinghill ..	93 Via Boncompagni, Rome, Italy
8..	Mrs. B. L. Lockett*.....	1758 Ambler Avenue, Abilene, Tex.
8..	Miss Cynthia A. Miller*...	410 N. W. Third Avenue, Mineral Wells, Texas.
8..	Rev. James C. Quarles	Maipu 785, Mendoza, Godoy Cruz, Argentina
9 ..	Mrs. C. L. Neal	1606 Buena Vista St., San Antonio, Texas.
11..	Rev. Otis P. Maddox.....	Rua Pousa Alegre 602, Bello Horizonte, South Brazil
12..	Mrs. A. W. Yocum.....	Pingtou, Shantung, North China
13..	Mrs. R. E. Elder.....	Calle Bolanos 262, Buenos Aires, Argentina
14..	Mrs. G. A. Bowdler.....	Cipolletti, F. C. S., Rio Negro, Argentina
15..	Miss Edna E. Teal.....	Yang Chow, Ku., Central China
15..	Miss Annie Genevieve Trainham	Chengchow, Honan, Interior China
16..	Rev. Edwin B. Dozier.....	Seinan Gakuin, Fukuoka, Japan
16..	Mrs. John L. Riffey.....	Rua Plombazine 192, Bello Horizonte, South Brazil
18..	Rev. Frank Mars*.....	112 Glenwood Courts, San Antonio, Texas.
18 ..	Miss Mattie Vie Summer..	Kweilin, Ks., South China
21..	Rev. W. W. Adams.....	25 Noto-Machi, Dairen, Manchuria, North China
21..	Mrs. Victor Koon.....	Box No. 32, Harbin, Manchuria, North China
21..	Miss Elizabeth Rose Mar- lowe	466 Rue Lafayette, Shanghai, Ku., Central China
23..	Miss Blanche Rose Walker.	Kaifeng, Honan, Interior China
24..	Miss Lena Valinda Lair..	Ogbomoshu, via Lagos, Nigeria, West Africa
24..	Mrs. Valleria Green Ran- kin	466 Rue Lafayette, Shanghai, Ku., Central China
24..	Miss Blanche Virginia Simpson	Rua Bom Pastor 144, Rio de Janeiro, South Brazil
26..	Mrs. A. Scott Patterson*..	Madison, Georgia
26..	Rev. E. F. Tatum	Yang Chow, Ku., Central China
29..	Mrs. Z. Paul Freeman*...	25 Hannah Avenue, Mobile, Ala.

* At present in this country.



CHARLES E. MADDY

Sowings and Reapings

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

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

SUBSTANTIAL progress is being made in the plans of the Foreign Mission Board for the creation of a new Theological Seminary in Shanghai for college graduates. We hope to be ready for the opening of the new Seminary by January 1, 1938. We invite suggestions for a suitable and suggestive name for this institution soon to be launched by Southern Baptists.

DURING our visit to Mendoza, Argentina, where Missionary J. C. Quarles and wife are located, there were many who professed faith in Christ under the preaching of Drs. L. R. Scarborough and W. C. Taylor. We quote from a letter from J. C. Quarles:

"In Caucete we had two splendid meetings, one in a kind of out-station back among the farms, in a private home. This element back in the country is going to become a great strength to the Caucete church. One man, who has not yet been baptized, is already leading the people of the church in a building project. From this corner (the name of it is 'Rincon,' which means a corner) a fine lot of young people come into the services in town, some five or six kilometers away. We had this country meeting in the afternoon. That night in town we had the little hall packed and overflowing. The attention was perfect, even though the people were packed into a small space on a warm night and the atmospheric conditions were not very good. Thirteen made professions. The congregation here has bought on instalments a good sized lot. They first put up an adobe room of four by eight meters for the services. Then they added to this another room of four by four and furnished it to lodge the pastor when he comes to visit them. This present plant they mean to turn into a dwelling eventually, when they have a pastor located on the field."

WITH respect to the gospel, one of the most neglected republics in South America is Colombia. This republic has an area of 495,000 square miles and a population of 7,850,000. The population consists of four groups—the white race, which is one of the most progressive in South America; the Negroes and mulattos; mestizos, half Spanish, half Indian, who make up the large majority of the population; and pure-blood Indians.

Colombia has six hundred miles of her coast-line on the Caribbean with an equal amount on the Pacific. The country is vastly rich in oil, timber, minerals of many kinds and a soil as rich as the Nile Valley. All evangelical sects have passed Colombia by in their efforts to win South America to Christ.

SOME years ago a Catholic priest on vacation in Cuba was converted to Christ in Cardenas under the preaching of one of our Home Board missionaries. He went back to Colombia and began work on his own initiative, working in a bank to earn his living, and founded at least two churches. Our Board should open work in Colombia at the earliest possible moment because it is a field that is white to the harvest.

MISSIONARY A. B. DETER of Curitiba, Brazil, needs books on Bible study and especially commentaries and devotional books. His field covers a large part

of two great states and he brings his pastors together one month every summer for study and training. He has taught many of them to read English and they need helps on Bible study.

THE China Centennial has been widely celebrated in China and has brought together thousands to hear the gospel. Dr. John R. Sampey and Dr. M. T. Andrews have been received with great enthusiasm and have preached to throngs everywhere.

NEWs from Spain is to the effect that all of our churches and chapels have been closed because of the bitter and cruel civil war. Our Baptist brethren in Spain are now going through fearful suffering. Southern Baptists should remember them continuously at the throne of grace.

GREAT Russia is now closed to the preaching of the gospel, but surely one day will be open to us. The Russian people are deeply religious and God yet has a big place for this race in his divine plan of the ages.

We have work in Manchuria on the Asiatic side adjacent to great Russia. We have a glorious work in Bessarabia on the European border of Russia. We must greatly strengthen and re-enforce our work in both these areas so that when Russia is again open to the preaching of the gospel, we can move in from both Europe and Asia with a force of well trained workers.

THE debt of the Board is now under the four hundred thousand figure and by the meeting of the Convention in New Orleans next May, we hope to report the debt under three hundred thousand dollars.

THE age limits for appointment to missionary service under the Foreign Mission Board are twenty-four to thirty-two. This regulation will be strictly adhered to in the future.

It should be clearly understood also that one must be a graduate of a standard college or university and of the seminary or training school before expecting appointment under the Board.

* * *

"Lord, lay some soul upon my heart,
And love that soul through me:
And may I nobly do my part
To win that soul for Thee!"

* * *

The psalmist was wise: he rested upon nothing short of the Lord's work. Our confidence must not be in what we have done, or in what we have resolved to do, but entirely in what the Lord will do.—C. H. Spurgeon.

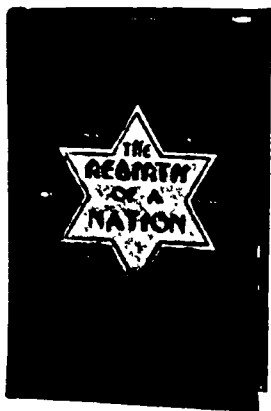
My Missionary Bookshelf

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

A MAN AND A BOOK

THE REBIRTH OF
A NATION



Jacob Gartenhaus

IT is not often that a book grows out of the writer's life as completely and perfectly as the book, *Rebirth Of A Nation* (H. M. B. 40 and 75 cents), has grown out of the life of Jacob Gartenhaus, missionary-evangelist of the Home Mission Board to the half-million Jews of the South and missionary-extraordinary to the Christian churches of the South concerning the Jew.

He has been particularly a student of Zionism. So well balanced is he in his thinking that he does not go off at a tangent in his interest or his zeal. Nor does he, Jew that he is and ever will be, see Jewish life and thought on the bias. The subtitle of the book is "Zionism in History and Prophecy." But the book is much more than that. The first chapter gives a fine discussion of the Jewish relation through the centuries to the nations who have lived neighbor to him, and within whose borders he has lived. In the second chapter, "God's Covenant with Israel," Mr. Gartenhaus takes up the relationship of the Hebrew people with God, and traces the promises, prophecies and gradual development of God's purpose in their history.

In chapter three, "The Rise of Zionism," the author takes up the history of Zionism, simplifying for us the complicated historical factors, giving us the pathetic history of Jewry through centuries of persecution, and the tragic reasons for the persistence of the hope of a return to Palestine. The different aspects of Zionism are carefully detailed, yet the account is so rich with human interest that it is anything but dry history. The men through whose leadership Zionism grew into a powerful world influence become living figures in this drama of the ages. In chapter four Mr. Gartenhaus continues the account of Zionism in an analysis of its different phases, interpreting the different currents of thought among Jews regarding Zionism and the progress that has been made by the agencies of the Zionist Movement mobilizing world Jewry and carrying out the dreams of the organization in Palestine.

The last chapter is the most fascinating of all, for here Mr. Gartenhaus takes his readers into Palestine with him and shows the miracles that are taking place. It is interesting to know that this chapter in particular was read

critically by Jacob Gartenhaus' brother who is a Rabbi now residing in Palestine, and who, incidentally, is one of the many Jews of today who have, in their hearts, accepted Jesus as the Messiah of their people.

It is a book to read and re-read, to have at hand when studying your Bible lessons, to mark and use as reference in your daily reading of your Bible. Jacob Gartenhaus has put us all in great debt to him by giving this simple, interesting, direct discussion on a subject about which most of us have heard much and few know anything very definite. Not by any means the least attractive feature of the book is the cover, color and design. The book will make a definite, helpful contribution to the work of the missionary who wrote it. May it win friends for the Jews, his people, and stir deeper interest in winning them to Jesus, his Lord.

From Rev. Jacob Gartenhaus come two valuable reviews this month.

The History Of Jewish Christianity From The First To The Twentieth Century, by Hugh J. Schonfield. Gerald Duckworth and Company, Ltd., 3 Henrietta Street, London W. C. 2. \$2.00.

This volume, it is claimed, is the first attempt at providing a connected story of Jewish Christianity from the first to the twentieth century, and the author proceeds to prove the extent of Jewish Christian influence by producing historical data. The historian Eusebius in his Ecclesiastical History states that until 133 A.D. there were thirteen Jewish Christian bishops. Both in Jerusalem and out, Jewish Christianity was active in spreading the glad tidings by every available channel, among Jews and Greeks, barbarians and Scythians, bond and free. One may gather from the Talmud and the Midrash how extensive their activities were. But with the conversion of the Roman Empire to Christianity their influence began to wane. From then on the history of Jewish Christianity was principally a record of individual converts. The intolerance of the times was so great that many of them dare not acknowledge their Jewish extraction for fear of persecution, on the ground of sympathy toward their former co-religionists. Considering the persecution which the Jews in Europe endured at Christian hands and the corrupt state of the Christian religion, it is a great wonder that there were any sincere converts at all.

All Christians interested in Jewish missionary enterprise, even though they may not agree with all the arguments presented, will find this volume most illuminating.

A Short History Of The Jewish People—1600 B. C., 1935 A. D., by Cecil E. Roth. Macmillan. \$5.00.

This fascinating story by the eminent Jewish author differs fundamentally from most of the works of this sort. The author gives a very vivid picture of what the Jew was and what he came to be through the centuries. In dealing with the biblical age the author has made what must nowadays be considered the innovation of adhering in general outline to the traditional account. This has not been due to any inherent obscurantism on his part, nor to his utter ignorance of the conclusions of Higher Criticism, with which he has done his best to familiarize himself. He rightly states that the critical attitude (contrary to the popular belief) is by no means unimpeachable in every detail. Moreover, its conclusions are constantly changing from generation to generation, almost from year to year. In the chapter, "The Triumph of Christianity," Doctor Roth tells us how the religion of "Joshua or Jesus of Nazareth" a Galilean religious reformer and preacher became a world religion, whereas other Jewish reformers failed. As for Paul, "his burning faith, his unquenchable courage, his strong personal fascination—he was an unconquerable propagandist. Few Jews have ever influenced the world to the same extent." The final chapter of this book, giving the story of the settlement of the Jews in America which now

has the largest and most influential section of Jewry, the development of Palestine as the national home for the persecuted race and their persecutions under the Nazi regime, is the most revealing story of the modern scene in world history.

IF YOU WISH TO STUDY THE JEW

A Tale Of Two Peoples—Gentile And Jew, by Seay. S.S.B. .35.

The best book for class use in a study of the Jewish people, their relationship to Christians and the way in which Christians can win their attention and interest.

The Jew And Jesus, by Gartenhaus. S.S.B. .25.

A fine presentation of the conflict between the Jew and the greatest Jew of all, Jesus Christ. Use with the textbook.

When Jews Face Christ, by Einspruch. \$1.25.

A wonderful collection of biographies of great Christian Jews. A book of inspiring testimony and challenging sacrifices. One of the W.M.U. Advanced Mission Study Course books.

Making Missions Real

U. R. L.

TURN THEORY INTO PRACTICE

MISSION study means little unless it brings some definite practical results, not only in seals and certificates, as worthwhile as they are, but also in real missionary activity of some kind. When studying home missions, usually there is some missionary task you can go out and do, at once.

As a result of the study of the American Negro, his history and his problems, why not find out something about the Negro who lives in your town. Visit the Negro public school, find out what equipment they have for teaching; if they have a library where Negro boys and girls can get good books to read; what playground equipment they have; what preparation their teachers have, and whether they need books for further study of teaching. You will likely find needs everywhere you look. You can render great help to the Negro youth of your town and service to your community by aiding the efforts of these teachers in their school.

What sort of recreation do the Negro boys and girls of your town have? Is there a park of any kind? Is there a public library of any sort? Is there a picture show? Of what sort? Is there a day nursery for Negro mothers who must work, or do they have to leave the baby with another child? All these are matters that need looking into, and in almost every case need the touch of genuine Christian interest and help.

Then, visit the Negro Baptist church. Not out of curiosity, or to be amused, but in genuine friendly interest in its leadership, their problems, their activities and their influence for good in the community. Most of our Negro Baptist pastors need good books and will be most grateful for them and for our Baptist magazines. Their organizations are not like ours, but they can get much help for their work from many of our periodicals. So let us pass them on. Then read the list of magazines printed in January HOME AND FOREIGN FIELDS, page 27, and select the Negro Baptist papers they should have and plan to help them get these on their own work. An inquiry in sincere friendly interest will bring from the leaders in your

Negro Baptist church their own suggestions as to how you may help them best.

Let us turn this mission study into genuine practical mission work. Write to your State W.M.U. Headquarters for the free leaflet, "*The Negro Woman And Her Needs*." Look up and study in your *Personal Service Guide* the chapter on how to carry on helpful, co-operative work with your Negro Baptist women. Start something worthwhile in your own community with your own Negro people, for their young people, their homes, schools and churches. Make missions real this time, after mission study.

HELPS FOR TEACHERS AND PROGRAM LEADERS ON THE AMERICAN NEGRO

The Missionaries Of The Home Mission Board, by Lawrence. H.M.B. .35.

Necessary supplement to every study of home missions. Gives picture and biography of all missionaries of the Home Mission Board. Especially needed when telling of the work carried on with our Negro people by our missionaries.

Picture Map of America. M.E.M. .50.

A large map to be colored, with inset pictures. Very attractive when finished.

Insert Sheet—Negroes in America. M.E.M. .10.

Pictures of Negro life to be used with the picture map.

Pictures of Negroes—(Write for price lists from the following:)

Methodist Publishing House, Nashville, Tennessee; The Associated Publishers, 1538 Ninth Street, N. W., Washington, D. C.; and Harmon Foundation, 140 Nassua St., N. Y.

Victor Records of Negro Music—(Available through local music stores.)

Literature on Race Relations, and free booklets—

Order from Commission on Interracial Co-operation, Inc., 710 Standard Building, Atlanta, Georgia.

FREE HELPS FOR ALL AGES

Picture of Julius Rosenwald, and free booklets—From Julius Rosenwald Foundation, Cotton States Building, Nashville, Tenn.

Free Helps, Map, Poster—From The Home Mission Board, 315 Red Rock Building, Atlanta, Ga. Free leaflet, "*The Negro Woman And Her Needs*," from your State W.M.U. Headquarters.

* * *

BAPTIST INDIAN MEETINGS, 1936

(Continued from page 15)

Rev. John McIntosh, father of Job, in 1874, he being the first to preach the gospel to any of the wild Indian tribes of the plains. Now after sixty-two years his son is ministering to the same tribe. In addition to the regular business of the association, three evangelistic sermons were preached each day, many backsliders were restored, and the closing service on Monday morning was a baptismal service.

Choctaw Tribe

Next came two Choctaw Associational meetings on the same dates, August 20-24. Twelve years ago there was a misunderstanding among them, the association divided, and they have been rivals since that time. Neither group

(Turn to page 32)

OUR NEW MISSIONARIES

(Continued from page 23)



Thelma Edna Williams

ministry of Rev. W. C. Garberson of the Mount Herman Baptist Church at the age of seventeen. Shortly after her conversion, during prayerful meditation one morning, there came a strong impression: Some day God is going to call you to serve him in a foreign land. Consideration of attendant hardships and separation from loved ones found her unwilling to make the sacrifice and the impression gradually faded. Again when she was twenty years old, in Boston, Massachusetts, she knew a great longing to put Christ first in her life and dedicated her life to him in joining the B.Y.P.U. Life Service League. Then months of earnest seeking to know his will for her life led her to the Minequa Training School for Nurses, Corwin Hospital, where she sought to prepare herself for "the ministry to broken bodies."

After graduation from this institution and then serving there as a floor supervisor for several months, she entered the field of public health. Some graduate study in this field was done in the University of California and additional preparation in Mental Hygiene, University of Colorado; in Pediatrics and in Medical Technology, Children's Hospital, Denver. For more than two years she was engaged in a comprehensive public health nursing program in the coal fields of southern Colorado—Primero, Segundo and Valdez—and then went to Longmont, Colorado, as Health Supervisor for the Public and Parochial Schools. There God again laid his hand upon her and led her to Southwestern Theological Seminary in a desire to prepare for full-time Christian service, wherever God should call. There a contact with Dr. Charles E. Maddry brought to her a personal challenge as she saw the great need and glorious opportunity of using her profession as a means of serving Christ in China. She was appointed to service in China at the October, 1936, meeting of the Foreign Mission Board of the Southern Baptist Convention.

She sailed December 18, 1936, aboard the *S. S. Empress of Russia* from Vancouver.

* * *

To have a living faith in the God of revelation will mean that a man daily lives a directed life. That this is within reach of all men is the glorious universal message of the gospel of Christ.—*W. Douglas Mackenzie.*

Monthly Devotional

—JOHN L. HILL—

NOTHING is clearer than that Jesus did not expect his disciples to become faithful witnesses for him and to undertake successfully to carry out his Commission until they had received power through the coming of the Holy Spirit upon them. It is equally clear that the disciples, although bewildered and confused about many things, understood this necessity, and after the ascension of their Lord had no thought but to obey his injunction to await the power which he had promised. At last, the spiritual nature of the mission of Jesus had dawned upon them, and by the same token the spiritual character of their business as his representatives in the earth was appreciated. To us, these facts are vitally significant, definitely fundamental, and practically suggestive.

Accordingly, they waited with one mind in one place in prayer and supplication. In God's own time his promise was fulfilled and all who were in the room experienced the coming of the Holy Spirit, with accompanying manifestations which must be interpreted as miraculous. Devout Jews from "every nation under heaven" were amazed at what had taken place and marveled at what they saw and heard. But they were to witness an even more amazing demonstration of the Spirit in the person of Simon Peter whose marvelous sermon has not been equaled in power and fruitfulness. This rugged fisherman, so lately driven to the depths of humiliation and shame by the weaknesses of his own nature, calmly faced the inquiring multitude and showed that the words of the prophet Joel were being fulfilled in the midst of the people.

With attention thus gained by reference to a beloved prophet and held by the obvious fact that the speaker was not speaking in his own power, Peter proceeded to tell the story of Jesus,—his life, his works, his crucifixion, his resurrection, his exaltation, and the fulfilment of the promise of the coming of the Holy Spirit, concluding with the statement that God had made this Jesus, "whom ye have crucified," both Lord and Christ. Surely, the Spirit of God had spoken through his servant, and as always the message was effective. Convicted of their sins by this same Spirit, the people cried out in helplessness and Peter promptly explained the way of escape from their sins with the result that some three thousand accepted Christ as Saviour that day.

Such in condensed form is the story of the beginning of the new day of world evangelization; such in effect has always been the story of any great missionary movement; such must be our model in our efforts to witness for our Lord. Groups, circles, congregations, boards, conventions,—all these must follow the New Testament example if they would be fruitful in service. It is not easy to wait, thoughtfully, prayerfully, expectantly, confidently. Writing from some experience and much observation, we are convinced that more of us seek the power of the Spirit in carrying out what we have planned than ask his wisdom in the planning. Without the Spirit of Christ in our hearts and lives, we are absolutely helpless, maybe hurtfully busy. Spiritual power, of course, is our great need; we can leave results with God only when we are working under the conscious leadership of his Spirit.

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

JOY FOR PIMA INDIANS

AS the people looked forward to Christ's birth more than nineteen hundred years ago, the Pima Indians look forward with great enthusiasm and interest toward the Christmas celebration whether they be Christians or not. Much preparation is made for this great occasion in order that the "Spirit of Christmas" may be carried out.

We see a group of women (W.M.S.) meeting one or two days each week beginning in October to prepare for Christmas. Their hands are busy sewing, making underclothes and quilts for the older people and dolls for the children. The men are given wool socks and handkerchiefs, while the boys are given some kind of toys. These women are busy talking and planning as they work, to be sure that there will not be left out of "Old Santa Box" a gift for any who will be in attendance whether or not they attend the church services. The Sunday school provides candies, nuts and fruits for every one. The Sunday school superintendent has charge of the program planning, so we see him with his committees assisted by the church choir working on a program.

Christmas Eve arrives—the night for the program and exchange of gifts. The committees and older members of the church begin early in the morning to decorate the church building and the Christmas tree, which it is always a joy to fix for the delight of the children. Several people stay at the church all day to put gifts on the tree that are brought in, either for the children or some friend or loved one. This reminds me of my childhood days back in Arkansas when the gifts for the family were put on the church Christmas tree.

The program has been announced for 7:30 P.M. About sundown or even earlier the people begin to gather and are still coming by 9 o'clock (*time does not mean a thing to most of them*). The church is filled to capacity and overflowing. This opportunity is used to tell the people in the largest gathering of the year about a Saviour who died for them. The program begins about 8 or 8:30, as some one whom we are depending on is usually slow in arriving. The first number on the program is the singing of "Joy to the World." Many recitations and songs are given by the children. It is truly a joy to hear these children sing and speak about the birth of our Great Redeemer.

At the close of the program we hear a bell ring or a whistle blow. Every one turns to see what is happening! Behold! Santa Claus has arrived, bringing candy to the children as he makes his way to the Christmas tree, from which he takes the gifts to hand out. He has several helpers for this task for he has so many gifts to handle. During the distribution of gifts Old Santa tells some funny jokes, or plays with the children, to see them run or cry. This is the first time many of the children have seen "Santa" so they are frightened and run to mama crying: "He's going to get me, Mama." When he is through and ready to go he bids all "adieu," promising to be back next year. The people go home happy, most of them expecting to return to the church on Christmas Day where several

families have the habit of assembling to have dinner together, in the Indian fashion. Formerly most all church members gathered for Christmas dinner together, but now only a few families come as some other attractions have called them to various places. The church really enjoys the Spirit of Christmas as we interpret, "It is more blessed to give than to receive."

On New Year's Day as is also the custom at Thanksgiving time, the people come together for a big dinner at the church and to have praise and thanksgiving services.

No special program is prepared at Easter time unless it is some special music by the choir. Sometimes we have an all day service on this day because some one has been converted and is ready to be baptized. Any day of the year when one is baptized we have an all day meeting with dinner on the ground (custom of the Indians) to praise the Lord for this one who has followed Christ all the way.
—Mrs. M. E. Heard, Arizona.

APPEAL FOR THE MARCH WEEK OF PRAYER OFFERING

EACH year brings us under increasing obligation to Woman's Missionary Union, both its women and young people, not only for the gracious contributions of money which they make to home missions, but also for the service they render in distributing mission literature and their efficiency in teaching missions to our people. It is an invaluable service our women and young people are rendering in circulating hundreds of letters, editing scores of pages in our denominational papers, organizing missionary societies, teaching the children and other young people about missions, sending sunshine into the homes of our missionaries with their prayers, guiding and fostering the missionary spirit in our churches and performing much other labor which statistics cannot give but which record is recorded in heaven and concerning which the Master has doubtless said, "*She hath done what she could.*"

In 1936 the Annie W. Armstrong Offering of Woman's Missionary Union amounted to \$113,518.31. This is a most gratifying exhibit, but the money raised is not the only value. We prize beyond measure the modest, womanly, scriptural manner in which the work has been done. We rejoice in the sweet spirited way in which our women and young people have co-operated with the Board and, above all, we are grateful for the incense of fervent, humble, effective prayer which has from day to day gone up from the thousands of loving hearts to a throne of grace calling down God's richest blessings upon the Board, its missionaries and its work.

We cannot place too much emphasis upon prayer, nor can we know too much about our mission fields and their needs. Knowledge underpins interest, and prayer changes things. Let us major on these two things. The programs for the Week of Prayer offer an excellent opportunity for a combined South-wide appeal to a throne of divine grace for the salvation of our homeland. Studying, as we are this year, the unoccupied home mission fields, our hearts

should be made keenly sensitive to the vast unfinished task in the homeland; a task imperatively essential in our world-mission program.

Let us not forget, however, the fields now occupied and the missionaries now at work in winning the homeland to Christ. Those whose names appear in the list of designations are looking to Woman's Missionary Union, both its women and young people, for their support. They must be provided for before new fields can be entered. As heretofore, the Home Board is looking to the women and young people to take care of these missionaries. Apart from the Annie W. Armstrong Offering there are no funds for the salaries of these devoted men and women who are giving themselves in sacrificial service with Christ for the evangelization of our land. Pray for them. Make their cause your own and remember that when you give for their support you personally share with them in every soul redeemed from sin under their ministry.

With the deepest appreciation for all the women and young people have done, are doing, and will do for home missions, and praying heaven's richest blessings upon every one, I am,

Sincerely yours,

J. B. LAWRENCE,

Executive Secretary-Treasurer,

Home Mission Board, Atlanta, Georgia.

REJOICING OVER CONVERSIONS

RECENTLY we conducted another revival meeting in one of our churches in a Home Board "field" in South Alabama. This was the most Spirit-felt meeting we have ever had. Over fifty confessed faith in Christ as Saviour. Several who had been destructive characters in their immoral ways of life were gloriously won to Christ. And it seems that, as in the case of Paul, as they turn to work for the Master they do it with much zeal. Families, where the homes for many years have been places of torment and hearts crushed on account of mean and sinful fathers, came to be united in that strong and beautiful band of faith in Christ that encircled every member of the family. In other words, families that had experienced a bit of hell down here on earth, shouted with joy when first they had a foretaste of Heaven.

I wish to mention in detail one such family—a family far from home so far as relatives and church opportunities are concerned. The members of this family are not the same people, no blood kin at all to the other people on this field which we refer to as mixed-blood people. They seem to be of Mexican descent and came to this field from the west twenty-five or thirty years ago. However, this family being also mixed-blood of their kind, they fit only with the mixed people on our field. For at least twenty years they have lived here in one place! Far from home, no church opportunity, no religious instruction, and no one to show spiritual interest in them! Some one who had known and lived near them for a long time said to me, "Members in that family are so devil-possessed you need not waste your time with them."

Already I had then been visiting and praying for that family for three weeks. Nor did the opinion of my friend stop my efforts to lead them to Christ as Saviour. After two long years of faithful work and prayer, I rejoiced to see every member of that family publicly confess Christ

PROGRAM OUTLINE

THEME—Joy

Hymn (by Frances R. Havergal)—"Lord, Speak to Me That I May Speak"

Prayer of praise that Christians can and do "speak" for Christ
Scripture Lesson on "Fruit of the Spirit"—Joy—Gal. 5: 22; Neh. 8: 10; Psalms 16: 11; 27: 6; John 15: 11; 16: 22-24; Rom. 14: 16, 17

Hymn (by Frances R. Havergal)—"Who Is on the Lord's Side?"

Talk—Sources of Christian Joy

Prayer of praise that Christians "rejoice in the Lord"

Talk—Christian Ways and Means of Giving Joy

Hymn (by Frances R. Havergal)—"Take My Life and Let It Be"

Story—Joy for Pima Indians (See article on page 28.)

Story—Rejoicing over Conversions (See article, this page.)

Prayer for workers on Home Board Fields

Reading of Appeal (See "Appeal" on page 28.)

Season of Prayer for faithful observance of March 1-5 inclusive

Three Thrilling Stories (Have three members well prepared to tell such stories as found on pages 1, 3, 11-15.)

Hymn (by Frances R. Havergal)—"True-Hearted, Whole-Hearted"

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

Repeating (in unison)—Gal. 5: 22, 23

Hymn (by Frances R. Havergal)—"I Gave My Life for Thee"

Lord's Prayer (in unison)

as Saviour and come to the church during our revival. With a heart full of joy I am happy to say that all these, along with many others, are proving their love and loyalty to the Master.—*Rev. R. M. Averitt, Alabama.*

Leaflet Helps for Home Mission Week of Prayer

March 1-5, inclusive, 1937

Leaflets for Woman's Missionary Society—

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Tuesday—Dreams 3c

Wednesday—The Place of Prayer in Evangelism 3c

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Friday—The Twenty-third Psalm in Indian Sign Language.. 2c

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For Royal Ambassador Chapter:

Peter Pole 2c

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Flying Cloud 2c

Please order early, and send remittance with order, to W.M.U. LITERATURE DEPARTMENT, 1111 Comer Building, Birmingham, Alabama.

CHRISTIAN JOY TO CERTAIN CHILDREN

IN all of our big cities there are sections where the poor live, those who never find their way into our churches and never hear the Word of God taught. From personal contact with many families living in the section where the Jacksonville Baptist Mission is located, we know that

there is an inferiority feeling and a hesitancy in going to the churches because these people cannot afford the clothing to make the right personal appearance; they are not educated and they would not feel comfortable and at home.

Many, many little children are to be found in such homes near the Mission and surely these should be taught the Bible stories, memory verses from God's Book, songs of praise to sing to the Heavenly Father, and led to talk to him in prayer. But just how could we teach them? Where could we find any one for this work?

While our minds were wondering along this line, there came into our hands a copy of HOME AND FOREIGN FIELDS, and eagerly turning the pages we found stories of the work the missionaries are doing in Russia where persecution is known, and we thought: "Surely I'd love to be the one to tell of God's love in that land, even though it did mean persecution." Then another story of the work going on in Italy, and the thoughts came, "In such a Catholic land, God should surely use me there to tell people the plain story of a Saviour's love." Then we visited the mission fields of Africa, China, and South America through the pages of this mission magazine. In each country we longed to be, that we might have a share in telling others about Jesus.

Suddenly into our heart there came a message from God's Word: "*Whatsoever thy hand findeth to do, do it with thy might,*" and immediately these children and their needs came to our mind and presented as great a mission field as could be found anywhere. We had just been "day-dreaming" while here at hand was a field white unto the harvest. Plans were immediately made for a Children's Hour on Monday night of each week at the Mission. In just a short time fifty children were enrolled, with six teachers coming regularly. How eager they were for literature, for Bibles, for cards—just anything with Bible verses and stories! Many of the teachers were amazed at the keen minds of these children and their

eagerness for learning God's Word. This work continued for three months and was then discontinued during the summer months because of the heat and lack of room for holding meetings during the hot months. Plans were made in October to again start this work; several teachers have volunteered their services for one night each week; classrooms have been remodeled so that better work can be done. We count it a privilege to work among the children in this section.—Mrs. M. B. Chafin, Florida.

* * *

SIDE-LIGHTS ON CHINA CENTENNIAL

(Continued from page 19)

from the beautiful Happy Valley Cemetery in Hongkong, the sacred spot where rest the remains of our beloved Mrs. H. H. Shuck and Mrs. William Dean, the first two representatives of American Baptists to lay their lives down for the Kingdom of God in China.

One of the great hours of the Centennial was when Dr. Herman C. E. Liu, as president of the China Baptist Alliance, delivered with the power and passion of an apostle, going back and forth from English to Chinese, his masterful address urging Baptists of China to unite in sending Chinese foreign missionaries into Mongolia, Thibet or Chinese Turkestan with the gospel of Christ.

It was a great privilege to have with us Dr. and Mrs. John R. Sampey, Mrs. Burris and Dr. M. T. Andrews from the Southland. Also Dr. C. R. Shepherd, superintendent of work among the Chinese on the Western Coast, and Dr. Franklin Ray of Japan, as fraternal delegates.

The great contribution made by Doctor Sampey in the "Morning Watch," and the evening addresses, cannot be fully estimated.

Altogether God gave us a great Centennial, and his messengers face the future with faith and vision.

BAPTIST BROTHERHOOD

J. T. HENDERSON

LOUISIANA LAYMEN ALIVE

I THINK the laymen in general will be interested to know something of our State Brotherhood Convention in New Orleans, November 16, and also the Report to the Convention November 17. The Brotherhood Convention was well attended at both afternoon and night sessions by pastors and laymen.

Every district in the state was represented, and inspiring reports were received from all sections of the state. Optimism prevailed throughout the entire Convention. The speakers were unusually good as were the special music and song service.

Every moment of the time allotted to general discussions and testimonies was utilized by pastors and laymen in a most effective manner.

All were greatly impressed by the addresses of Mr. Lawson H. Cooke. I have never known of a man making a finer impression on Louisiana people. His addresses to the Brotherhood Convention, Monday night, and to the Brotherhood Report, Tuesday afternoon, were not only

very inspiring but practical throughout and were received with highest praise.

The Brotherhood leaders are very much gratified that Dr. E. D. Elliott of Hammond was recently elected Brotherhood Secretary; for years he has shown a great deal of interest in the Brotherhood work and is one of the most successful organizers in Louisiana. Under his direction district meetings will be held throughout the entire state during March and April, and Louisiana is very optimistic over the outlook for the enlistment of their man power.

The above report of Chairman D. H. Powell of Louisiana should be read with profit by members of Brotherhoods all over the South.

Perhaps no state surpasses Louisiana in the promotion of Brotherhood work. This is due in large measure to the able and aggressive leadership of D. H. Powell, chairman, and Dr. D. R. Isom, for some time Brotherhood Secretary.

The record of full-time Brotherhood Secretaries in Louisiana, Florida and Missouri should lead all the other states to consider the wisdom of installing such a leader.

NEWS NOTES

South Carolina—

On November 16 and 17, the Brotherhood Secretary attended the Pastors' Conference and the Baptist State Convention of South Carolina, which met in the First Baptist Church of Spartanburg. These meetings were characterized by a harmonious and an aggressive spirit, had a full program and much important business, but gave the General Secretary a favorable opportunity to speak of the Brotherhood.

We were especially pleased to attend a meeting of the State Brotherhood Committee, Chairman Thompson presiding. This Committee decided to give its hearty support to the Ridgecrest Conference of Baptist Men, which will be held early in July; later the Committee plans a State Conference of Men and hopes to have a strong program, with a large attendance of representative men from all parts of the state.

Fellowship Banquet—

This banquet of men, which was held in the First Baptist Church of Knoxville, was attended by at least two hundred fifty men, the largest attendance this writer has ever seen on a similar occasion. As the heading of this report indicates, the chief object was the promotion of fellowship; two laymen of the church made brief addresses of a humorous nature, quite in harmony with the purpose of the occasion. A very attractive feature of the meeting was the singing of the quartet of Knoxville College, a Negro institution. They responded to more than one urgent encore.

The meeting closed with a brief and appropriate address by Dr. F. F. Brown.

Kentucky—

Sunday, November 22, was spent with three churches of the Upper Cumberland Association of Kentucky, two of which were located at mining camps. The program for the day was planned by F. D. Perkins, a prominent business man and zealous layman of Harlan.

The morning hour was given to the Baptist Church of Lynch, a mining town of at least 10,000 inhabitants. We arrived in time for Sunday school and it was refreshing to hear Mr. Perkins discuss the lesson of the day before the Men's Class. It is not often one finds a layman that shows such knowledge of the Word. The men have a Brotherhood and it gives large support to the pastor, Rev. W. J. Simpson.

At 2 P.M. representative men from fifteen churches assembled in the First Baptist Church of Harlan, and following a praise service and a talk by the Brotherhood Secretary, an Associational Brotherhood was organized with F. D. Perkins as president. Every vote taken in this meeting was unanimous and the organization was therefore launched under most favorable auspices.

The evening hour was given to the church at High Splint, another mining camp. This church has a full-time pastor with an assistant for part-time, and we were informed that the Mining Company provides half the support. It has a Brotherhood and the church gives evidence of more than ordinary activity. The pastor, Rev. A. S. Marsee, was away conducting a revival.

Beechgrove, Tennessee—

On Sunday, November 29, the Secretary drove to Beechgrove, located at a mining camp, three miles from Coal Creek; he spoke at the Sunday school hour to the Men's Bible Class, at 11 A.M. on "What God Expects of Men," and at 2 P.M. on

"Scriptural Finance." This church has an active Brotherhood, a full-time pastor, Rev. R. C. Burrell, and exerts a strong and most wholesome influence in this community.

Fort Sanders Church—

Although returning to Knoxville at a rather late hour, the Secretary spoke that evening at the Fort Sanders Baptist Church, of which the Rev. Clarence Mayo is pastor. The attendance was quite creditable and the people gave a respectful hearing to the discussion of a Man's Obligation to his Church.

A large part of the field work in November was local and performed at week-ends because the Secretary was quite busy during the month assisting in the preparation of the copy for the *Annual* of twelve programs of 1937 and the *Quarterly* of thirteen programs for the first three months of next year.

Thomasville, North Carolina—

Beginning with December 2, the General Secretary had an interesting service of five days with the First and Mills Home Baptist Churches of this city.

First Baptist—

At the opening session a delightful banquet was served to a good company of the men, after which the Secretary discussed the two-fold objective that should prompt Christians to support the church in a liberal and systematic way. The objective or motive in any cause should always rank first, both in order and importance. He spoke of the financial as important because the church that meets its local bills promptly and does something worthy for others, has good business rating and fine influence as a spiritual force.

He claimed, however, that the spiritual objective is even more important, because our offerings are an agency of enlistment and spiritual growth. "Where your treasure is, there will your heart be also."

The Secretary spoke five times in this church, discussing The Scriptural Plan of Support, The Every Member Canvass, The Brotherhood, Stewardship, and Missions. This was all preparatory to the Every Member Canvass, which began with the morning worship, Sunday, December 6. The response at this hour was prompt and hearty. This church is making real progress under the able and aggressive ministry of Dr. W. K. McGee, the pastor.

Baptist Orphanage—

This institution is composed of the Mills Home located at Thomasville and the Kennedy Home at Kinston; they have the responsibility of ministering to the physical, mental and spiritual welfare of more than six hundred orphans.

I. G. Greer, a consecrated and scholarly layman, resides at the Mills Home, and is general superintendent, while J. C. Hough, a preacher and successful educator, is superintendent of the Kennedy Home.

Each of these Homes has its own church, composed exclusively of the orphans and staff of workers—a unique situation.

In response to a special invitation, the Brotherhood Secretary spoke at 11 A.M. for three days in succession in the chapel of the Mills Home. Never in all his wide experience has he found a finer Christian atmosphere. The lower grades of children were not required to attend these services.

Following a discussion of Tithing the last day, with an explanation that the youngest could clearly understand, everybody present committed themselves to the tithe.

Rev. J. A. Neilson, the pastor, is a man of excellent training and well suited to this class of membership.

Both the Orphanage Churches are self-supporting, due to the fact that the "bringing of the tithe into the storehouse upon the first day of the week" is generally observed.

The Secretary is grateful to the pastors and other leaders of these two churches and of the Mills Home for thoughtful and generous courtesies.

Breakfast Conference—

Through the invitation of Promotion Secretary Dillard, we had the privilege of attending this conference, which occurred at 8 A.M., December 10, 1936, in the B and W Cafeteria, Nashville. Two dozen leaders, chiefly Southwide, were present and heard a very lucid discussion by Doctor Dillard on "Ways and Means" to make a success of the Hundred Thousand Club. He stressed the Luther Rice Memorial, which calls for a cash gift of One Hundred Dollars before the meeting of the Southern Baptist Convention next May. Each member will be awarded an attractive certificate with the picture of Luther Rice, if desired.

Executive Committee—

This important committee of the Southern Baptist Convention met in the assembly hall of the Sunday School Board building at 9:30 and organized by the election of Dr. Frank Tripp of Saint Joseph, Missouri, as president.

Following organization, the remainder of the opening session was devoted to the discussion of the policy calling for an equal division of the Hundred Thousand Club receipts between State and Southwide enterprises. It was impracticable for me to remain longer than the first session, and therefore, I did not hear the final action. There seemed, however, to be a prevailing sentiment that such division is not only in accord with the policy of the Co-operative Program, but is just and would also secure much larger support.

Echoes

Texas—

The Brotherhood recently was greatly cheered by the following letter from Dr. R. C. Campbell, general secretary, of the State of Texas:

"I thank you for your interest in the work of the Brotherhood movement in Texas. We hope to do something definite in regard to the election of a Brotherhood Secretary within a short while. There is much demand for his election. I am glad to report that we have found a fine layman that is considered by many of our people as a suitable man for Brotherhood Secretary, and hope that we may be able to secure him."

Other states are also interested in finding strong and consecrated laymen as secretaries; indeed, the Brotherhood can never come into its own until it has such salaried workers on the field.

Oklahoma—

A very stimulating report comes from a leading pastor of Oklahoma, who is very greatly interested in Brotherhood work. The Perry Association, of which his church is a member, has an Associational Brotherhood and a large number of the churches have local Brotherhoods.

The Executive Committee is now planning a series of simultaneous church schools for this Association to be conducted in five church centers. It is hoped that the interest of representative men from all

the churches will be greatly quickened by these occasions for giving information and inspiration.

Georgia—

The following optimistic report from a Georgia pastor should be of interest to every layman who reads HOME AND FOREIGN FIELDS:

"For a long time I have been deeply concerned about the neglect of the laymen in our Baptist churches and have waited eagerly for an opportunity to perfect the Brotherhood organization in my church.

"I am happy to report that our men were organized in September of this year and already the results have surpassed anything we could have hoped for; the men have not only united with us gladly but they are responding readily to every worth-

while undertaking of the whole church. I long to see the time when Georgia will have a Brotherhood Secretary.

Missouri—

The reports from Missouri indicate that the Brotherhood work in that state is moving forward in a very gratifying way, especially since the Brotherhood Secretary, Dr. S. W. Driggers, entered upon his duties.

Within the last few weeks more than twenty regional meetings have been held throughout the state and through them, multiplied hundreds of prominent laymen were aroused to greater interest. One of these regional meetings was held in Saint Louis and Dr. C. O. Johnson states that it was attended by representatives from many counties, and that the men of the church

are coming to see that the job does not belong entirely to the women and the preacher.

An organization has been effected in each of these districts that is bound to result in a larger enlistment of the men. Doctor Johnson writes that one of his own good men was made chairman of the organization for the Saint Louis District.

Doctor Johnson makes most favorable reference to the service of Associate Secretary Cooke, who was the leading speaker in several of these regional conferences.

Associate Secretary—

While we know that Associate Secretary Cooke has been busy and rendering valuable service all the month, we regret that we do not have a report from him regarding his activities.

BAPTIST INDIAN MEETINGS, 1936

(Continued from page 26)

is doing much work, or making much progress. Some two years ago our Home Board transferred Rev. and Mrs. A. W. Hancock from the western tribes to the Choctaw people. Brother Hancock himself is a full-blood Choctaw, understanding the language and is a graduate of Oklahoma Baptist University. Mrs. Hancock is a Cherokee, and an accomplished musician. They are getting a splendid hold on the Choctaw tribe and the work is being revived in a very noticeable way. Both the Associations this year took decided advance steps to re-build the work. These meetings also closed with a baptismal service. Though the meetings were more than one hundred miles apart, Brother Hancock attended each of them for a part of their sessions and preached to them, endeavoring to kindle the fires of evangelism.

What these people need is an alert leadership. Their pastors have grown old and inactive and they have failed to enlist the young Indians. Brother Hancock has already enlisted a number of the young folk. We are looking forward to a re-uniting of the two associations and a great revival in the work. These Indians have suffered greatly from the drought. Though the water and food were scarce on account of the drought and extreme heat, about seventy-five Indians attended each of these meetings.

Chickasaw Association Meeting

Next comes the Chickasaw meeting which met last year, September 10-13. This, the smallest Indian Association, is the most progressive in many ways. Though poor and poorly equipped in a material way, they are spiritual, intensely denominational and progressive in the use of the English language. This was a wonderful meeting. While there were fewer than one hundred present, all were revived and benefited.

One or two sermons preached in English by full-blood Indians were among the best I have ever heard, and I have heard some good ones. Again the baptismal waters were disturbed in the closing service. Brother Hancock attended this meeting also and rendered valuable service.

Cherokee Association Meeting

The largest tribe and the largest Indian Association, the Cherokees, held their annual meeting, September 24-27. Here forty-four churches were represented. Three meetings are held each year at the same time and place: The Association Meeting, the Sunday School Convention, and

the Associational Woman's Missionary Union. A two-room schoolhouse near by furnished a place where two of the meetings were held, while the other was held in the churchhouse, all assembling for preaching services.

It was a joy and delight to all to have Doctor Beagle from Atlanta with us for the first day of the meeting. He preached to the entire crowd of more than one thousand Indians, standing on the front steps of the church while the crowd stood around him. Rev. Richard Glory, one of the Home Board missionaries, interpreted his sermon into the Cherokee language. A large number of white preachers visited this meeting, several of whom were called upon to preach, among them the Rev. Roe Beard, the Home Board missionary to the Pawnee Tribe.

The method of entertainment is entirely different in this tribe from that of other tribes. Many families bring their own provisions and establish their own camp. Others are entertained in Indian homes near by, while several hundred are entertained at the public table which is furnished by funds, provided by the entertaining church, with contributions sent in by other churches. At this meeting I measured the table and found it to be 150 feet long, seating about 75 on each side at one sitting. Several times eight tables were served at the noon meal. At each end of the table was a cook shack covered with boards where the cooking was done by both women and men, while others waited on the table. The people sat at that table and ate their meals while the rain poured through the brush covering above them, for the rain poured in torrents.

Brother Hancock and I had our separate camp near a big spring, where we prepared our meals by a camp fire in the open while it rained, and slept what little we slept in our cars. But we fared fine compared to some others. The meetings went on day and night, and twice the crowds went through the rain to the creek for baptisms, seventeen being baptized during this meeting.

I am reporting here only a few of the outstanding general meetings of this summer. In addition there have been many local revivals. The Indian preachers have been more intensely evangelistic this summer than I have ever seen them. I have never been more hopeful and more enthusiastic in all my thirty-five years of service among them. We are turning our face to the future with renewed courage. There have been a total of 249 baptisms in the Indian churches since May, 1936.

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(Address: 315 Red Rock Building)

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

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

MISSOURI—638 Garfield, Kansas City: L. Di Pietro, Mrs. Di Pietro.

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

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ARIZONA—Box 721, Chandler: M. E. Heard, Mrs. Heard.

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

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

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"FOLLOW ME"

The Challenge of Unoccupied Fields

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"The emphasis is upon situations, conditions, populations, and geographical regions where, for the reasons noted, the gospel as believed by evangelicals has not yet been preached. . . . The churches of the Southern Baptist Convention have not yet finished the work they are doing through the Home Mission Board. They have but well begun." From Introduction. "Follow Me"—two small words, but within them lies the winning of the world for our Lord and Saviour, Jesus Christ." From Fifth Chapter.

"And he said *unto them all*, If any will come after me, let him deny himself, take up his cross daily, and *follow me*." Luke 9: 23.



"The battle for the world, so far as Southern Baptists are concerned, will be won or lost on our own fields here at home. Here we win the strength and vitality for victories afar, or here we lose the battle and having lost here, we lose in all the fields afar. How many have heard and surrendered to the call, 'Follow Me'? In that measure and in that measure only are we winning the victory." From Fifth Chapter, "Follow Me."

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