



MARCH
1937

ANNA BAGBY BAPTIST COLLEGE, SAO PAULO, BRAZIL

HOME AND FOREIGN FIELDS

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HOME AND FOREIGN FIELDS

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JOHN L. HILL, *Editor*

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Cheering from the Sideline

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

WALTER LIPPMAN, in a recent article, calls attention to the way we Americans treat our public men. "We do," says he, "just about everything possible to make public life unattractive to the ablest men. It is not difficult, too, to say what chiefly is the matter. It is that we are trying to operate a great government without the principle of honor. We do not provide honors for public service, and we do not treat our public men honorably."

Public service is not the only place where we are derelict in duties of this sort. In church life we permit capable men and women to serve without reward; yea, so often without even a word of appreciation.

A pastor said to me recently, "I have served the church where I am now for nearly ten years and there are members who have heard me preach through all these years, but if I have ever said or done anything that helped them the least little bit I do not know it. I have never heard from their lips one word of appreciation."

This pastor does not serve for words of appreciation, nor will he cease his ministrations if such words are not spoken. He serves because God has called him into service and necessity is laid upon him. But he is human and his heart hungers for the fellowship of appreciation.

There are Sunday school teachers who have labored through the years trying to instruct the boys and girls in their classes in the ways of right and righteousness who have never received one word of thanks from the fathers and mothers of those boys and girls. Sure, they are not expecting words of appreciation but what music such words would make if spoken.

While we are cheering from the sidelines for the local church force, let us not forget those men and women who are giving themselves to denominational tasks—the Sunday school, B.Y.P.U. and W.M.U. workers; the State and Southwide secretaries; the editors of our papers; the presidents and teachers in our colleges and seminaries; our missionaries at home and abroad; the members of our boards; the superintendents of our hospitals and orphans' homes. These men and women are serving our denomination. Their task is not easy in these hard and trying times. Well, yes, they make mistakes, but so do all of us. Give them the advantage of the doubt. Assume that they are honestly doing their best, for they are. Let us help them with a boost; let us cheer from the sidelines!

And now, lest we forget, I would add a word for our women in their March Week of Prayer and Annie W. Armstrong Offering for Home Missions. Let us cheer from the sidelines with our prayers and our gifts, that the

women of our churches may have a worthy and glorious part in saving the Southland for the sake of lost lands afar.

Praying and giving, these are the two hands of the mystic, missionary body. One, the right hand, prayer, by which we grip the throne of power and circuit the heavenly currents through ourselves to kingdom tasks; the other, the left hand, stewardship, by which we seize the material things which we possess and make them usable for spiritual ends. This twofold appeal is a call to our people to mediate the grace of God to a lost world on the one hand, and on the other, to transmute physical substance into spiritual value. There is no higher service than this.

In addition to this twofold appeal, there is a twofold challenge. This challenge is to the saving of immortal souls for the sake of the lost nations of earth. On the one hand is a challenge to a soul-wrenching passion for sinners at close range, and on the other, a call to a broad policy of denominational strategy.

Saving the homeland and marshaling its forces for world-conquest, this is the twofold task of Home Missions. One, evangelism, by which we attempt to save the homeland through sacrificial service with Christ in winning the lost; the other, mobilization, by which we attempt to marshal the resources of a saved homeland for world-conquest for Christ. This twofold challenge is a call to our people to make Home Missions a mighty means for victorious endeavor for Christ in foreign fields. There is no higher conception of Home Missions than this.

In this appeal and challenge there are two activities, two achievements and a glorious consummation. The two activities are prayer and giving; the two achievements are the Southland evangelized and the evangelized forces marshaled and made ready for a world campaign for Christ; the glorious consummation is the conquest of the world for Christ.

This fits the March Week of Prayer into the divine plan for the reign of Christ over men and things. It reveals it as a harmonic note in the orchestra of Christ's triumph. Surely we can dramatize the week of prayer by visualizing the mighty host of women in our Southland as they spiritually and figuratively take their place with that ransomed throng pictured in Revelation who, with palm branches in their hands, lead the triumphant procession in the victorious march of our Lord in his second coming.

Christ will come in power and glory when we prepare the way for his coming by our prayers, our gifts, and our service. The gospel will go into all the world when the followers of Christ in the homeland become "strong in the Lord," and in the "power of his might," and go forth

proclaiming that gospel to the uttermost parts of the earth.

This is the ultimate outlook of Home Missions. We must reach the homeland for Christ that its redeemed forces may reach the world for him. Our living Lord whom we love challenges every one of us to do his best. The cry of the homeland with its perishing millions challenges us to do our best. The suffering and sinning world for which Jesus died stretches forth its blood-stained and sin-marred hands in mute and helpless appeal to us to do

our best. May Southern Baptists during the March Week of Prayer answer this appeal with a heart response that will put both self and substance in the hands of Christ for Kingdom service.

Let our cheering from the sideline be a barrage of prayer and a hail of dollars that will destroy the ramparts of unbelief and open up a clear way for the soldiers of the cross to go forth with the gospel of peace to the troubled hearts of the homeland's lost.

The Call of Lifting Horizons

(Isaiah 2: 2-4)

W. R. WHITE

Pastor, First Baptist Church, Oklahoma City, Oklahoma

THE great periods in the religion of divine revelation have been the eras of lifting horizons. The period of low visibility and narrow horizons have been the dark ages of our faith. Israel lost the lure of lifting horizons and thereby lost her place among the nations of the earth. She dropped outside the will of God and entered into an eclipse.

Lifting Horizons

Our horizons include long distances and far away people. The clearer atmosphere extends our vision. Much of the fog, mystery, and misunderstanding have been dispelled by modern facilities of communication; science has made a new and more accessible world. The intermingling of different people in travel and schools has promoted better understanding. The great news-gathering agencies and the radio reflect the struggles, successes, tragedies, and abilities of a large cross-section of the world's life. The races of the earth seem nearer and dearer to those who love God and their fellow men.

Strongly entrenched in static faiths, the nations presented a stubborn front one hundred years ago. The persistent impact of a great missionary spirit finally shook and greatly shattered those granite walls of tradition and prejudice. Secular movements and western culture followed the missionary, often embarrassing his work, but continuing the steady process of disintegrating pagan religions and customs.

Another movement beclouded the atmosphere. The old point of view saw nothing but the work of the devil in ethnic religions. The liberal point of view saw worthy rivals to the Christian faith. In fact, the liberals saw so much good in the pagan religions that the Christian faith came to occupy a less unique place in their thinking. Christianity became another religion in a great pantheon of faith. The old point of view saw too little, and the new point of view too much, in the ancient religions. Christianity suffered, missionary zeal began to abate. The taproot of the missionary passion was cut; the outlook became confused and perplexed. The elements of merit in ancient beliefs were exaggerated; the uniqueness of the Christian faith was minimized. However, the atmosphere is becoming clearer again. The distinctiveness of the Christian faith stands out in bold relief. Great thinkers anchored by a genuine Christian experience have found their way through the fog into sunlight again.

Liberalism stands repudiated in the house of its friends, and barren of fruit in the great fields of sacrificial con-

quest. In exceptional cases a few liberals have essayed forth into fields of courageous services, but they have either failed, or have confined themselves to the uniqueness of the Christian evangel, and have been impelled by the same Christian impulse that sent our first missionaries into the dangerous corners of the earth. Their liberal attitudes have been greatly modified and have been retained as a sort of hobby for off hours. They sensed that a liberal theology was rather futile in transforming the hearts and lives of raw pagans. The horizons lift again.

One writer challenges us to behold the figure of Buddha, with his closed eyes, his fat stomach with rolls of flesh, his folded hands, and his smile of cold aloofness. He further challenges us to place the figure of Christ close by his side. In the picture of Buddha we have the figure of the gospel of the privileged; in the figure of Christ, the best and the worst alike may kneel. His arms are extended, including East and West and the ends of the earth in his outstretched welcome. His eyes are open, with pity; his lips speak creative forgiveness; his loving heart is broken with sympathy; his faith undaunted. Which conception can be made universal? Which should be at the center of things as the hope of mankind? One is a hieroglyph par excellence of selfishness, and the other of a sharing love.

There is a hearty response in every nation to the Christian evangel, when presented by those who have been gripped and transformed by its power. There is not an outstanding thinker in any large field who has not been greatly influenced by the Christian ethic. There is no character that has emerged, with an international reputation, that is not in some way deeply affected by a reaction from the impact of the Christian faith. Christ in particular is the most captivating, arresting and challenging world-figure at this moment.

The Call or Challenge

There is the challenge of menacing possibilities. There is a growing and encroaching radicalism. This radicalism has swept Russia, captured one hundred million people in China, cast its shadow over France, gripped Spain, lures South America, and has a tremendous foothold in Mexico. If the same amount of money had been spent by us in a great evangelistic movement in Mexico as was spent in the effort to capture Pancho Villa, the whole situation in Mexico would be different. Strange to say, the radicalism of the Russian type has not as yet captured any evangelical or Protestant country. Those sections in pagan nations,

in the main, where Christian missions are vigorous and strong have not been swept off their feet by these radicals.

It was no doubt the impact of the Christian faith and the conversion of an outstanding leader in China that saved her from the clutches of Russian Communism. Strange to say, a Japanese Christian who is branded by some as a radical, was the greatest breakwater against radicalism in Japan in her critical hour.

The Christian faith is not out to defend any particular economic system. It will condone none of the abuses and injustices of any system; it is out to redeem individuals and place them in the right attitude toward God, man, and human rights. Its impact, if genuine, is on the side of the underprivileged, the poor and needy, and in behalf of the oppressed, and at the same time is for the good of all and the rights of all. In fact, Christ knows no class distinctions; he sees individuals.

Recently an outcast who is a graduate of leading European and American universities, and one of the most brilliant men in the world today, declared that he was going to lead sixty million, who are fellow outcasts from the Hindu faith, into something else. The Communists are seeking to win him; various religious groups are seeking to enlist him. On a smaller scale groups are leaving the ancient faiths of the pagan countries everywhere. It has become a great movement. What will be the outcome? Where are they headed?—toward Atheism, Communism, Mohammedism, Materialism, or the Christian faith? The results are not only vital to those who love our risen Lord, but will influence the very future and security of our civilization. These people are ready for the gospel. In the name of high heaven, what will be the answer of the Christian people of the world?

In the Jerusalem Conference in 1928, an influential character in India made this challenge:

"India is ready for what you have to give, if you yourselves are ready. The Hindu does not want a new way of life, but life itself; not the preaching about Christ, but Christ himself. If you have the Christ, pass him on to our people."

Tennyson was right when he said, "We are ancients in the earth and in the morn of destiny."

Christian forces in America need nothing so much as the vitalizing tonic coming from the surge of a great missionary movement. The missionary spirit is the barometer of our life and power. Its burning passion cleanses, purges and purifies us; it enlarges us, broadens us, intensifies our unselfishness, and widens its application. It puts new life in us. We are never depressed when under the spell of a great missionary spirit. Our vigor wanes and our morale cracks when the missionary tides are low. Evangelism and missions at home have a new drive and effectiveness when the lure of a lifted world-horizon tugs at our hearts.

In 1928, a group of Chinese Christians came to this conclusion. "The worst possible place for Christians is in the trenches. We must go over the top." A great positive Chinese movement resulted. We may conclude that for Christianity everywhere, the worst possible place is in the trenches. Let us get out into the open and drive with apostolic fervor, presenting the gospel of Christ with a fresh aggressiveness to the ends of the earth.

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, . . . and all nations shall flow unto it . . . for out of Zion shall go forth the law . . . and he shall judge between the nations" (Isaiah 2: 2-4).

CHINA SENDS MISSIONARIES TO AMERICA

Joc W. Burton, Atlanta, Georgia

SOME one has said," writes Miss Ollie Lewellyn, missionary to the Chinese in San Antonio, Texas, "that if the Lord tarries twenty years longer, China will be sending missionaries to our own America. I can truthfully say that he has already sent two."

Miss Lewellyn refers to Rev. Paul Fang, pastor of the Chinese Baptist Church in San Antonio, and Miss Sophia Kwong, public school teacher who is assisting Miss Lewellyn in her work among the Chinese.

For years the missionary and a few faithful Chinese Christians prayed that a pastor might be sent to preach to the Chinese in San Antonio. A few months ago their prayers were answered when Rev. Paul Fang, a Chinese student in Southwestern Seminary at Fort Worth, came.

The pastor was able to come for services only once a month. "We were very happy indeed to have him even once a month," says Miss Lewellyn, "as we always had a great blessing from his earnestness and thirst for souls." Soon after this zealous Chinese preacher began his ministry in San Antonio six converts were awaiting baptism.

Miss Sophia Kwong, who has been an untiring helper in the mission work for a year, also came to San Antonio in answer to prayer, the missionary testifies.

Having been converted in China, she immediately found the Chinese mission upon her arrival in San Antonio, and has assisted in the work constantly.

"She is doing a splendid work, not only with the children in her schoolroom, but by going into the homes and giving the message to mothers who have never had an opportunity to hear on account of unbelieving husbands," Miss Lewellyn states. "In the absence of our pastor, Miss Kwong who is consecrated, capable, and very willing gives our Sunday evening message in Chinese.

"Miss Kwong says she was called from Canton, China, to the very place where she is working. She is thankful to have found this mission of the Home Mission Board which has made it possible for her to work for the Lord.

"These two missionaries who have come from China to America have been a wonderful inspiration to me."

* * *

DO NOT TRUST IN FEELING

My friends, God is above feeling. Do you think you can control your feelings? I am sure if I could control my feelings I never would have any bad feelings, I would always have good feelings. But bear in mind Satan may change our feelings fifty times a day, but he cannot change the Word of God; and what we want is to build our hopes of heaven upon the Word of God. When a poor sinner is coming up out of the pit, and just ready to get his feet upon the Rock of Ages, the devil sticks out a plank of feeling, and says, "Get on that," and when he puts his feet on that, down he goes again. Take one of these texts—"Verily, I say unto you, he that heareth my word and believeth on him that sent me, *hath* everlasting life, and *shall not* come into condemnation, but is *passed* from death unto life." That rock is higher than my feeling. And what we need is to get our feet upon the rock; the Lord will put a new song in our mouths.—D. L. Moody.

HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

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EDITORIALS

THROUGHOUT the territory of the Convention the major emphasis this month is upon home missions. It is entirely proper, therefore, that the larger portion of our space should be given to the same subject. In this spirit, those entrusted with heavy responsibilities in other fields of denominational activity are not merely yielding to home missions; they are supporting home missions. This, of course, is as it should be. Success cannot come to any kingdom cause at the expense of any other cause; the interests of the kingdom are in no sense conflicting, they are everywhere interdependent and mutually sustaining and helpful. It can be easily established that there can be no foreign missions without home missions and vice versa. It is helpful, therefore, at least once a year to consider the reciprocal relationship between these great branches of Christian effort. The rapid growth, for instance, of Christianity in Brazil is discounted by the almost equally rapid decline of virile Christianity in the United States. Let no man be deceived, God is not blind to the trends in American life and we do no credit to our intelligence to shut our eyes to tremendous facts, every one of which should be a veritable bugle call to man the towers and re-enforce the ranks all along the line, lest we lose the advantage gained through generations of toil and pain and sacrifice. Flattery is just as poor substitute for facts as blindness is for light; the ground won by Christianity in this country cannot be held by shutting our eyes to pagan tendencies all around us.

THE CHALLENGE OF FACTS

WE shall not indulge in statistics, although it would be easy to support with figures even more astounding facts than the mere outline that we shall

give here. The very foundations of Christian faith are being undermined right before our eyes. Forces most subtle and altogether plausible are operating to shake the confidence of our people in the Bible as the revealed Word of God and to substitute for it the wild and untested theories of opinionated men. It is not difficult to discover tendencies in even religious circles to prove the Bible by man's discoveries and opinions rather than to test the findings of men by the truth of the Book. It is not uncommon for preachers to quote so extensively from philosophers and scientists as to give the impression that it is more important to know what Doctor So-and-so thinks than it is to know what God says. With the largest possible respect for the achievements of the human intellect (without forgetting the mess that unconsecrated brains have made for the world), we would register our protest against the disposition of religious leaders to become more sensitive to the words of men than to the Word of God. Such tendency is having its influence in the rapidly spreading ignorance of the Bible which cannot but prove disastrous to New Testament Christianity. Frankly, if the Bible is to give place to the wabbling and never satisfying philosophies of men, we are sunk.

It is reasonably clear, we think, that the influence of the Lord's Day as a spiritual force in our land is seriously imperiled, where it has not been entirely destroyed. Somehow, we can't get it out of our heads that it is impossible to grow a Christian civilization without proper observance of the Day set apart for rest and worship and growth and service in things divine. Very rapidly is Sunday becoming the big day of the week for purely secular pursuits. Transportation systems, pleasure resorts, and social centers combine to make of Sunday the most profitable day of the year for their respective and often combined interests. Fashionable clubs and their less dignified brothers commonly known as "joints" present almost irresistible lures to excitement-loving human nature to turn Sunday into perfect orgies of carousal and dissipation. Many of these are deliberately located outside the jurisdiction of municipal authorities whom occasional outbursts of public indignation might arouse to action. Highly commercialized amusements, under one guise or another (where any guise is needed), manage to make their appeal to the great masses who are ever in search of entertainment. The transformation of drug stores into department stores makes it possible to buy practically anything that one wants on Sunday, while alcoholic beverages may be had at almost any place where one can stop a car. If the holy institution of the Lord's Day is essential to the perpetuity of Christianity, our Christian Southland is in grave danger.

The rapid industrialization of the South brings its own challenge. Undoubtedly this movement carries with it great possibilities for the increase of material wealth, but it likewise constitutes one of the most serious menaces to the moral, social, and spiritual welfare of our people. Absentee ownership and eventually im-

ported laborers make for the lowering of community ideals and the substitution of purely industrial standards for the more substantial norms by which a civilization is grown. Decreasing hours of work, however desirable in itself, can mean for the multitudes only increasing hours of purposeless idleness to be exploited by interests hurtful to the development of personality and to the growth of the inner man. If it is true, and there is evidence to support the claim, that the industrial areas are the most Godless as well as the most radical sections of our country, we may well look with considerable misgiving upon the extension of these areas to the cities, towns, and countrysides of our Southland.

So we might go on, referring to the general breakdown of standards and ideals which we have long cherished as indispensable, but this breakdown, as well as other dangers that impend can very well be traced to causes already listed. We have no pleasure in such recital; but we have infinitely less pleasure in seeing our priceless heritage slip through our unsuspecting fingers. The remedy, of course, is not found in lamenting and bewailing, but in heroic efforts to offset the perils that threaten by a vigorous offensive that shall know no defeat. This means a home mission program, organized and individual, of which we have not yet dreamed. We should make available at once ten times the money and ten times the force that together we may take our Southland for Christ. In the meantime, some things can be done without re-enforcements.

DYNAMIC CHURCHES

IT is really a tragedy that so much time, energy, and other resources which could be released for world evangelization must be expended on the local churches, but we see nothing ahead but the increase of such expenditures since the strengthening of our churches is a major problem. The Master intended that his churches should be power houses rather than fields, and of course there can be no missionary activity—home or foreign—except the churches be on fire for the lost and intelligently eager to claim their privilege in giving the gospel to all people. We have many excellent churches which are functioning in a glorious way in carrying out the full commission of our Lord. However, the pastors and the most consecrated members of these best churches will agree that they are far below their possibilities. What shall we say of the great majority of undeveloped, unenlisted, indifferent churches, many of which are not even thinking of doing anything? Here is an opportunity for every Baptist to begin right where he is to strengthen the home base, for it is only from a strong base that the message of the Christ can be sent to the ends of the earth. We would suggest a few of the "next things" to be done toward realizing our best in church dynamics.

The attendance upon the services of the church must be increased all along the line. Attendance is absolutely prerequisite to interest, and is so recognized and enforced by secular organizations. Ask any member about

the attendance in his church and he will probably say that the morning congregations are good, and will stop there unless pressed. Upon investigation you will find that his good morning congregation does not represent half of the membership, while the attendance at other services is not large enough to be called a congregation. Here is a primary problem. Most church auditoriums will hold an increase of at least twenty-five per cent in the mornings, and nearly all of them could accommodate an increase of two hundred per cent in the evenings. Sunday school attendance should be at least doubled in practically every church, while, with very few exceptions, prayer meeting attendance should be increased at least four hundred per cent. The B.T.U. and W.M.S. organizations are very alert, deeply conscious of their possibilities and striving to reach them. We do not presume to prescribe methods of attaining the ends suggested; we have stated the problem, and the best brains, the deepest consecration, and the hardest work will be required to solve it.

Again, only informed churches can become dynamic; hence, the imperative necessity of a comprehensive, correlated, efficient program of education that will reach every member. Somehow, we sense a kind of overlapping in our educational activities which suggests the need for something like a graded system of reading and study that would prevent duplication and guarantee the best results. Even interested church members are often uninformed because they don't know exactly how to begin to obtain the information that they should have and in the order in which they should have it. Here is the opportunity for intelligent selection out of the wealth of periodical and permanent literature available that time may be conserved and that constructive results may be obtained.

As we understand it the real object of the Five Year Program launched by Dr. T. L. Holcomb and promoted under his leadership by the Sunday School Board is to arouse our churches to a proper appreciation of their capacities and to enlist the last one of them in kingdom service. The result, of course, will be alert, dynamic, victorious churches.

SPECIAL INFORMATION

SUNDAY, March 28, 1937, is Missionary Day in all of our Sunday schools. A special program entitled "The Royal Road to the Races" has been sent to all Sunday school superintendents whose names are registered with their State Sunday School Secretary, for the observance of this day in their Sunday schools. This program is also printed in *The Teacher* and in *The Sunday School Builder* for March. (Secure additional programs from these two periodicals.)

Order FREE Collection Envelopes from the

COMMITTEE ON DENOMINATIONAL CALENDAR

161 Eighth Avenue, North

Nashville, Tennessee

A Message from a Veteran to Mexican Baptists

At the meeting of the Texas-Mexican Baptist Convention in San Antonio, Texas, the latter part of June, 1936, a message was read from the pioneer missionary, C. D. Daniel, who planted the work along the Border which now we see in flower with more than one hundred Mexican Baptist churches and countless mission stations. Crippled by arthritis, yet with a mind as keen and active as in the days of his most vigorous adventuring along the Mexican Border with the gospel of Jesus Christ, C. D. Daniel has kept in touch with the work very closely.

To him there went an invitation to address the Convention in its twenty-fifth anniversary meeting in San Antonio. It was impossible for him to accept, but in the place of an address he wrote to his Mexican brethren a letter of tenderest affection and fatherly counsel. Presiding over the meeting when this message was read was a man who had come to the United States on invitation of Doctor Daniel to hold a meeting, and later to be a co-worker with him, Rev. Donato Ruiz of San Angelo. Other men in that meeting held in grateful remembrance personal contacts, work together and the understanding, sympathetic ministry of this veteran of the Mexican home mission work. Written as a personal greeting to Rev. Alfredo Cavazos, pastor of First Baptist Church, Mexican, which entertained the Convention, it is in reality a message to Southern Baptists from the one man who knows our Mexican mission work from its beginning.—U. R. L.

Waco, Texas
June 22, 1936

President Cavazos of the Mexican Baptist Convention,
San Antonio, Texas

Beloved Brother Cavazos:

Human speech is inadequate to express my deep appreciation of your visit to me, in my Waco home, during the glorious revival that you and Pastor A. N. Porter conducted. Your masterful sermon on Sunday morning, preached to an overflowing house, filled and thrilled my soul as few sermons by any one in all the world have done. You reminded me of Brother Barro, who was a profound thinker, an omnivorous reader, and a consecrated Christian gentleman, who became a Bible Baptist in Spain, came to Texas via Mexico and was employed by our Mission Board. I thank God that Mexicans have such powerful Mexican preachers as you are, who measure up to Paul's injunction to Timothy, 2 Timothy 2: 15.

I am profoundly grateful to my Mexican co-laborers for the great honor conferred on me by inviting me to address them during the celebration of their Convention's Silver Anniversary, in San Antonio, where it was organized thirty years ago. Because of my very serious physical condition it will be impossible for me to attend. This is to me one of the greatest disappointments of my life for I am intensely interested in the evangelization of the great, freedom-loving Mexican people.

When I first began serving the Texas-Mexican people as their missionary, the doors of all Texas—homes, schools, restaurants, hotels, and so forth, except on the border were closed against all Mexicans, simply because they were Mexicans. Because of the American ignorance of the Mexican people and their history, they supposed them to be a lazy, shiftless, worthless, semi-barbarous, quarrelsome people with no worthy ancestral background. This accounts for, but does not justify the fact that they refused all social contact with Mexicans. Their only contact with Mexicans was as poorly paid servants in their mines, farms, ranches, railroads, streets, shops, kitchens, and the like.

This led me to a study of Mexican history, which taught



C. D. Daniel, A. Velez, and Donato Ruiz. This picture was made on June 8, 1920, when D. Ruiz came from Mexico to El Paso to hold a meeting, and A. Velez was the young teacher under Doctor Daniel, founder and builder of the Anglo-American Institute, El Paso, Texas

me that they are one of the finest races of people that God ever created, not even excepting my own Anglo-Saxon race. While my own Anglo-Saxon forefathers were yet naked savages subsisting upon the roots, fruits, nuts, birds and beasts of the forests, ancient Mexicans were developing a splendid civilization, equal in many respects to the finest European civilizations of that day. They had produced the most wonderful calendar that humanity had ever devised and carved it upon a gigantic block of imperishable granite. Thus it escaped the ruthless hand of the ignorant fanatics of Rome who destroyed all Mexican art and literature that they could destroy, because forsooth it was pagan, thus depriving humanity of valuable knowledge as to the origin of the Mexican people and the different stages of their development.

In order to remove, if possible, the prejudices against Mexicans, I adopted the following plan:

1. My wife and I opened our home to all Mexican preachers just as if they had been Americans.

2. At my suggestion Mrs. J. B. Gambrell, one of our most intellectual and influential women, did the same. Her Dallas home was the Mexican preacher's home till God called her to her reward in heaven. She also attended all Mexican conventions and delivered lectures to Mexican women on the Christian home. She stopped on the street as I accompanied her to the Convention one day to ascertain the cause of a child's distress who was weeping piteously. She pressed the weeping child to her bosom, wiped her tears away with her own handkerchief and placed a dollar in her

hand for her sick mother. The child asked, "Are you the Virgin Mary, mother of God?" Mrs. Gambrell replied, "No daughter, the God of the Bible, the Great Architect of the Universe has no mother. Mary was the mother of Christ's humanity, not of his divinity, hence Mary was in no sense God's mother." Some fifteen interested men had stopped to hear her talk to the child.

3. I asked Doctor Gambrell to use his influence to open public schools to Mexicans. He gladly consented to do so, made several trips to Austin for this purpose, and accomplished much. However, much remains yet to be done.

4. Pay all necessary expenses of two Mexican preachers to the State and the Southern Baptist Conventions, each year, and to four Board meetings in Dallas until they become able to pay their own expenses, I being with them as interpreter for educational purposes.

5. Employ Dr. F. M. McConnell to assist me in conducting a twelve days' Bible Institute, each year, he as lecturer, I as interpreter. He to receive \$200 salary plus maintenance. He declined the salary, donating his very valuable services as a part of his contribution to world-wide evangelization. At my suggestion his first lectures were on New Testament churches, their membership, their officers, their law, their ordinance, their government and their mission. I think God inspired the preparation and delivery of those masterful messages, for they filled and thrilled the souls of all who heard them. I had 5,000 of these messages published in Spanish and made an effort to have one of them placed in each Mexican Baptist home in Texas. Hundreds of them were sent to Mexico, other hundreds to Cuba, some to South American countries and to Spain. If any of you have a copy of these lectures, please notify me, as I have lost mine. If any persons, living or dead, deserve any human applause for partially removing the barriers to Texas-Mexican evangelization, those persons are Dr. F. M. McConnell of Dallas, and Mrs. Gambrell, now in heaven.

Another reason why I was anxious to attend this Convention is that it grew out of the Anglo-American Institute. I was its first president and preached its first Convention sermon. (See picture, page 16.)

I am now old, nearing eighty, and broken in health. The physicians say there is no hope for my recovery. However, I know from personal experience that physicians do not always know. Some forty years ago I was stricken with typhoid fever in Corpus Christi. The physicians, after I had been confined to my bed ninety days, declared that I was dying. Pastor Arbuckle immediately wired the Baptist Convention, then in session, to pray for my recovery. Dr. B. H. Carroll led the Convention in prayer. At the close of the prayer, Doctor Carroll stated to the Convention: "God has heard our prayer. Brother Daniel will recover." I thank God for these years of service since that day.

Before closing I must repeat that the salvation of the Mexican people is in the Mexican people themselves, under the leadership of Christian men and women, just as the salvation of the American people is in the American people themselves under the leadership of Christian men and women. Therefore, brethren, strive to measure up to Paul's injunction to Timothy—2 Timothy 2: 15. See Numbers 6: 24, 25, 26.

Yours in Gospel bonds,

(Signed) C. D. DANIEL.

"Lead on, O King Eternal,
We follow, not with fears;
For gladness breaks like morning
Where'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might."

HOME MISSIONARIES OF THE RIVER PLATE BOARD

Missionary L. C. Quarles, Buenos Aires, Argentina

WHEN the River Plate Convention was formed, with six churches and 237 church members, it named a Publication Board and a Home Mission Board. The first definite work of the latter was that of sending help for the struggling Baptist work in Chile. Later it was agreed that the Foreign Mission Board of the Southern Baptist



Rev. Francisco Macias and his wife, Ana Salnicov de Macias; (right) Rev. Pedro Annoni and his wife, Josefa B. de Annoni

Convention be asked to give one dollar for each dollar contributed for missions by the churches. The churches have kept the agreement. Since 1919 our local Board has maintained a missionary couple in Asuncion and Paraguay, and another in the Argentine city of Corrientes. Mr. and Mrs. Celestino Ermili have been our missionaries in Paraguay since 1927.

The purpose of this letter is to introduce the more recent appointees, Pedro Annoni, Josefa B. de Annoni, Francisco Macias and Ana Salnicov de Macias, whose photographs I enclose. They are all graduates of our Buenos Aires Seminary and Training School, respectively. The Annonis have been at Corrientes nearly four years; the Macias are recent appointees to the new work in the Argentine territory of Chaco, a new and flourishing home-steading and cotton growing region.

Mr. Annoni was born in Paraguay of Italian extraction, was early left an orphan and passed a very sad childhood. He was still quite young when converted under our missionary in Asuncion, and showing an intense ambition for learning and aptitude for the ministry, he was sent to our seminary. He is an extensive reader and a good speaker. He has a working knowledge of Greek and English, and preaches as well in Spanish as in *Guarani*, the Indian dialect, current in North Argentina and Paraguay.

Mrs. Annoni was born in Buenos Aires, her father being Italian and her mother Spanish. She was quite a young girl when she was converted, and at once began to take advantage of local advantages for training and practical Christian work. She is an attractive woman of a kindly disposition. *Simpatica* is the word that describes her. She is doing a good work amongst the women and children, and with her husband is reaching souls in dire need in Corrientes city and surrounding towns.

Mr. Macias is Spanish. As a youngster in Montevideo, he became interested in a neighbor girl. Very Catholic himself, he had the desire to attend the meetings where these neighbors went, but by mistake arrived at the Ply-

mouth Brethren meeting where he was converted. He has been successful as a carpenter and in business experience, and is a good draftsman. Having observed the Way more carefully, Francisco became a Baptist, and with the neighbor girl began married life with ambitions for definite Christian service. After years of struggle he finished the seminary course and answered the Board's call for workers in the promising Chaco section.

Ana Salnicov was about ten years old when the family emigrated from Russia and sought a new home in the *selvas* of South Brazil. The struggle with the forest was too much for them. They managed to get to Montevideo where the struggle with poverty continued. As is often the case, the gospel meant the salvation, materially as well as spiritually, of these poor people. Their first contacts were with the Salvation Army. Later through a young Russian Baptist, they were brought to our meetings. In fact their tenement room became a preaching center in Russian and Spanish. So Ana grew up in a humble, but definitely missionary atmosphere. Her chief delight always was to look up children and to lead them to the Sunday school. Her appointment with her husband for the Chaco was enthusiastically approved by all the Baptists who know them. Their service in the Chaco means sacrifice and struggle, but their early blessings forecast future successes. Mrs. Macias will have frequent use for her Russian amongst the many European colonists of the vast region.

THE LANGUAGE OF FLOWERS

A NEW and solemn version of "Say It With Flowers" was enacted at the farewell meeting of missionary Antonio Mauricio just before he left Brazil to return to his field in Portugal. The Brazilian Baptists have maintained work in their mother country for many years and since 1920 the Mauricios have been the permanent workers in this difficult but promising field.

Brother Mauricio has spent nearly a year in Brazil recently, visiting the churches in the interest of Foreign Missions, and wherever he went he not only preached missions but also carried the message of salvation, so that many souls were brought to Christ through his ministry in Brazil.

At this farewell meeting, which was held in the First Church in Rio, a large audience had gathered. Naturally the majority were church members but there were also present many unsaved. In the course of the services there were presented to Brother Mauricio several beautiful bouquets. One was a sheaf of pink carnations, given him by a group of students. When it came his turn to speak he made suitable acknowledgments, then made his last appeal to the unsaved. He asked all who wanted salvation to come to the front and each receive a carnation. The flower was to be kept until the recipient decided for Christ, then it was to be sent to Mauricio, who himself would keep one carnation and one rosebud to remind him to pray daily for these who were longing to find the true way. Every carnation was taken, sixty or more. We know of two that have been returned already. Will you not pray that they may all find their way across the sea, to say to the anxious heart of God's servant, "We have accepted the Saviour you preached: we have found joy in the only Name whereby we may be saved."—Ruth M. Randall, in *Brazilian Snapshots*.

Finding the Way

Mrs. Charles E. Maddry, Richmond, Virginia

DONA GENOVEVA MARIA DO PATROCINIO, a Portuguese lady in her seventies, living in the interior State of Goyaz, Brazil, was well known and highly respected because of her deep piety and her generosity to the Catholic church and to all objects of charity.

None of the missionaries had been able to carry the gospel to that far-away state, because of the distance and because they were so few in number and hard-pressed with



Dona Genoveva, at 96 years. She was the first Christian in this vast interior section of Brazil

calls upon them. So the people of this far interior section worshiped in the only way they knew, bowing before images of Mary and Jesus and the many saints.

One day as Dona Genoveva was cleaning the image of Jesus to which she gave loving care, she began to wonder why this object did not have power over the ants that were eating it and the dirt that marred its appearance, if it could save her.

Thus entered her mind and heart the first wedge of doubt about things she had always believed.

Almost by chance, a Bible came into her possession; she began to read it, turning to the second commandment in her desire to know what it said about worship. Immediately she knew there was no salvation in the worship of images, and she prayed for forgiveness for her idolatry of the years past.

Quickly she destroyed her images and let it be known that she had given up the old forms of worship, and that she was studying the Bible as her guide for the future.

Later, when a missionary reached her home, he found
(Turn to page 12)

New Missionaries of Home Mission Board on Mexican Fields

Brief biographies of missionaries on Mexican fields in Texas and Illinois, appointed since the last edition of "The Missionaries of the Home Mission Board"



Jose S. Flores

Jose S. Flores was born December 20, 1898, in Mier y Noriega, State of Nuevo Leon, Mexico. He was converted in San Marcos, Texas, became a lay worker, and was ordained by the church there March 10, 1935, after having been the lay pastor for several years. He was appointed missionary of the Home Mission Board in May, 1936. San Marcos, a town of 10,000 people, has a large Mexican population, and is the

center of a rich farming area in which live some 30,000 Mexicans. The church of 130 members is well organized, having two Sunday schools, two B.Y.P.U.'s, Woman's Missionary Society, and Sunbeam Band. This missionary also cares for four other mission stations, and does extensive visiting around San Marcos. He writes, "We need Bibles, New Testaments, and every kind of literature, and the interest and the prayers of every one who believes in Jesus."

Augustin H. de Flores (Mrs. Jose S. Flores), was born October 15, 1903, in Mexico. She, too, was converted in San Marcos, Texas, as the result of Home Mission work, February 10, 1920. They have seven children, the elder ones being active helpers to their father and mother in the work.

James B. Swindoll was born April 4, 1898, near Hutto, Williamson County, Texas. He was reared on a farm in a Christian home where honor and duty were strongly emphasized. He made a public profession of faith in a revival in the summer of 1916, after a long struggle of more than a year, in which for a part of the time he was trying to live the Christian life secretly. He was baptized by Rev. C. C. Poe, the beloved pastor of the Hutto church, and in that evening service was called on by this pastor to lead in prayer. From that hour on he has taken an active part in the work of the Lord.

Soon after his public profession and baptism, Brother Swindoll felt the call to preach the gospel. He graduated from the Hutto High School in the spring of 1916. Then by working his way, and getting help from home, he graduated from Tyler Commercial College, Decatur Baptist College, and finally with an A.B. degree from Baylor University in 1928. Since that time he has done three terms of work at Southwestern Baptist Theological Seminary, 1931-32, and graduate work at the University of Texas in 1935. During this period of time he has had seven years' experience in teaching in the public schools of Texas, three of which were with Mrs. Swindoll as an associate teacher.

While a student in Decatur Baptist College, he volunteered for missionary service and before leaving there

the Mexican work began to appeal to him. While at Baylor the appeal of the Mexican work grew stronger. After finishing at Baylor, in 1928, the Hutto Baptist church called him as pastor and ordained him in July of that year. By the summer of 1936 another definite decision had to be made—the question of cutting loose from secular teaching and giving full time to the work of the ministry, or continuing in public school work. The decision was to leave public school work, and enter mission



Mr. and Mrs. James B. Swindoll

field work. On hearing that Brother Paul C. Bell needed some one in his mission school at Bastrop, Brother and Mrs. Swindoll made an investigation of the need. He then applied to the Home Mission Board for a place in that school, and he and Mrs. Swindoll were appointed in September, 1936, to the work there, Brother Swindoll being the principal of Mexican Baptist Institute.

Mrs. J. B. Swindoll (nee Irma Welch) was born December 10, 1901, in Dubach, Louisiana. She was educated in Baylor Academy, Belton, Decatur Baptist College, and Baylor University. She was converted at the age of fourteen, and was a volunteer for mission work while a student in Decatur Baptist College having volunteered in 1920. There she met J. B. Swindoll, and was married to him September 24, 1924, continuing her education along with him in the years that followed. For five years she taught in the public schools, and joined him in his desire to find a mission field in which to invest their lives together. Following the leadership of the Holy Spirit, they severed their connection with public school work in the fall of 1936 and were led to the work at Bastrop. They have one son, two years old.

Ernest Lee Kelley was born in Refugio, Texas, January 24, 1886. He was educated in Beeville High School and Southwestern Baptist Theological Seminary. He was converted when seventeen years old and grew up under the devoted ministry of Dr. J. M. Sallee, the father of the late Missionary Eugene Sallee. Doctor Sallee was one of the first pastors in Texas to become personally and deeply interested in the winning of the Mexicans to Christ, spending much time in evangelism among them. Out of the



Mr. and Mrs. Ernest Lee Kelley

deeply missionary atmosphere of this church came this missionary to the Mexicans. He was ordained at Mission, Texas, May 5, 1918, and has spent twelve years as missionary pastor and six years as associational pastor along the Border. He was appointed missionary of the Home Mission Board September 6, 1936, and located at one of the most strategic points on the Border, Rio Grande City, the center of a well developed Catholic life, where a famous shrine to the Virgin has been built by the Mexican Catholic people.

Mrs. Ernest Lee Kelley was born September 10, 1886, and was educated in Beeville High School and Woman's Training School, Seminary Hill, Texas. She was converted in August, 1903, and was married to E. L. Kelley, January 28, 1906. They have three children living, one dead. She has had training and experience in all phases of church life, specializing in W.M.U. work and Beginner and Primary Sunday school work. Brother and Mrs. Kelley were converted in the same revival meeting, held in Beeville by Dr. M. T. Andrews, now of Texarkana, Texas.

Frank Ramirez was born January 29, 1903, in Gibara, an important seaport on the Atlantic coast of Province of Oriente, Cuba. He was converted there in 1920. He completed the schools of his home town. Coming to the United States, he entered Baptist Bible Institute, graduating in May, 1936. He was active in the missionary work of the Institute, and came to the notice of Miss Mildred Bollinger, missionary in East Saint Louis, where there are large numbers of Spanish-speaking people. During 1935 he went to East Saint Louis and held a meeting for the Fairmont Mission church. He was appointed missionary of the Home Mission Board March 5, 1936. On completion of his school work he removed to his new field in East Saint Louis, where on June 17, 1936, he was ordained by Lansdowne Baptist Church. His work centers at Fairmont where there is a Spanish congregation, with additional mission stations in several parts of the city.

Mrs. Frank Ramirez (nee Marguerite Rowell), was born March 6, 1913, in Brookhaven, Mississippi. Here she graduated from the Brookhaven High School and, having volunteered for missionary service, attended Baptist Bible Institute for one year. She was married to Rev. Frank Ramirez September 9, 1936, and went immediately to her field of mission work with him in East Saint Louis.

Brother Ramirez tells a most interesting story of his conversion:



Mr. and Mrs. Frank Ramirez

"When I try to tell of my conversion in Cuba, I believe more than ever before in the divine providence of God in the way he saves sinners. My dear mother was a Catholic, just because she was baptized in the Catholic church. She was very sincere in her religion, but she never was a fanatic as the majority of the Catholics in Cuba are. I remember when I was a boy that in the corner of her bedroom she used to have a group of saints to whom she would light a candle every day. My mother had always had a high standard of moral ideals, and has understood religion and what it means in life.

"When the Quakers (the Friends), started their work in my home town, she observed how the people that went to this 'Protestant church' changed their lives. One thing especially called my mother's attention—a group of young people who were members of that Quaker church. Those young people's lives impressed her heart a great deal. None of them used liquor or tobacco; so she said, 'I want Paco (my nickname) to go to that church and associate with those fine boys.' She was the first one to recommend my going to the 'Protestant church.'

"I was seventeen years old then, and I was too timid to go to the church. Many times I went as far as the church and then went back home. My dear mother got angry with me because I did not go in the church. But finally one Sunday I did go in and since that day I liked the service, especially the Sunday school. During a revival meeting held that summer I made my profession of faith. My conversion was gradual, I think, taking place chiefly through the influence of that group of young people in the Sunday school. After two years had passed I felt a deep desire to dedicate my life to my Saviour and to preach his gospel.

"I was very active in my church's work and my great joy was to do some work and co-operate with my pastor. I wanted to go to a seminary, but I did not have an opportunity at that time because it required at least fifteen dollars a month. My father was a poor carpenter who just did make a living at his trade, and he could not help me go to the seminary. All the school training I have had is high school, and a business course at night school in my home town.

"I came first to Ybor City, near Tampa, Florida, for the purpose of supporting my parents and to look for a chance to prepare myself in a seminary. In Tampa I worked for almost three years in cigar factories; but in my heart was a burning desire to go to school. I joined the Cuban Baptist Church at Ybor City and worked with the pastor, then Rev. Ismael Negrin. I lost my job and for a year I could not find work, and I believe that the Lord used this to help me to make a decision to go to school. The pastor at Ybor City resigned his work and went back to Cuba; then I started to preaching to help that church as best I could.

"When Dr. M. N. McCall came to this country to attend the Convention which was held in Birmingham, Alabama, I asked him about a chance for me in Cuba. He wisely advised me to go to Baptist Bible Institute and get training before I entered into the work of the ministry. I realized after that conversation that the best preparation I could have, the better work I could accomplish for my Lord. I did not have the money to go to the Institute, nor could I speak English, I cannot yet very well! (He speaks English excellently—U. R. L.) Doctor McCall told me to go to see Mrs. G. J. Light, the most unselfish and consecrated Christian lady I have ever met in my life. She, out of a mother's heart, sent me to B. B. I. and for three years paid my scholarship there. During my school days she has been my second mother; and I thank God for her life, and what she has meant to my Christian life. God has used her to help me prepare for his work, and I'm hoping she will never regret having used her money for my education. So I came to B. B. I. from Tampa through the help of Mrs. Light, taking five years for my course. It took so long for me to

(Turn to page 12)

"The Care of All the Churches"

M. N. McCall, Superintendent of Cuban Missions, Havana

Introduction: It has been my privilege several times to live briefly in the Beloved Household of the Missionary Family atop the Baptist Temple in Havana, Cuba. This has given me an unusual opportunity to see the work through the eyes of the workers there, and especially to see how marvelously M. N. McCall, superintendent of Southern Baptist work in the four western Provinces of Cuba, keeps first in his life his primary task of being a missionary, though burdened ever with the administrative details of caring for all the work. I have asked him to write out for us just one day's work, hoping thereby to give to all of you a more adequate conception of what it means to be missionary, pastor, executive, and superintendent for us in Cuba. This is the story of one day—a fair cross-section of what every day is, differing in details, of course, but very like all the days in variety of work, pressure of much to be done, and contact with the highest and the most humble of our Cuban people.—U. R. L.

A DAY'S tasks! Nearly every day is different, and of course Sunday is the day that would probably be more interesting to the Baptist constituency. But the day closest to me is today, and I guess it is as good as any other. This is Tuesday, October 13, 1936. Yesterday was a holiday, Columbus Day, but called here "*El Dia de la Raza*," which means "*The Day of the Race*"—Spanish of course, here. I think they should sound a lute—instead of a bugle, for whatever they have had to boast of in the past, it has been clouded by the shedding of innocent blood, past and present. It is hard to conceive of such cruelty as the race is capable of. Perhaps Anglo-Saxons have done it, but I do not know when nor where. The police of Havana beat up a Congressman in Vedado the other night. But that is another story!

Today began at 6:40, when I gathered the twelve students (seminary) for setting-up exercises, twenty minutes. At 7:30, breakfast. From eight to nine there is a class in Systematic Theology. The advanced group of students has this class. After the class there was a conference with some workmen. We are trying to convert the old drugstore into a classroom, for the school is about to outgrow its space. Some rooms are too crowded and we are trying to spread a little.

About 9:15 there is the correspondence of the morning. Twelve letters came in, five from U. S. A., six from the interior of the island, and one from South America. Those from the interior call for first attention. Three are from places where we have property, and have to re-register in the tax offices. As usual they ask for information which only the deeds of the property contain. Half of our deeds are in Atlanta and we have to send post-haste for them, because the registration will close in two weeks. Another letter is from a pastor who says the Sanitary Department has condemned his rented house, and he has to get another, but he had searched the town and there is no other. Another is from the pastor of Cruces. We had contracted the digging of a cesspool, but the man found solid rock about eight feet down, and suspended work. The problem of the plumbing where there is no city sewerage is not easily solved. Another letter is from a pastor who has to move, and he needs funds. It was about an average run of a day's problems that come by mail!

Before the letters are finished, pastor Fernando Santana of San Juan y Martinez (Pinar del Rio Province) is in the office for a conference about the provincial convention of Pinar del Rio, of which he is president. The date, place, and program of the meeting have to be discussed. We have to postpone the conference long enough to attend a man who wishes a letter to the Cemetery keeper, au-

thorizing him to open a vault in which to bury a member of the family. At the same time he expresses regret that in backing his car he broke down a grave stone, and wishes to arrange for compensation, if necessary. At the same time the printer is in the office to consult something about the paper, *La Voz Bautista*, which is in the press and should be out day after tomorrow (and perhaps will not)!

These matters settled, the conference with Santana is resumed. Before it is finished the architect who made the plans for the Placetas chapel has arrived. He has been to Santa Clara to present the plans in person, a requirement of the law, and wishes to report. Inasmuch as he is contributing this service, we wish to give him polite attention. By the time we have finished with him it is 11:45 and lunch is at 12:00. Edelmira (Doctor McCall's helper in the office), has gone and the desk is still piled high with deeds and blanks for the registration that is pressing. It has to be left till tomorrow.

A little rest after lunch brings us quickly to 1:30. There is another brief conference with the workmen downstairs and a rather hasty departure to the office of the doctor where there is an engagement for two o'clock. Inasmuch as we have an engagement in Marianao, six miles away, Mrs. McCall and Miss Matthews go along to wait in the car till I have finished with Doctor Taylor. The Marianao engagement is to see a lady who had offered her house, or at least we are so told, for a mission. We wish to have two more missions for the students, so we do not wish to postpone the visit. Miss Matthews goes along because the lady of the house used to be a member of her Sunday school class. We make our visit after having to search a good while for the house. The visit is only partly successful.

It is Tuesday, visiting day at the T.B. Sanatorium from four to five only. A member of the church, and of my Sunday school class, is there. I could not see him on Sunday, the other visiting day, because the day was filled with services. We have just about time to drive the ten or twelve miles from where we are by four o'clock. We visit the young man, also another man (Baptist), from Santiago, who has been recommended to our care, and also visit a lady who is one of our church members, taking the full hour till the bell rings visitors out.

On the way home we stop at the home of one of the sick for a little visit, arriving at the Temple a little after five-thirty. As we are about to wash up for dinner at six, the workman who has been preparing the place for the "*Consulta gratis*" (Free Clinic) comes in to report that he has found some used doors that we wish to get, and wishes to select the paint for the partitions that were put in last week. This is attended to, proper additional directions

are given, and the second bell rings for dinner.

Dinner is finished and we go into the parlor for evening worship. We are singing in English now, and have a new chorus. Instead of "Into My Heart" which we sang last session as an opening chorus, we have learned the first verse and chorus of "I Need Thee Every Hour." We are supposed to sing it from memory, but some of the boys still peep into the book to keep on the track.

After the worship I go down to the office to get some letters which were read hastily in the morning, and one of which we know must be answered tonight. We find two other letters, one of which we are sure must be answered tonight. But first of all comes *this* letter, which you are anxious to have as soon as possible, and I write it so it will get off on the air mail tomorrow.

It is now 8:00 P.M. I have ahead of me the two letters mentioned. When they are finished I must copy a little article which Miss Mallory has requested, and which should also go on tomorrow's mail. It is not yet finished, but most of it was written yesterday. When that is over I must look over the work I expect to have with the Theology class in the morning. I expect it to be all finished by bedtime, which is 10:30, with half an hour to spare for daily reading.

I am turning over in my mind the texts for the two sermons for next Sunday. We expect to baptize several candidates, and I am thinking of preaching on some appropriate subject at night. For the morning services (held at 8:00 A.M.), I have been talking for several months from Matthew. The text for next Sunday will probably be Matthew 16: 23: "Get thee behind me, Satan: ..." The subject is "Partial Knowledge, and Full Knowledge." Peter's was partial, so he talked and acted foolishly; Christ was perfect, so he gave a right conception of the place of suffering and service in life. Rather an obscure subject so far, but perhaps it will work out.

After all, the day does not seem to have amounted to much. How we would like to shed some of the petty things and devote more time to giving the gospel to the people! But the petty things multiply instead of decreasing, and I suppose some one has to look after them.

Some of the petty things are the levers that move the greater things. For instance, that room we are preparing for the Free Clinic opens up a whole new field of missionary opportunity as there is nothing of the kind for our people in this crowded city. Friends in the States hope to provide the funds for the medicines so that it may be truly a free medical service for our many needy and helpless folk. The far-reaching effect of this we can but glimpse. Jesus was a preacher, a teacher, and a healer. We have been preaching and teaching and only now are we entering the wide opportunity of healing in his name.

We are preparing space for the clinic in a part of Mrs. Rene's flat. Sydney (Dr. Sydney Orrett) gives his services three times a week, or will when we get started. Sydney brought all of Doctor Bailey's equipment, which he says is good and sufficient for all ordinary work. He even brought the examination table and chair. We will not pay him anything for this new service. He gets some salary from the school, and will continue to teach. We hope the ladies of Atlanta will help with clinic material and some medicines. The Havana Church will contribute a small sum monthly. We expect to offer service only at first. Sydney can have the use of the office and equip-

ment for his regular practice at other unoccupied hours. His practice is largely among our Baptist folk, as you might expect, so it is all a missionary enterprise.

Plans are still incomplete. We expect to ask if young women of the congregation will contribute service in the reception room, hoping to get six who will each give an afternoon every fifteen days. They would not be nurses, but a reception committee or doorkeepers. We wish to begin small and poor and grow up with it, feeling our way along as we go. The cost of getting the material here, painting some of it, renickeling some of the instruments, and preparing the double office where the work will be done, will cost about two hundred dollars. We have had no funds except regular funds with which to pay it. The field is large and the need is great. We have high hopes of this proving to be a new and fruitful adventure in winning the lost.

* * *

"The time has passed when we can hope to save the world by preaching theories. The world is judging us and our doctrines by what it sees of an applied gospel. It will be the gospel as applied in the evangelization and Christianization of the homeland that will carry the finally convincing missionary message of Southern Baptists to a lost world."

* * *

Frank Ramirez

(Continued from page 10)

finish because when I came I could not speak one word of English.

"During my school days I worked in New Orleans, being pastor for two years of the little Spanish congregation at Coliseum Place Baptist Church. With great joy I can say that I have seen some fruits of my work in New Orleans. I did some missionary work in Saint Bernard Parish and down Canal Street among the Spanish-speaking people. Through Miss Bollinger I came to help in the work among Spanish-speaking people in East Saint Louis, where they needed a preacher for a revival meeting. And now, upon graduation I have come to give my life to this work here where there are not only Spanish people, but many other nationalities."

* * *

FINDING THE WAY

(Continued from page 8)

her already a believer, waiting to be taught more about the plan of salvation. As it often happens in out-of-the-way places, she had to wait for years for one to come who could stay long enough to explain the plan of salvation by simple faith and show the people how they might follow the teachings of the Bible.

Dona Genoveva was about seventy-five years old when she was baptized, the first woman convert in that great state. Missicary L. M. Bratcher visited her and took her picture when she was ninety-six. He said of her simply, "She was my great friend."

The strength of character and the serenity which her face shows in this picture make us know that here was one who had found the "peace that passeth understanding," and the victory that overcometh.

Until she passed away at the age of 104, this follower of Jesus was a devoted witness for her Lord. Through her influence many of her own family and others were led to know him, and the beginnings were made for a great and far-reaching work in that section. If only the long-awaited missionary might come and stay to teach and lead the people!

Rio College's New President

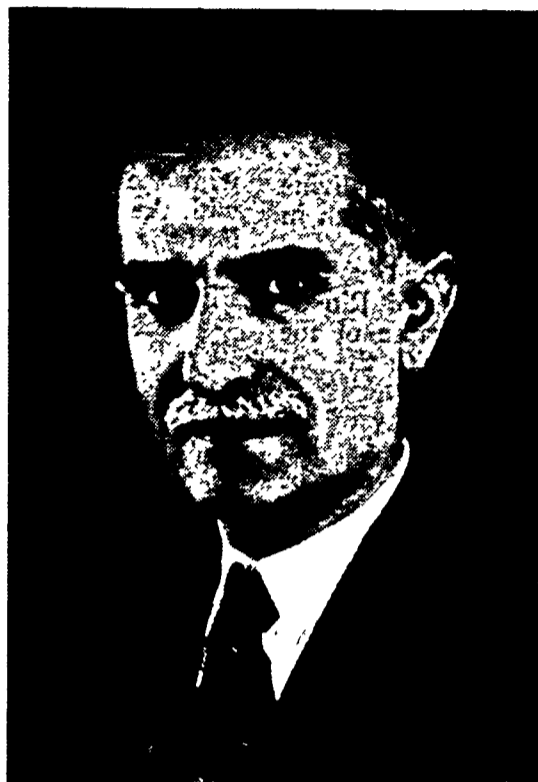
*W. C. Taylor, Secretary to Latin America,
Rio de Janeiro, Brazil*

THAT title brings to the memory of the missionary-minded, the beloved faces and great names of the history of Baptist mission work in Brazil. Only recently there has been installed in this "city of marvels" a new member of that goodly succession. His name is Doctor José (Joseph) Nigro (Black).

Born in the home of an Italian educator, November 2, 1880, he immigrated to Brazil with his parents in 1882. They were exiled for political and religious reasons, but were allowed to return to their native land in 1886, and the young Joseph returned with them. However, the attractions of Brazil drew him thither again in the year 1894. For two years he lived in the traditional city of Olinda, a suburb of the capital of Pernambuco, after which he moved to Rio de Janeiro. In this great metropolis he employed his varied talents in commerce and journalism, and later became the business manager and editor of *La Voce D'Italia*.

During these years of self-support and commercial and literary activity, he was always studying, and completed his education in the preparatory schools. In the year 1901 he was converted in the First Baptist Church of Rio de Janeiro under the preaching of Dr. F. F. Soren, who was then initiating his pastorate. His conversion was the result of his reading of the Book of Proverbs, which spoke to his heart in chapters six and seven in such a way as to produce conviction of the sin of his worldly life and of deliverance through repentance and faith. He was baptized by Pastor Soren on July 21, 1901, and was called soon afterwards by Missionary A. L. Dunstan to work as a lay-evangelist in the Campos mission. Later he was ordained to the gospel ministry, May 13, 1902.

In 1903 he was wedded to Lansides Schueler, who has proved herself his faithful comrade during his long years of notably Christian ministry. Various pastorates have filled the years of this ministry. Most of them have been in Brazil, but one of them was in the city of Rome in the years 1927-28. There came into his life an interval in this ministry during which he gave himself anew to commercial activity. He won a place in the Federal Government through Civil Service examinations in which he attained fifth place among 360 candidates. He continued in the Government service for six years. Because of an act of rare bravery and fidelity in the exercise of his duties, and at the risk of his life, he was in 1912 retired by the Government with full salary under a special legislative enactment. During that same year he graduated from the Law School, and two years later achieved by his studies the degree of Doctor of Philosophy. His theological studies had been undertaken privately from 1901 to 1906, before the establishment of the Rio Baptist Seminary,



*Dr. Jose Nigro, New President
of Rio Baptist College*

under the competent tutelage of Drs. W. E. Entzminger, J. J. Taylor, and F. F. Soren.

From 1915 to 1922 he joined with the pastorate of a small mountain church, rendered political services, was president of the Chamber of Commerce of his city, and founded a hospital there. In 1922 he was unanimously chosen, without his knowledge, as director-president of the Catholic Bank of Brazil which was at that time not far from closing its doors. He accepted the office on several conditions, one of which was to abandon the name "Catholic," and substitute in its place the word "Colonists'." Under his administration all debts were paid and no depositors lost a cent.

His stay in Rome from 1926 to 1928 was in order to perfect the musical education of a daughter in the Conservatory of Rome. From 1922 to 1928 he was not a pastor, except in a supply ministry in Rome for a short while, but few were the Sundays when he did not preach in some Baptist pulpit. From 1929 to the present time he has been pastor of the First Baptist Church in Santos, carrying on the work of evangelism and progress of the former pastor, T. C. Bagby. During this pastorate and under his initiative, there was built a majestic house of worship which is second only to the marvelous building of the First Baptist Church of the city of Rio. It is a monument to the generosity of the W.M.U., as well as to Doctor Nigro.

On various occasions he has been president or secretary of many state Baptist organizations, and twice president of the Brazilian Baptist Convention.

In November at the close of this school year, Dr. S. L. Watson, who had piloted the Rio College and Seminary through the stormy period of the depression, felt it wise to resign. Both the Foreign Mission Board and the native organizations sought for a long time to persuade Doctor Watson to continue at his post. But when he came to an irrevocable decision, the Rio College Board with prompt decisiveness chose Doctor Nigro as the first president who has not been a missionary.

This signal honor comes to a man of versatile gifts, strong will, and a record for conquering difficulties and for achieving success. These great missionary institutions of learning have their religious life and their literary side. It is not always easy to keep the two well balanced and in harmony. No man in Brazil has more strongly committed himself, both to the missionary and religious purpose of our greatest literary institution on the continent, and to the fulfillment of its educational mission as an agency. Not only has he aimed to attain the goals of the Baptist Board that controls it, but also of the Brazilian government which gives validity to its degrees and official inspection to all its work and examinations. I do not know a position of

greater delicacy in Latin America in our denomination than that for which Doctor Nigro has just been chosen.

I shall conclude with some words of his spoken on the night of his inaugural address at the close of this school year the latter part of November, 1936:

"My faith is in God, from whom, based on his own promises, I have the right of protection, and I shall know how to require it, calling upon him in the day of anguish and asking him always, and at every moment, and in all emergencies that he shall illumine my mind with the light of his wisdom, and guide my feet and move my hands with the divine impulse of his power. . . .

"I count, finally—why not say it—on myself. I count on my best goodwill, on my firm and unshaken confidence in the divine origin of my mission. I count on my blind and unlimited faith in the protection of God.

"Even though I count on all that, I confess, Mr. President, that I assume the general direction of the Baptist College of Rio de Janeiro with Christian fear and trembling, truly, because of the enormous responsibility that the position carries, but with the unshaken certainty of true faith that we shall conquer finally.

"I have not had time yet, nor felt the pressing necessity of organizing an administrative program in all its many details, but in a general manner I can now declare that that program may be summed up in following and trying to complete the plan traced in so masterly a manner, and in a large part brought to fruition, by the illustrious founder of the college, Dr. J. W. Shepard, and his great helper, Dr. F. F. Soren, and continued by his successors to my immediate antecessor now resigning, my prized friend, Dr. S. L. Watson, all of whom did so much and contributed so solidly to the present greatness of our greatest educational institution. It is necessary that it be said in strong tones, in order that it may never be forgotten, that all this that stands here accomplished and

fills our hearts with legitimate pride and just satisfaction, was all done by them. For this very reason I want to be inspired, and shall inspire myself, in the happy decisions of my illustrious predecessors. . . .

"This is the first time I shall direct a college. I have always been the director of souls, serving for thirty-four years as an evangelical pastor, and by force of habit this profession, this calling, is in me a second nature, represents a permanent facet of my character and life. I do not intend to transform the college into a Baptist church (Oh! that I could achieve it, seeing all converted, teachers, students, and employees). But I feel that in the exercise of my functions I shall always and above all be a shepherd of souls, and as such I shall care for the college with a true pastoral love, with the love of a father for children to all the students, with the affection of a brother for brothers to all the teachers, with the sympathy of a man to men to all the many helpers. And if at the end of the journey which I now begin I shall have attained the same victories which I have attained in my last pastorate in the First Baptist Church of Santos, I shall count myself happy."

A strong board of missionaries and Brazilian Baptists, chosen by the Brazilian Baptist Convention, with Missionary J. J. Cowser as president and Mrs. Maria Amelia Daltro Santos, herself a notable educator and wife of one of Brazil's greatest teachers, as vice-president, will, cooperate with Doctor Nigro and his large faculty in seeking to attain the ideals above set forth.

Such achievement is the opposite of easy. May he and they all have your constant prayers that so worthy a goal may be increasingly approximated!

From Communism to Christ

MORRIS GORDIN

The author, in his story last month told why he turned away from Atheism and Materialism. Next he went through Agnosticism, Pantheism, Theosophy and Rosicrucianism, an ascending spiral moving up to and climaxing in the Son of God. Read now about Mr. Gordin's conversion, an example of the power of the gospel to save a Jew at this present time.—Editor.

PART II

FIRST, I came to grips with Herbert Spencer and his Unknowable. The paradoxical contradiction between his Agnosticism and his belief in an Unknowable struck me as the height of absurdity. How can a know-nothing philosophy KNOW of the existence of an Unknowable? And then what is the Unknowable? A sheer mockery. All that the Unknowable permits us to know about him is that he is unknowable. What an exquisite relationship between man and ultimate reality—a relationship of pure ignorance! A philosophy that makes the aim and end of its utmost achievements the assertion of bafflement! I threw it away.

Then Sir Arthur S. Eddington and Sir James H. Jeans, two great astro-physicists, helped me into a General Mysticism, with the assumption of a "Cosmic Mathematical Mind" working in and behind phenomena. A divine "Principle" animating and transcending nature—Pantheism. The universe is divine. Everything is divine. But, if everything is divine, then nothing is divine in particular. A man is as divine as a cat and a cat is as divine as a man. Absurd! Moreover, pantheism is entirely too impersonal, making of the universe a holy abstraction, but the heart of man cannot commune with an abstraction. Man being personal, can deal only with a person.

Later I accepted Theosophy, at the center of which stands the Master Buddha, a person. But what sort of a person

Buddha is I soon found out. A person for whom impersonality is the height of personality. Something supremely human and yet also supremely subhuman. . . . I more or less admired the way of his life, but I thoroughly despised the way of his death, for Buddha died at a very venerable age from overeating pork. . . . And then he was buried—where? In his own navel! Nirvana, a state of extinction, a "blowing out" into nothingness, is the great desideratum, the *summum bonum*, the climactic good. Desirelessness is the aim of all desires. Indifferentism is made into the crown of life. But life is the opposite of indifference. Life cannot be made to lie frozen in Buddha's Nirvanic Navel . . . frozen in perpetual self-contemplation.

Rosicrucianism was only a momentary stop-over, bringing me to a place where Christ was central, overshadowing Buddha. Here Christ was supreme. The Master of all masters. Now, to come to him as the master, the One and Only, was not very difficult.

The progression from cult to cult and from teaching to teaching went on for several years. The one positive result of this intellectual Odyssey was that it broke down my rationalistic thinking, my hard-shelled naturalism and prepared me for the supernatural depths of religious faith.

Brooding over Buddha's ignominious death, I naturally recollected how Christ died, with such genuine humanity, crying out to his Father of his forsakenness, and with such perfectly divine compassion, praying for his executioners. When I got tired of all abstractions and impersonalisms and Nirvanas, the "know-nothing" Agnosticism and the "I am nothing" Buddhism and the "circle-squaring" Mysticism, I said let me find out all about Jesus Christ whose life and death, at any rate, tower above anybody in history

and whose teaching is the sublimest, the clearest and the most positive. "Love your enemies." Is their anything sublimer? And he himself practiced this sort of love right on the Cross of Calvary!

My interest in Christ became a flaming torch. "Who can enlighten me most about him?" I asked myself. I decided to look for Hebrew Christians, because they know what the Gentiles know and also what the Jews know about Christ. I went to a mission to the Jews in New York City. The superintendent in charge of the mission gave me a pamphlet written by her father entitled, "Jesus and the Jews," also a Bible, and she said that it was her father's opinion that if one believes in the Old Testament he must also believe in the New Testament. This assertion sounded to me more than ridiculous. My father certainly knew the Old Testament, being Chief Rabbi of the Orthodox Rabbinate of Chicago. But, just the same, I promised to read the pamphlet and the Bible. Here I had the surprise of my life. All the references in the pamphlet to the Old Testament were undeniably authentic, and what surprised me still more was that all the quotations in the New Testament from the Old Testament were to the minutest degree correct.

With the shock of a revelation my eyes were opened to the fact that the Old Testament and the New Testament are indissolubly bound in one, are One Book. The same Spirit indwells and saturates the two volumes. Only the New Testament reveals what the Old Testament conceals. The New is the fruition of that of which the Old is the root—the Person of the Messiah. For the first time in my life I was reading the Bible without the spectacles of either traditional Judaism or ultra-atheism. The Word of God brought conviction to my heart, opened my mind to the Truth and brought my soul into almost instantaneous fellowship with God. I was like a child estranged from his father and suddenly discovering him. The child feels by instinct the truth of the father. So I felt the truth of God. I read the Book of Job and obtained a perfect conviction of the reality of God. I knew that "my Redeemer liveth." I came back to Jehovah and Jehovah presented me to his only begotten Son, the Lord Jesus Christ.

A small booklet entitled, *A Short And Easy Method With The Jews*, by Rev. Charles Leslie, helped me to overcome all the difficulties on the very basis of Judaic and even Talmudic sources. Another book, *The Prophecies Relative To The Jewish Nation*, showing me the bearing of prophecy upon decisive events in history, confirmed me in the truth of the Bible as the Word of God. I read Isaiah, Jeremiah, Daniel, and Zechariah and learned enough about the Messiah and the time of his supposed advent to know definitely that Jesus was the promised Saviour of whom the prophets spoke.

Nevertheless, though I was strongly fixed in my inner beliefs, I encountered immense barriers in coming out into the open and confessing Christ. I had absolute conviction in my mind when reading the Bible and other books, but as soon as I laid aside the books and went out into the unbelieving world my new beliefs sank as if into the subconscious and were made impossible of utterance, my lips being sealed helplessly. For several weeks my soul was turned into a gruesome battlefield on which the truth of God fought against the untruth of the world. The reason for this was that while I had in my mind the fullness of knowledge, I lacked in my heart the power of faith.

"If I only could get faith," I cried on my knees for days.

One Saturday I read on the Church page of the *New York Times* an announcement of a sermon, to be delivered Palm Sunday, on the subject, "The Suffering God." I went to the service, and as soon as the minister commenced reading Isaiah 53 I fell under a perfectly magnetic spell. I saw the picture painted from life. A "Rembrandt" painting Jesus, who was seated in front of him. Indeed, Rembrandt, the "Shakespeare" of painting, could not have painted Christ from life more vividly and more accurately than Isaiah painted him in words seven centuries before the Lord's advent. What a power of prophecy. Overwhelming! Irresistible!

That afternoon I gave my heart to Christ in the mission. The chapter of Christ's entry into Jerusalem was read, and there and then Christ entered my heart and, Builder of the universe that he is, he instantly erected in my heart the "New Jerusalem" of a marvelous indestructible faith. I gave my confession, and while I spoke, I was surrounded by a ring of white fire—a baptism with the Holy Spirit, cleansing my whole being and re-creating it in the "image and likeness" of Christ, my personal Saviour, the Redeemer of the world and Messiah of Israel. How miraculous it was! Blessed be his holy name! The rock on which I stood turned into wings, the "wings of healing," and they healed everything within and around me, purging and renewing, stretching to the ends of time and space and granting me a revelation of God and his anointed, giving me life eternal instead of just the few fleeting moments of futile existence here on earth.

Now I am a "new creature" (2 Cor. 5: 17). Under Communism I was a man of hate. In Christ I am a man of love. Then I was a man of blood and curses. Now I am a man of tears and prayer. "From the throes of disillusionment a mightier faith" was born in me. More than that; I myself am "born anew" (John 3: 7). My life is not empty but full of meaning as it has never been before. For I know that I am called of God as a child of his grace to manifest him and bear witness unto him. I am no longer a "fortuitous concourse of atoms," a mere speck of animated dust blown out of nowhere into nowhere, a chunk of brute protoplasm living for a moment to be dead for an eternity, but I am his and he is mine. The Eternal abides in me and I in him through faith in the Son of God and the Son of Man, Jesus Christ who spanned the chasm between God and man by his shed blood on the cross. All my efforts are now bent toward one point—to let the Lord make of me, by prayer, a fit vessel for the Holy Spirit to infill and overflow. Then I shall be a messenger of his Word, teaching the truth and proclaiming the "glad tidings" to the Jew first and also to the Atheists and Communists. Thus my individual life has now a meaning and content far beyond the Utopian dreams of my youth.

On the social side, too, Christ threw an entirely new light on my outlook. The ideals remained substantially the same, for they are foretold in prophecy by Isaiah and others, but the method of achievement has been shown to me to be through Christ's life and death totally different. However the Brotherhood of Man is to be achieved, it will not be other than under the Fatherhood of God and the friendship of Christ, the King of kings. Only as children of God are we true brothers; outside of God, we are

(Continued on page 25)

THE BIBLE—

The Book of Peace



"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isaiah 26: 3

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Romans 5: 1



Dr. L. R. Scarborough with Dr. and Mrs. Oscar de Oliveira, whom he baptized in Sao Paulo, Brazil. Doctor Oliveira is an ex-priest



Dr. Tomas Costa (right), prosperous layman, one time secretary Foreign Mission Board of Brazil, who called on Dr. Charles E. Maddy in Rio, for the special purpose of thanking Southern Baptists for sending Dr. W. B. Bagby to preach the sermon which led him to Christ, and Dr. Theodoro Teixeira, editor of the Baptist paper, "O Jornal Baptista," who was converted at the time that the late Dr. F. F. Soren accepted Christ. These were Dr. Bagby's first converts. Doctor Teixeira made an immediate journey to Portugal, his native land, in order to tell his father the gospel



Texas Mexican Baptist Convention, meeting with First Baptist Church, Mexican, San Antonio, Texas, June, 1936. President, Rev. Daniel Delgado, Corpus Christi, Texas. (Read article, page 6.)



Ruiz, San Angelo; secretary, Rev. Carlos Hernandez Rios, Sonora; treasurer, Rev. J. A. Lopez, Pearsall; president Woman's Missionary Union, Mrs. Daniel Delgado, Corpus Christi, Texas. (Read article, page 6.)

PERSONS AND PERSONALITIES

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

Our March Message from the Word: "With God all things are possible"—Matthew 19: 26b.

UNDER FIVE FLAGS

BORN in Ireland, of Scotch parentage, brought to Virginia when very young, commissioned by God and Southern Baptists to China when but a slip of a girl, though college degree and mountain school experience gave her a poise and preparation unusual in one so young, instructor for six years in the University of Shanghai,—this, in outline, is the sketch of one of the most fascinating and devoted missionaries Southern Baptists ever won—and lost. It is a sketch of Ida Paterson (one "t," please Mr. Printer), when I met her.

The first time I met her we fell into a furious argument,—and I recognized the Scotch tenacity of her spirit. Inadvertently I had ventured to criticize some friends of hers and her loyalty flared up immediately. Though I never withdraw from a battle of words when once I've begun it, I did moderate my fire a bit until my vivacious Scotch-Irish-Virginian-Chinese lady and I could agree upon a compromise.

She was sick that day and she was sick for many more days, this casualty of Southern Baptist front-line trenches. It was during the years of depression, that this occurred, and Southern Baptists were not blamed for what they did, but we should blush with shame that we revoked the commission of this missionary *because she was too sick to work* and cast her out upon her own resources to make a living. Thank God that he has led us now, through Doctor Maddry's great heart and our Ministerial Relief and Annuity Board's fine judgment, to guard against such an injustice being done again.

Though Southern Baptists forsook this missionary, her family and friends stood by. For six weary years she fought for health, and, while fighting, made a gallant attempt to help the missionary cause from the home base and prepare herself for better work when she returned to China. No one person has ever moved the hearts of Virginia Baptist women more than she did. No one missionary ever held the missionary torch higher before the young people of her state than she did. She had a brilliant mind and an indomitable will in that tired body and she set mind and will upon better preparation. Between severe attacks of illness, she won her Master's Degree from the University of Virginia and the Doctor of Philosophy from Cornell University. The best prepared woman within the reach of Southern Baptists was ready, now, to return to China. But Cupid, no respecter of previous plans or denominational lines, intervened. One January during Cornell days, Ida became a member of that famous missionary Chain which tours Florida every year in the interests of world-wide missions. That tour cost Southern Baptists one splendid missionary, for there was also in the party a young Presbyterian doctor, member of the Arabian Mission of the Reformed Church.

Who am I to try to write a love story? It required two

years to break down Ida's resistance. She *could* not turn away from China; he *could* not turn away from Arabia. So she sent him back to Arabia alone and steadfastly set her face toward her return to China under her own Board. One day a letter came from Bahrain on the Persian Gulf, saying that the doctor was setting out upon a medical missionary tour which was extremely dangerous. He would be cut off from the outside world; she need expect no letters; this would probably be his last communication. Of course, I have no idea what else he said, of a more or less missionary nature, but something broke down that stubborn Scotch will. I think she vowed that day: "If the Lord brings him safely through, and if he asks me once more, I'm going to Arabia." Weeks passed and months—and then a letter which didn't *ask* but *declared*, "I'm coming to America for you. We must hurry back, so please be ready."

And so they were married, our Ida Paterson and Dr. W. Harold Storm, and a little note from Bahrain tells me that:

"I've been here two weeks. My Arabic has progressed into ordering the tea, greetings, goodbyes, and some writing. God is good to me with it. I've been to four Arab houses, even to dinner at the Queen's. How I long to talk!

"I still feel that I'm representing Southern Baptists, in a work they do not do, in the hardest field in the world,—Moslem Arabia. I feel the importance of this work more after my sojourn in Syria, where the Moslem is considered hopeless and as a result of this lack of faith, the work is done mostly with the Catholic peoples. Harold and I were moved by their note of despair and in our own hearts we resolved to cling to the promise, 'With God nothing is impossible,'—even Moslems.

"Arabia is like China, only worse. Where there is no Christ, there is the same story of suffering, sin, oppression, degradation of women, exploitation of childhood, slavery, and despair. Arabia and the Moslem world can be conquered, I believe, only by faith and prayer.

"I miss the Woman's Missionary Union, but how glad I am, once more, to be about my Father's business."

Read "A Doctor's Tour in Neglected Arabia," by W. Harold Storm, printed in the January issue of *The Missionary Review of the World*. Look at little Rob Roy Storm, dressed in Arabian costume, whose picture you will find there. He is one of the two little motherless children whom Ida accepted, along with Doctor Storm, and whom she is now mothering. If the father is as charming as that little mite, who can blame her for surrendering? Not I!

During the latter part of 1937 we will be studying the Moslem World. Why not strengthen our little Syrian Mission until we grow to meet the Arabian Mission and, together, take Mecca for Christ? "With God all things are possible." Let's follow Roswell Owens and re-enforce his work and prove it true,—even in the Moslem world.

PIONEERING AT FIFTY-SEVEN

SOME years ago a German Baptist went to northern Chile to work. Although he knew little Spanish he used the words he knew for Christ, talking to his fellow-laborers about his Lord. There were no Baptists in Chile

at that time, so the converts of this "stumbling" tongue began to work with the Methodists who entered the field. But they were never really "at home," and, finally, withdrew from the Methodist church and called one of the best Baptist preachers in Chile to be their leader. For three years they have struggled against odds which seemed to be insurmountable, except for the promise "nothing is impossible with God."

Wrestling with problems in southern Chile, the Southern Baptist Commission, composed of Drs. Maddry, W. C. Taylor and L. R. Scarborough, advised the Harts to pioneer again in northern Chile. This was in the summer of 1936. An air-mail letter, just flying to us, tells of the glowing prospects before that Chilean Baptist Church of twenty, four of whom were baptized by the German workman of long ago.

All of this is a happy introduction to our missionary pioneers, the Harts, who begin a new work at the age of fifty-seven, having pioneered before in two fields, Argentina, and southern Chile. As an evangelist, Missionary J. L. Hart has few equals. We guarantee that, if his "heart" holds out, Southern Baptists will be reporting soon a well-developed field in northern Chile, for "with God nothing is impossible."

IT CAN BE DONE!

I HAVE before me a letter, written in beautiful style, from the pastor of the First Chinese Baptist Church of Norfolk, Virginia. That church is housed in comfortable and respectable style, and it has never been a drain upon any Mission Board. It can be done! Behind the story there are years of patient toil, when faithful missionary women went from Chinese house to Chinese restaurant or laundry, visiting the strangers, winning their confidence, rescuing children from the streets, getting in behind the barriers behind which little Chinese women hide when they come to America. Sometimes the work was encouraging; sometimes there seemed no fruit could be produced; sometimes the workers gave up, but some of them believe the promise, "With God all things are possible,"—and kept on. One young boy was truly converted. One woman believed in him and stood behind him. One church caught a glorious vision and one pastor faithfully kept that vision bright.

That boy finished his college work and attended a Baptist seminary and, while he studied, the Mission grew into a church, acquired property and was ready to call a pastor. The young man was ordained and went back to his own adopted city to lead the church which had come into existence from the Mission in which he was converted.

In the letter from Rev. Sidney Quong, whom I came to know and respect during his college days, he is—"Asking for help," you say. Not a bit of it. He is asking for himself and his church the privilege of service. How can they help in promoting foreign mission work? That is the burden of this letter.

Once upon a time, in the college chapel, Dr. John Lake told of the great statesman who spent years in America, —Christian America,—and went back to China never having been invited to attend a Christian service. After the service, Sidney went to Doctor Lake and said: "I don't wait for the boys here to ask me to go to church. I go after them."

Oh, if you live close to a colony of Chinese or other

strangers, why not do what the Norfolk people have done, —and do it without calling upon a Mission Board?

HOW A MISSIONARY RETIRES

ON that marvelous page of HOME AND FOREIGN FIELDS which records the names of our missionaries. I noticed that the Foreign Mission Board reported the "retirement" of Dr. and Mrs. J. McF. Gaston, formerly of our Kathleen Mallory and Mayfield Tyzzer Hospitals in Laichowfu, China. "They have earned it!" I thought, "remembering their long and arduous years of service. He is sixty-nine and she is sixty-eight, and, surely, it is time for them to walk slowly." A letter, just received, gives such a perfect picture of how a "retired" missionary "walks slowly," that I must pass it on to you.

Tsingtao, Shantung, China
October 10, 1936

Dear Loved Ones:

The above date marks one year from the time of our "taking root" in Tsingtao. We had been in this city several months of '35 before we saw our way clear to prolonged stay here. At that time a lady member of the Chinese Baptist Church offered new rooms for a free clinic if Doctor Gaston would superintend it. We felt this to be the Lord's call and at once opened a small work.

All went well and this summer we have added an elderly man evangelist for work with men—so, with the three already employed our small "staff" is complete.

About fourteen hundred patients—men, women, and children have received help with approximately three times that number in return treatments. It is not possible to give the number of persons who have heard the gospel, for the door and windows stand open in all good weather and, being on a busy corner, there are many who stop to listen and receive tracts who cannot come in; many without ailment come in and sit to hear the gospel.

Beginning in the spring we also opened the street room on Sunday afternoons for evangelistic meetings without treatments. We feel that the evangelistic worker who is giving out all the week should have Sunday free, so I took the responsibility of that meeting myself. The deacons of the church have come to my help with regular alternating of their number for that meeting and it has been a worthwhile witness.

We shall not continue the Sunday meetings after the weather is cold, but hope to start again in the spring.

Doctor Gaston keeps Sunday afternoons for his visits to the Reformatory, one of his men helpers going with him. There has been increased interest in these visits in that several new departments have been opened up to the gospel. These groups are opium and drug addicts, very pitiable in their enslavement to these evil habits, but somewhat encouraging in that many of them are literate. Some are well educated so that Christian literature and Bibles given to them may work by the power of the Spirit when other means are unavailing. The Salvation Army has opened work in Tsingtao this year with some fine men and women and we hope they may be able to do practical relief in the way of a hostel for those dismissed as cured, but still subject to temptation. That will require some funds which they have not, at present, in hand.

Our rocky, hillside yard, with fertilizing, did better this year for flowers, and I've had a good succession of brown-eyed Susans, marigolds and gaillardias—yellow being most becoming to our living room, the color note of which is green. Indoors we shall have plenty of pot-plants to keep us company through the winter. Just once, recently, I've been out for water-color sketching—maybe I'll do better next year. We have both been blessed with good health for which we are most thankful. Doctor Gaston keeps the morning hours for office patients at home. No great rush of patients but he has gained a number of good friends, both Chinese and foreign, in this relation. In good weather I have enjoyed visiting in the homes of our Chinese church members, getting acquainted with these Baptist folk.

Letters from home are, as ever, our delight—write when you can. God bless you each one.

Faithfully,

(Signed) ANNIE B. GAY GASTON.

From a Pastor

"HOME AND FOREIGN FIELDS is the greatest single help and inspiration to sermon-building published."

EVANGELIZING IN THE HILL COUNTRY

Missionary Olive Latton, Kweichow, China

THE tent work, re-inaugurated in the Chengchow field in the fall of 1934 served effectively in reaching certain untouched areas. The accompanying picture of the tent was made in Mihsien, a hill country of Honan. There 350,000 people are living with only one evangelist of any denomination among them. He is Mr. Yang, seen in the picture with his Bible, standing beside the bugler. The group includes a colporteur with his bag of Testaments, two young men who traveled with the tent, and several Christians from neighboring villages.

Mr. Yang's keen interest and the enthusiasm and support of the Mihsien layman made us glad to venture into the hill country, even on Thanksgiving Day. Bandits had not molested the people for several months and we were eager to give them the gospel while the roads were open. Thirteen families had burned their idols after the week's tent meetings in Tsao Ku Lieh and we started out expecting the Lord to work in the towns of Mihsien.

The men went ahead and pitched the tent first at Big Steep Pass. They chose a large threshing floor for it, and borrowed a number of half dry logs and planks to serve as seats. When our donkeys reached the Pass at 2:30 the next afternoon, the threshing floor was full of curious, half-interested listeners. Two cave rooms were prepared for our entertainment, but it was not easy to find any privacy in the courtyard of the woman's cave. All of our words and actions were entertaining to the natives.

This was the way the gospel was received. It was a strange, entertaining story. We did not see conviction nor the searching after truth evident in Tsao Ku Lieh. Prayer had not been used on this place long enough to prepare the ground for the Word. We did not see any results until six months later when Mr. Yang came into Chengchow, after visiting Big Steep Pass, and reported that the inquirers there had kept him searching the Scriptures with them and explaining until nearly morning.

The next place—Wang Tsuang—in our tent itinerary gave us a happy surprise. Christian laymen came with their mules to move us and our baggage over the hill to this neat hamlet of cave dwellers. Mr. Wang, the head

man of the village and treasurer of the Mihsien Church, had a special cave dug out, whitewashed, and furnished for the Lord's House. He had cut down an old plum tree and made a set of beautifully polished benches. Each evening of the year, the Wang villagers were invited to family prayers in this quiet place of worship. Small wonder that the tent was crowded with earnest hearers. Ten or more gave their hearts to the Lord during the four days of the meeting. We were simply harvesters sharing in the rewards of the Chinese Christians who had planted and watered. If Doctor Maddry or Miss Coleman could have taken the long journey over the desolate road leading to Wang Chuang, they would have been awed, as I was, by the beauty of Jesus who is living in God's children in lonely Wang Chuang.

The influence of a nominal Christian made the work of the following week in Mitsun difficult. Crowds came to hear. We were thronged each time we went out. Two meetings were held in an attempt to reach the people. One group heard the gospel, and the other, composed largely of children, learned choruses and Scripture verses in song. But the opposition was strong. We left for Otien at the end of the week, conscious that seed had fallen by the wayside in Mitsun; but the promise of Isaiah 55: 11 encouraged us. It reads, "My word . . . shall not return unto me void, . . . and it shall prosper in the thing whereto I sent it."

In Otien, only a handful had ever heard of Jesus. They knew his name in connection with a church member who himself scarcely knew Christ. Still the Lord gave the evangelists the ears of the people and we believe a permanent, though small, opening was made for the gospel. The pharmacist, who gave us rooms in his courtyard, offered a room for regular meetings and earnestly requested Mr. Yank to come out each Sunday. This man was baptized last year.

It is always a joy to think of those who receive the Word in time, and accept it. The crowds we always see in China oppress and challenge by the ache of their need for Jesus. We reach very few of them in time with our present force.

One old man whom we met in Tsao Ku Lieh was ninety-three years old and had never heard of Christ. When we saw him, he was sitting out on a threshing floor picking peanuts off the vines. We went over to talk with him and to invite him to the tent. Imagine our disappointment when we found him deaf and practically blind! My heart turns cold whenever I think of him. He is typical of hundreds in Honan, and tens of thousands in China, who can never hear the gospel because we are too late—too late in realizing their need, too slow in going, and too self-satisfied in praying. May God forgive us and make us honest representatives of Christ!

* * *

*"Give me a faithful heart,
Likeness to Thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee!"*



Big Steep Pass, first stop for the Gospel Tent in Mihsien County, Honan Province



J. B. LAWRENCE
Executive Secretary
Home Mission Board

Sowings and Reapings

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

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

WORLD MISSIONS FROM THE HOME BASE

During the month of March, Southern Baptists from Maryland to Arizona, and from Illinois to the Gulf will be studying Home Missions, thinking Home Missions and praying for Home Missions. Therefore, with deep gratitude in our hearts for the worthy and constructive achievements of the ninety-one years since its organization, we gladly dedicate this page to our Home Mission Board.

MANY of the leading city churches throughout the South, in the days of their weakness were assisted by the old Domestic Mission Board, or its immediate successor, the Home Mission Board. These churches, now grown strong and commanding, should remember with generous gratitude the Board that enabled them, in the pioneer days, to have the guidance of worthy and consecrated pastors. We hope, therefore, that the Annie W. Armstrong Special Offering for Home Missions during the month of March by the Woman's Missionary Union will go far beyond the objective and goal as set up.

IN 1945 we will be celebrating one hundred years of home mission achievement. Of course, some one, thoroughly equipped and prepared for the task, will write a worthy history of the triumphs and accomplishments of this epochal century. And what a story it will be! It will record the daring faith and sublime and heroic devotion of a noble band of home missionaries. During these one hundred years, there has emerged and come to greatness on this western continent one of the great nations of all time.

THE Home Mission Board was organized just when Texas joined the Union and the great Baptist empire of Texas today is a trophy of Home Missions. The Home Mission Board was only beginning its work, when the Mexican War was fought. Fifteen years after the Convention was launched, came the Civil War with all of the horrors of Reconstruction that followed. Then came the Spanish-American War of 1898, followed by the awful World War of 1914-18. Thus it will be seen that the story of one hundred years of home mission endeavor and achievement is intimately and vitally bound up with the material and political growth and expansion of our country. What a story of romance, of heroic devotion and sacrifice, of struggle and hardship, and of glorious triumphs of the gospel will be told!

SOUTHERN Baptists need so much to re-think and re-study afresh the whole question of missions and missionary endeavor, both at home and abroad. This approaching centennial in 1945 will afford a splendid opportunity for Southern Baptists to take stock and set the denominational house in order as we face the new century of Baptist challenge to world opportunity.

WE have a growing conviction that special consideration should be given to this matter of establishing here in the homeland a strong and secure home base for our second century of effort at spiritual world conquest.

The command of our Risen Lord to give the gospel to "all the world" is still imperative and challenging, but for the effective and successful carrying out of this great command, we must have here in the homeland a worthy and dependable base of supplies.

WE are all painfully conscious of the fact that humanly speaking, our foreign mission enterprise rests at present upon a very uncertain and precarious foundation here in the homeland. The material support of our program is wholly inadequate and often dependent upon the uncertain ebb and flow of our material prosperity. We need supremely to establish and grow here in our "Judea and Samaria" a strong, unwavering and dependable group of missionary minded churches that will be loyal to their Lord, and generous and constant in their support of the whole missionary enterprise.

WHAT will it profit Southern Baptists if we win Rio de Janeiro for Christ and the Baptists, and at the same time lose New Orleans? What will it profit us if we win Shanghai or Tokyo, and lose New York and Chicago? If we would win the nations beyond, we must first of all win our own land, and with this land redeemed, as a mighty asset, and instrument of divine grace, we will be in a highly favorable position for the conquest of all lands with Christ's gospel.

ALL missions are one. The Saviour said that "the field is the world." From the vantage point of Calvary's Cross Jesus saw the whole world,—Jerusalem, Judea, Samaria, and the uttermost part of the world. His saving compassion embraced every tongue and tribe and people. For convenience we have divided the task of world redemption into the artificial and often confusing and even harmful compartments of State, Home, and Foreign Missions. Jesus knew no difference. There are multitudes for whom Christ died here in the homeland. If we would dedicate ourselves anew to the holy task of making America wholly and vitally Christian, we would see Christ's gospel as a flaming evangel sweep through the nations. America, genuinely and wholesomely Christian, would be the mightiest asset and instrument of the Holy Spirit, in winning a lost world, that men have seen since Christ gave his disciples the Great Commission.

ON some of our mission fields abroad there is clear evidence of a genuine Spirit-sent revival. Multitudes are being saved. How we long for this same revival spirit to sweep through the churches in the homeland! We

(Turn to page 23)

NEWSCASTINGS AROUND the WORLD

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

Sailings

January 7, 1937, aboard the *S. S. Tatsuta Maru*, Miss Rose Marlowe sailed from San Francisco, California, to Shanghai, China, where she will resume her missionary work in the Cantonese school after a year's furlough in the States.

January 8, 1937, aboard the *S. S. Humhaw*, Miss Esther Olsen sailed from New York City for Nigeria, Africa. Miss Olsen is one of the new missionaries appointed at the autumn meeting of the Foreign Mission Board, October 21, 1936.

January 9, 1937, aboard the *S. S. Del Sud*, Miss Essie Fuller sailed from New Orleans, Louisiana, for Sao Paulo, Brazil, where she will resume her missionary duties after a year's furlough.

Arrivals

From Brazil—Rev. and Mrs. E. A. Nelson of Manaus, Brazil, are spending their furlough at 1819 North Denver Street, Tulsa, Oklahoma.

From Chile—Miss Cornelia Brower of Temuco, Chile, is residing at 406 North Purdy Street, Sumter, South Carolina, during her furlough.

From China—Miss Lenora Scarlett of Kong Moon, South China, has arrived for her sabbatical year in the homeland. Her address is 35 East College Street, Oberlin, Ohio.

Births

To Mr. and Mrs. Harley Smith, Porto Alegre, Brazil, was born a daughter, Thelma Lou, November 14, 1936. Congratulations and good wishes to all the family of this new granddaughter of Southern Baptists' pioneers, Dr. and Mrs. W. B. Bagby.

Sympathy

The many friends who were blessed last year by the members of the family of Rev. and Mrs. D. F. Stamps who were in the States on furlough from Yangchow, Kiangsu, China, will be sad to hear that young Winston Stamps succumbed to influenza December 22, 1936. He had just passed his ninth birthday, last December 2.

Rev. C. K. Djang (Chang) of Shanghai, China, and at present a second-year student at the Southern Baptist Theological Seminary, Louisville, Kentucky, recently received news of the death of his father.

The following quotations from this splendid young Chinese evidence truths that strengthen our hearts:

"It is, of course, a great shock to me; however, as God's children, our assurance and comfort come from God. He knows the best, and what he does is for the best.

"Father had been a minister of the gospel for more than thirty years. He was fully reconciled to going. His passing testimony was a glorious one, giving us full assurance that he was going from earth to be with his Lord, whom he served and loved for many years. His last words to me and all members of the family were, 'Read the Bible daily. Be humble servants of God and strive to carry on the work which I have left undone.' I have found these words very precious to me and Jesus Christ more precious than ever."

Loving sympathy and abiding fellowship bind Mr. Djang and his wife, who is a student at Dodd College, very close to Southern Baptists at this time.

News has come today telling of the passing of the eldest of the Wu sisters of the Old North Gate Church, Wu Wen Yiung (literary heroine). Friends of Mrs. Ling who visited Southern Baptists last year in behalf of the Baptist women of China and friends of Mrs. S. U. Zou (Wu Ming Yiung), will recognize that this deceased one is their sister. Their father served for nine years as active pastor of Old North Gate Church and pastor emeritus until his death. Every member of this large family has ever been

active and faithful in the service of the Master. They have given their lives in unreserved service and their substance without stint.

Their sisters and brothers in Christ in America will join the Board in extending to them the deepest sympathy at this time.

Illness

Dr. Shelby W. Vance of Yangchow, China, continues ill in P.U.M.C. Hospital, Peiping, China. Doctor Vance has been ill for several months now. Recent reports confirm his gradual improvement.

Miss Genevieve Trainham, missionary nurse to Chengchow, China, is continuing to recuperate and to gain strength after her long illness in P.U.M.C. last spring. She is continuing her work in the College of Chinese studies in Peiping.

State Board Members to Meet

The regular spring meeting of the Foreign Mission Board will convene April 7, 8, 1937, at 601 East Franklin Street, Richmond, Virginia. The representatives from the several states of the Southern Baptist Convention will join the local members for these important days of considering the work of the Board in fifteen nations. Several new appointees will come before the Board for consideration at this time.

Timely and True

With every newspaper carrying streamer headlines portraying the density of the war-clouds of Europe, we welcome, *Europe: Christ Or Chaos?* a brand new book by Everett Gill. This timely and true presentation of the conditions in Europe at this hour is simple enough for the casual reader to grasp it easily, and full enough for the student of history to be delighted with it. Every one who has read it says that no American citizen can afford not to read it. Classes—men and women, college students and business young people—will be captured by a study of this most comprehensive discussion of Europe, her people, her troubles, her prospects for peace and Baptists' part in the story.

Priced—paper, 40 cents; cloth, 75 cents. (Order from your State Baptist Book Store, or from the Foreign Mission Board, Box 1595, Richmond, Virginia.)

THAT MAN OF GOD—LELAND WONG

QUIET reigned over beautiful Happy Valley Cemetery nestling in the crescent valley of the emerald mountains towering so close by that they have been called "the friendly hills of Hongkong."

To the right on the main byway leading directly from the central gateway, and not very far from this entrance, are the graves of Henrietta Hall Shuck and Theodosia Dean. A group of Baptists from all parts of China and from America had come on this October day, 1936, to praise God for the consecrated lives that these two graves commemorate.

The "honorable visitor from America," Dr. John R. Sampey, president of the Southern Baptist Convention and of the Southern Baptist Theological Seminary, had simply and forcefully set forth some salient facts from the lives of these two pioneer women.

Softly, then, the melody of "O, Think of the Friends Over There" echoed through the green tree tops all round as the friends sang this poem.

The next speaker slated to lead in these memorial moments was Dr. M. T. Andrews, traveling comrade of Dr.

Sampey's on this missionary journey through the Orient. His companion through life was also named Theodosia. To him it is a precious name fraught with tender memories always. But there in Happy Valley these memories and the emotions thereof were too tender for utterance. A cable had overtaken him not long since telling him that his *Theodosia* had slipped away over there, too, to await his coming. Silence and tears instead of the message he had planned to give!

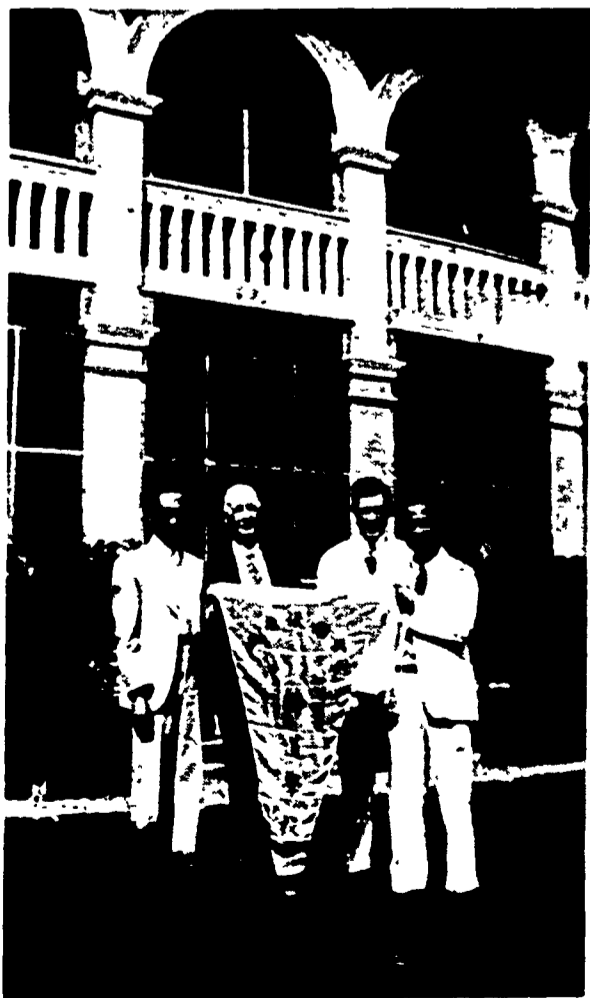
Quickly but quietly, impromptu but with seasoned spiritual grace, that man of God—Leland Wong—broke the silence: "If a grain of wheat fall into the ground and die." "Greater love hath no man than this, that he lay down his life for his friends."

His tribute was woven of humility, love and gratitude. He, a Chinese, recognizing the loving sacrifice of these early missionaries and appreciating what they did for his people, could speak more touchingly, more tenderly, more earnestly, more gratefully than one from a far-country. In this heart are much love for Southern Baptists and praises unto God for sending these noble women to China that the people of China also may have a chance to know, to love, to follow the one true God of love.

BLESSINGS UPON HAROLD CHAN

FROM platform and pen Southern Baptist have heard praises unto God for Rev. Harold Chan, the spiritually earnest and mentally brilliant pastor of the Todd Memorial Baptist Church of Macao, China. Dr. George W. Truett did not hesitate to say that he was the best interpreter he had ever had. When people listened to these two great men speak as one in the Tung Shan Baptist Church, Canton, China, last year, they softly said: "It was as if one great personality was speaking from the heart of God."

To this young Chinese friend of God have come the most soul-searching and strenuous spiritual calls for surrender. Through them he has come victorious for Christ.



Presenting Dr. John R. Sampey, president of Southern Baptist Convention, with a Banner of Greetings from the Graves Theological Seminary, Canton, China. Left to right: Rev. Harold Chan, professor of Old Testament, Doctor Sampey, Rev. Eugene Hill, missionary faculty member of the Seminary, and Pastor Moy, dean of the Seminary

And his life reveals those graces that remain, after the dross has been burned out with the fire of love of God and for God. Harold Chan is one of China's most spiritual ministers. He has given himself without reserve to the people of Macao. They love him there.

In January, 1937, he accepted the call to come to Graves Theological Seminary as teacher of Old Testament.

Young but seasoned beyond his years through God's touch, Harold Chan comes to give his all in the name of Christ to the young ministerial students of South China. It is a privilege for Southern Baptists to pray for this young man daily. †

HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

Birthdays in May

Date	Name	Address
1..	Rev. D. H. Lesueur	Chihuahua, Mexico
1..	Mrs. A. B. Deter	Caixa T., Curitiba, South Brazil
2..	Rev. Blonnye Holmes Foreman	Piahuy, via Cidade da Barra, Bahia, Corrente, North Brazil
3..	Rev. W. C. Harrison	Caixa 178, Pernambuco, North Brazil
6..	Miss Alma Mae Jackson	Sao Paulo, Brazil
7..	Rev. James H. Benson	2202 Buena Vista Street, San Antonio, Texas
7..	Mrs. C. W. Branch	2022 Monterey, San Antonio, Texas
8..	Mrs. C. C. Marriott	Chinkiang, Ku., Central China
12..	Miss Sallie Auris Pender	Shiu Hing, Kt., South China
14..	Mrs. Nils J. Bengtson	Care of Jerngren, Bondeg. 55 IV, Stockholm, Sweden
16..	Rev. Nils J. Bengtson*	Southwestern Baptist Theological Seminary, Seminary Hill, Texas
16..	Miss Earl Hester	Str. Berzei 29, Bucharest, Roumania
16..	Mrs. C. W. Pruitt*	1013 Ponce de Leon Avenue, Atlanta, Georgia
17..	Miss Alice Parker	Yangchow, Ku., Central China
19..	Miss Mary C. Alexander	Canton, Kt., South China
19..	Mrs. H. H. Snuggs	Canton, Kt., South China
20..	Miss Lorene Tilford	Shanghai, Ku., Central China
24..	Mrs. Earl Parker	Pingtu, Shantung, North China
24..	Mrs. A. J. Terry	Victoria, South Brazil
24..	Rev. Clem D. Hardy	Caixa 84A, Manaus, North Brazil
26..	Mrs. T. B. Stover*	Hendersonville, North Carolina
27..	Rev. C. C. Marriott	Chinkiang, Ku., Central China
28..	Rev. E. G. Wilcox	Caixa 178, Pernambuco, North Brazil
29..	Rev. Taylor C. Bagby*	Whitestone, Virginia
29..	Rev. Francis W. Taylor*	912 S. Walter Street, Albuquerque, New Mexico
30..	Mrs. J. A. Herring	Kweilin, Ks., South China
30..	Rev. I. N. Patterson*	Owings, South Carolina

* At present in this country.

* * *

WORLD MISSIONS FROM THE HOME BASE

(Continued from page 21)

believe the time has come for our pastors and leaders in the churches to call our people to prayer and repentance and confession, that God may open wide the windows of heaven and send a revival to the churches of America that will regenerate and purify the very life of this nation. Then we shall see "regions beyond" turn to Christ, and not until then will peace and good will come to men.

Glimpses of New Missionaries

Robert Fleming Ricketson was born January 9, 1903, in La Grange, Georgia, the son of Prof. and Mrs. J. E. Ricketson, who were reared at Warrenton, Georgia, and now live in Macon, Georgia. He attended high school in Fitzgerald, Georgia, in Bradenton, Florida, and in Swainsboro, Georgia. He received the A. B. degree from Mercer University in 1925, the B.S. in Education there in the spring of 1928, and the M.A. in the summer of 1928. He received the Th.M. from the Southwestern Baptist Theological Seminary at Fort Worth, Texas, in 1930 and has since done graduate work there.

He was converted and united with the Baptist church in La Grange, Georgia. He felt and answered the call to preach before finishing high school. During his freshman year at Mercer he attended a meeting of the Volunteer Band and heard the Rev. Emmett Stephens of China say that God wants men for mission work, and he volunteered for service anywhere God might lead. He worked from then on in various types of mission work. He was ordained to the gospel ministry in the Russian Baptist Church, in Fort Worth, Texas.

He taught for a while in the Lanier High School for Boys in Macon, Georgia. He taught Greek in Mercer University as a student assistant and has also done some teaching in the Seminary.

He was assistant in the library at Mercer and then librarian of the Theological Library there. He has been assistant librarian of the Southwestern Seminary for the past eight years.

At the Seminary he met Miss Bettie Abernathy of Hollis, Oklahoma. She was a volunteer for China. At that time he thought God would lead him into mission work in the United States, and she discouraged his attentions because she intended to go to China and he did not. He insisted that he must not marry any one who was not a volunteer because he was a volunteer for anywhere and he must not have a wife who would not be willing to go to foreign fields if she should be called there, but the volunteer he was courting hesitated to encourage one not definitely committed for China. The situation was further complicated by the fact that at that time financial conditions were such that it appeared unreasonable to suppose that either could possibly go. He had no desire to keep a volunteer for China from going to China, but if circumstances would keep her from going anyway he could see no reason not to court her. She began to discourage his attentions less. He stated plainly to her that he earnestly desired that his attentions should not in any way get in the way of her going to China, if that were possible. She prayed over the matter and reported that although there was no conscious change in her call she was sure that God would approve of the proposed marriage. It seemed to him that since circumstances would prevent her going to China God was thus leading her into other work with her husband-to-be.

They were married and went on several years without mentioning China. Then the financial conditions of the Board changed and he was approached in regard to work in China. He recognized in this the hand of God. They soon saw why God approved the marriage without with-

drawing her call. She had not said one word to induce him to consider China. She let God reveal his will in his own way. Thus the call came to the two in entirely separate ways and approved the marriage that no one humanly



Mr. and Mrs. Robert F. Ricketson

speaking could have foreseen would call both of them to the same work. They are to go to Shanghai to work with the Ming Jang School.

They sailed December 18, 1936, from Vancouver aboard the *S. S. Empress of Russia* for China.

Mrs. Robert F. Ricketson (Bettie Abernathy Ricketson)—One cold December day in 1906 in southwestern Oklahoma Territory many miles from a railroad, a frontier "dugout" became the home of Bettie, the newcomer in the family of Larkin Samuel and Rosa Holmes Abernathy. Since the father was a preacher and a school teacher, the family soon moved from the "claim" to new work. Most of Bettie's childhood days were spent in Texas with her home as school and her father as teacher. It was a glorious day in the fall near her thirteenth birthday when she entered the public school at Hollis, Oklahoma.

After high school at Hollis she spent a year in Simmons University, Abilene, Texas, and completed work for the Bachelor of Science degree at Southwestern State Teachers' College, Weatherford, Oklahoma. She also did some graduate work at the Oklahoma A. and M. College, Stillwater.

Bettie had long planned to enter the Seminary immediately upon graduation from college, but she was delayed by a necessary period of teaching. Finally, she had the opportunity to go to Southwestern Baptist Theological Seminary, Fort Worth, Texas, and through a service scholarship was enabled to remain for three years. Lean mission years made it seem again necessary for her to teach instead of going to foreign fields. After two years she was married to Robert Fleming Ricketson, a seminary student from Georgia, and returned to the Seminary.

When Bettie was ten she accepted Christ as her Saviour and joined the First Baptist Church at Sulphur Springs, Texas. Her first desire and purpose to tell the gospel story in other lands had come a year or two before her own conversion, through the influence of a series of stereopticon lectures on Southern Baptist foreign mission work

given at the Wednesday evening services by the pastor, Dr. Wallace Bassett.

This new missionary testifies that she has found the deepest satisfaction of her life, next to her own acceptance of Jesus Christ as Saviour and Lord, in this beginning of the realization of her life long dream.

Mr. and Mrs. Ricketson sailed from Vancouver December 18, 1936, aboard the *S. S. Empress of Russia* for Shanghai, China.



Mr. and Mrs. B. L. Nichols

Buford L. Nichols—From *Who's Who In The Clergy*, 1935-1936, pages 860, 861:

"Associate professor, Southwestern Baptist Theological Seminary, Fort Worth, Texas; born October 31, 1905, Milam, Texas; parents, R. L. and Mary Frances (Elliot) Nichols; education: University of Texas, B.A., 1930; Southwestern Baptist Theological Seminary, Th.M., 1933, Th.D., 1935.

"Married Mary Frances Hodges, February 15, 1931. Ordained Baptist minister, October 2, 1928, at the University Baptist Church, Austin, Texas. Pastor: Robertson Memorial Baptist Church, Round Rock, Texas, 1929-33; Devol, Oklahoma, 1934; First Baptist Church, Hamilton, Texas, 1935; University Baptist Church, Fort Worth, Texas, since 1935.

"Associate professor of Systematic Theology, Southwestern Baptist Theological Seminary. Intramural Debating Champion, University of Texas, 1929; life member of the Hogg Debating Club, University of Texas. Moderator of the Williamson County (Texas) Baptist Association, 1933. Author of 'The Johannine View of Reality' (Th.D. Thesis), and 'The Materialism of Mormonism' (Th.M. Thesis). Address: 1922 Spurgeon Street, Fort Worth, Texas."

ADDENDA: About six months ago my interest in becoming a missionary was aroused. It was occasioned by the approach of a representative from the Foreign Mission Board in an effort to enlist me for work in China. Now I remember that early in my Christian experience I cherished missionary aspirations, but no one ever knew it except my mother. All those aspirations fled from me during ten years of pastoral work. My transition is from a missionary Baptist to a Baptist missionary. My "hot heart" pants for China.—*Buford L. Nichols.*

Doctor Nichols sailed with his family December 18, 1936, from Vancouver to China aboard the *S. S. Empress of Russia*.

Mrs. Buford L. Nichols (Mary Frances Hodges Nichols)—"I was born October 13, 1902, on a ranch-farm near Junction, Kimble County, Texas. I attended the Kimble County Public Schools, graduating from the Junction high school in 1922. In 1928 I was graduated from Texas State College for Women (C. I. A), and then taught school for six years. In the Southwestern Baptist Theological Seminary I studied for two years.

"At the age of seventeen I was converted and baptized, accepting membership in the Junction Baptist Church. While a sophomore in college I became interested in missionary service and became active in the Student Volunteer Movement.

"On February 15, 1931, I was married to Buford L. Nichols. To us have been born two sons: Buford, Jr., four years of age, and John Conner, two years of age.

"I shall count it a great privilege to go to China and serve the Master."

* * *

FROM COMMUNISM TO CHRIST

(Continued from page 15)

only low animals living—and bound to live—by the "Law of the Red Claw" of murder and rapine; of bloodshed and mutual destruction.

As brothers in Christ, our problems shall be solved "not by might, nor by power," but by God's Spirit (Zech. 4: 6) of love. Mankind will not learn this lesson easily. Even Christ's death on the cross did not shake the nations of the earth out of their sinful hatred for one another. But what have they achieved and what will they achieve outside of Christ? Nothing but bigger and worse bloodsheds. The earth is being divided and redivided and subdivided again and again, with the only result of constantly moving forward towards a universal chaos. Nations rise and overthrow their corrupt masters, and then they themselves become wicked masters and sink into ever greater corruption. Classes ride and overthrow their oppressors, and then they themselves turn into a new ruling class even more oppressive than the former. The struggle for power and possession will never institute a reign of justice until power and possession are relegated to where they belong in the background of life, the foreground—the central concern of men—being occupied with spiritual aspirations and values.

This does not mean that we may overlook the material evils of society. Not at all. They have often a blighting effect upon spiritual growth. How did the prophets act? They knew and foresaw the coming of the Messiah and still they did not leave it all to him, but they fought for justice in their own time with all the strength of their God-given illuminated capacities. The prophets denounced the evils of kings and the evils of wealth, yet they denounced not Monarchism as such, or wealth as such. So we, as Christians, must also denounce the evils of Capitalism and the evils of Communism, without denouncing systems generally, for we, as Christians, are not concerned with systems but with the hearts of men. Of what avail is a system (however revolutionary) if the heart is evil?

The main lesson of my coming to Christ, in reference to social problems, is best expressed in the words of the Lord Jesus as follows: "Seek ye first the kingdom of God, and

(Continued on page 32)

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

OUR SPANISH-SPEAKING WORLD

Because this month our missionary topic is the Spanish people, let us look at some books which will help us understand the backgrounds of our Spanish Baptist brethren and mission fields of the Old and New World. First let us go to Spain and Portugal, the mother countries of nineteen of the twenty-one Republics of the two Americas.

Spain, A Short History, by Henry Dwight Sedgwick (Little, Brown and Company. \$3.50), is the best brief history of this troubled land. It is a small book as histories go; it is most readable, being written in choice English, rich with illustration and incident; it carries along with the chronological succession of events the developments of literature, art, governmental institutions, and the commingling of the many peoples who make the Spaniard of today. The first three chapters give much illumination on the present conflict, showing how deep in the centuries lie the roots of the present bitter antagonisms between sections of Spain and between classes within Spain. Much attention is given to morals and manners, as the key to a right understanding of the rise and fall of power. If you can buy only one book on Spain, this is the one which will give more of the background of the present sore distress of the people of that land than any other this reviewer has found.

Spain In Revolt is a first-hand account of the present crisis written by two newspaper men who have had unusual opportunity to know the Spain of recent years, Harry Gannes and Theodore Repard (Knopf. \$2.00). The dedication indicates the slant of the writers, "To those who died that Spanish democracy might live." Beginning with the establishment of the Second Republic, April 14, 1931, these two careful, accurate writers give in detail the struggle of the masses of the people of Spain to become articulate, with the emphasis upon the causes of the Fascist revolt of July, 1936, and the forces behind the revolt. From original documents in Spanish, English, French, German and Russian, these two newspaper men present the case of the people of Spain, with the carefulness of dispassionate historians. It contains not one word of denunciation nor shows one symptom of fanaticism. It is the evidence for the people of Spain fairly presented, carefully evaluated and thoroughly documented, without bias toward any party or group.

One of the most exhaustive studies of a land and its people is *Portugal, A Book Of Folk-ways*, by Rodney Gallop (Macmillan. \$5.50). Its price is almost prohibitive for the average reader, but it can be secured from the public libraries, if request is made for it. Most libraries will purchase any book for which several people make request. This one is worth taking considerable trouble to get. It is a fascinating story of a most interesting people, beautifully illustrated and written in a most readable style. In view of the growing Baptist work in Portugal, this is an important book.

It tells far more than a mere history. It tells of the people, their superstitions, customs, homes, amusements and beliefs. It gives a rich background for an understanding of the task of the Hatcher and their fine young preachers in the Seminary at Oporto, and the small, heroic group of Portuguese Baptist ministers and lay leaders in our dozen Baptist churches; the dark veil of ignorance, superstition, and false religious ideas which must be penetrated before the gospel can shine into the hearts of this likable, sturdy people.

Now let us come to the New World and see the latest books on its Spanish life. Here is a book which is not pleasant to read but is most illuminating, *Gomez, Tyrant Of The Andes*, written by Thomas Rourke, (Morrow. \$3.50), who has spent many years in Venezuela connected with a large oil company. Possessing a real love for people, he had a hobby of listening to the friends he made in that country, lingering on the streets to listen to the people of all walks of life and taking pains to learn their problems and ways of thinking. In this way he came to know first-hand much about the character, policies, and personal life of Gomez, who for twenty-seven years ruled Venezuela as an absolute monarch, under the title of president. None of the truth about this tyrant could be published during his lifetime, without endangering the lives of

many people. Rourke was living in the United States when Gomez died in December, 1935. Knowing that now this story could be told, Rourke immediately went to Venezuela, got in touch with men who had suffered much under Gomez, and completed his story, begun while living there. This book is the result.

It is not only an amazing story, but one which the mind refuses to accept as possible in this day which we call civilization. If you have ever doubted the worth or need for evangelical missions to Catholic lands, get this book and read it with a prayer of thanksgiving that you were not born in such a land, where the Catholic Church has had, and has yet, complete domination of the lives of the people. Here is the cold, hard fact crying to heaven for recognition that a land and a people are hopelessly lost without the gospel of Jesus Christ.

Chile is a land about which few books have been written and few of us have read even these books. Here is a new book which will appeal especially to the student, *Chile: Land And Society*, by George M. McBride. It comes to us from the press of the American Geographical Society, \$4.00, whose Research Series are hall-marked by careful scholarship and readable style. An introduction by Don Carlos Davila, former president of Chile commends the book not only for its scholarly accuracy, but for its sympathetic insight into, and understanding affection for, the people of Chile. Not only does the book present a careful analysis of the complicated land system of Chile, which is based on a monopoly by the aristocracy, but it gives a very sympathetic view of the social organizations which have grown out of this feudal system, which has hindered and handicapped the growth of a real democracy and genuine republican institutions such as free press, opportunity for land ownership, universal public education, and an informed electorate. The author knows and loves the people of Chile. He can also tell a story in a fascinating manner. So the book, which might easily have been a compilation of dry statistics is turned into fascinating pictures of life in Chile.

If you like travel books, here is one you must not miss. I am sure its writers never dreamed of its being listed as a background book for the study of Baptist missions, but it is a good one. *Westward From Rio*, by Bowman and Dickinson (Willett, Clark and Company. \$3.00), is the hit-and-miss adventure of two inquisitive young men who travel in such a casual way as to seem disarmingly amateurish, yet are able to tell by crisp words and 100 vivid block prints a tale which is polished to the nth degree. They went down to Rio with the definite purpose of traveling westward from Rio to the Pacific Coast, but without any definite plan for their trip. They ran into the greatest possible lack of information in Rio as to what lay west of Rio, or rather west of the last letter of introduction with which Rio friends obligingly provided them. It was obvious that they were regarded as crazy for even wishing to see the interior. It is quite likely in the days that followed they may have more than once thought their Rio friends were right! They attempt no deep analysis of people or countries, no economic discussions, no dissection of society or politics. But with keen eyes to see, and sympathetic minds to understand, they tell most simply and picturesquely where they went, what they saw and whom they met. The thoughtful reader will find much illuminating insight into history, society and the needs of the peoples pictured. It is a splendid book to use as general background for any missionary study of South America.

Now for two books on a Spanish land much nearer the United States, Cuba, where since 1886 Baptists have been at work. *Cuban Tapestry*, by Sydney A. Clark (McBride and Company. \$2.50), is one of the finest books of general information concerning Cuba we have had in many years. It is more than a travel book, though as such it is accurate and very interesting. But along with seeing

Cuba and its people, the writer tells much history and gives a very fair insight into economic conditions without ever becoming tiresome or statistical. This book could be a constant source of interesting information to make missionary programs on Cuba more interesting, and a helpful supplement to every study of that home mission field.

The United States And Cuba, by Harry F. Guggenheim (Macmillan. \$2.50), is a book of another type. Here in spirited and most sympathetic manner the distinguished ambassador of the United States to Cuba during the last three years of Machado's rule and the year of revolution that followed, tells the inside story of those trying and turbulent years. It is not a critical study. It is rather the warm-hearted story of a friend about a land he loves and a people for whom he has real understanding and deep sympathy. His theme is the relationship of the United States since colonial days with Cuba, and he stays with this theme rather closely. Early history is briefly traced; the formation of the Republic and the ties that bound it to the United States are discussed in greater detail; and then four carefully written chapters give the outcomes of these relationships in later years, in the economic as well as political life of the Island Republic. Especially interesting is the story of the days of Machado tyranny. With disarming frankness, our ambassador during those trying days tells of his attitude and actions, which reveal him as a far more sympathetic friend of the Cuban people than the headlines of our newspapers at that time portrayed. This is a valuable book for serious students of Caribbean affairs.

And now upon the bookshelf are left only three more books, all on Mexico. *Milla, Town Of The Souls*, by Elsie W. Parsons (University of Chicago Press. \$4.00), is one of the most complete studies of Mexican life yet attempted. Selecting one town, where both ancient and modern life exist, and where Indian and Spanish mingle, yet are still distinguishable, the author has made a thorough analysis of the relationship between Spanish and Indian life, and the outcomes of the mingling of the two in: government, trade, social customs, religion and manners. The chapter on religion is especially valuable to students of missions, though other chapters on economic life, family and personal life, shrines and rites, lore and tales are almost as valuable as background for an understanding of the religious life of the Mexican people whether in Mexico or in the United States.

The next book is the first venture into novel-writing of an author already well known to us for his analyses of political and economic conditions in Latin America, *Stones Awake*, by Carleton Beals (Lippincott. \$2.00). It makes us wish that he had long ago turned his factual findings into the form of fiction. We are not inclined to call this pure fiction, for it is too evident that Carleton Beals has known well Esperanza and the men, women and children who move through these pages as living human beings. He may have blended many girls of Mexico into the one character of Esperanza, whose very name, "Hope," betrays the attitude of the author toward the common people of Mexico, but she is a very real person. Carleton Beals knows the good and the bad of Mexican life. He has here recorded it. It does not always make pretty reading, and unfortunately it has the same characteristics of confused and piled-up impressions and emotions of all his other books, yet the tangled threads do finally make a complete pattern and the whole picture does come clear.

Now comes the last book, which is the Catholic side of the present struggle between the Republic of Mexico and the Roman Catholic Church, *Mexican Martyrdom*, by Wilfrid Parsons (Macmillan. \$2.50), formerly editor of *America*, the most influential Catholic weekly in the United States. The reading of this book will show exactly why the Mexican government is having so much trouble with the Catholic Church. Here in clear statement is the position of the Church. Premised upon the assumption that the people belong to the Church first, all the rest of the reasoning is consistent, for believing as it does that through the sacraments of the Church only can come salvation to its people, the Church had to command its priests to break the laws made by the government in order to save the souls of the people who would otherwise be lost without these sacraments. Frankly, the Catholic Church here sets forth the fact that it could not obey the laws of the land. Its responsibility for the souls of its people forbade! And the laws of the Church were infinitely superior to the laws of the government, and in direct conflict with them. So the priests who hid in the hills and directed the rebellions against the government are "martyrs to

(Continued on page 30)

Monthly Devotional

— JOHN L. HILL —

THE incidents of our lesson (Acts 4:7-14; 18-20) are among the most familiar and the best loved in the Acts. Following the healing of the lame man, Peter had preached his second sermon, as a result of which the number of believers came to be about five thousand. Another consequence of this sermon was the hostility of the temple authorities and of the Sadducees, who were sore troubled because Peter had preached the resurrection of the dead through Jesus. Accordingly, Peter and John were seized and locked up for the night. On the morrow the prisoners were brought before a formal session of the Sanhedrin and asked by what authority or by what name they had acted. Peter, filled with the Holy Spirit, replied that, if they were inquiring by what means the lame man had been made whole, it was by the name of Jesus whom they had crucified and whom God had raised from the dead, the stone which the builders had rejected, the only name given under heaven by which men must be saved.

The court marvelled at the boldness of these humble men, observing that they were unschooled and ignorant men, and immediately accounted for them on the score that they had been with Jesus. Furthermore, when they saw the healed man standing with them they had nothing more to say. However, after they had told the prisoners to go outside the court room, they went into a kind of executive session and decided that they must do something to prevent the spread of the influence of the prisoners. The prisoners were, therefore, brought in and the court commanded them not to speak or to teach in the name of Jesus. These simple men now submitted that it was the province of the court to decide whether in the sight of God they should obey God or the court, insisting that they were compelled to speak what they had seen and heard.

It is quite customary to speak of the boldness of Peter and John as we think of this passage, and the text justifies the custom. It is not inappropriate, however, to suggest that sometimes we may have the wrong impression of the meaning of boldness. Boorishness, noise, and bad manners are not necessarily synonymous with boldness; one doesn't have to be a roughneck in order to be bold. These helpless, innocent prisoners behaved with the utmost courtesy in the presence of their opponents; their language was clear and forceful; their bearing was sincere and honest; their defense was entirely guileless.

The proclamation of the gospel by word of mouth is absolutely essential, but it is none the less true that the gospel is also proclaimed in the daily walk. In fact, most of us must realize that our greatest opportunity to witness for Jesus comes in the modest rounds of everyday living. In the intimate contacts of the home, in the social life, on the street, in the activities of the churches to which we are devoted, in the face-to-face relationships of our daily tasks,—in these, our unconscious witnessing for our Lord counts. These two disciples depended entirely upon God, hearkening unto him and following the leadership of the Holy Spirit. Thus were they enabled to walk victoriously, and in the same way we may so walk that men will pay us the highest tribute that the Christian can receive, "They took knowledge of them, that they had been with Jesus."

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

FOR THE "PRINCE OF PEACE" IN CUBA

QUINTANA is sick," they told me when I arrived at my other town for the night service. I was glad I had gone early to do some visiting: so Quintana's home was added to my already overcrowded list.

Quintana, who is director of one of the public schools, is my "right-hand-man" in our work. He was interested in the gospel for several years before accepting Christ. I never shall forget the day he realized that he had been born again. It was four years ago. I had visited him to see if he was not yet "near the Kingdom," but he replied: "I must first be better than I am." Very carefully I again explained to him the way of salvation, and, with tears streaming down his face, he said: "Oh, then I am already saved!" He was saved and he knew it.

Faithful he has been but heart-broken always because his lovely daughters oppose his course. Often they have the priest to send life-sized saints to the home, hoping that their presence for some days will bring their father "back to the fold." Several of our services have been held in his home, but the daughters never attend, their "excuse" being that they have something else to do.

But when I went that afternoon to inquire about Quintana's condition, I had an opportunity to talk to the daughters. I told them I felt that I was intruding on the privacy of their home since they never attended our services. They were impressed with my consideration and volunteered to attend the next time we met there. Oh, friends, that is victory! I know these charming daughters will some day see the light!

That afternoon one of them said: "In school my hands are tied as a teacher, for my position depends wholly on political pull. Filth and ignorance reign in our towns. Immorality, even among children, runs rife." On and on she talked, until my heart was breaking with love and sympathy for this beautiful land. I knew of such conditions before she told me, but I waited breathlessly until she had finished, when I could try to persuade her that the gospel with its purifying truths is *the* need of Cuba, my adopted country.

You will be interested also in Antonio, who caught my attention as he listened very carefully while I talked at a night service in Artemisa two years ago. I had not been far-sighted enough to see in his mind the thoughts of mockery and contempt. He went out of the church like a streak of lightning, but he had impressed me: I was jealous to win him for my Lord, so I sent him an invitation to return the following Wednesday although the people told me: "It is useless to invite him, he is as near an atheist as a man could be." They and I did not know that Antonio was pouring over a hidden Bible late at nights, trying to find ways to combat the gospel, but unconsciously finding Christ. I was not surprised the following Wednesday when he did not appear. God often has us wait that we may not become conceited in our own

strength. Knowing the characteristics of the Cubans, I let a little time pass before sending the second invitation.

When I went to see Antonio I found him bent over his table of tobacco making cigars. Yes, he would return—but he did not! I took two weeks to pray for him, and then I went again, this time actually making conversation. Thus began arguments on his part, and the quoting of Bible passages on my part. The result was that he was in the next service and, unless he was sick, he has been in all the services since that night. In Bible knowledge he towers. What would we do without him to lead the songs while I play? Could we find another who would work as well with intermediate boys? A veritable enthusiast in behalf of unaffected reverence and of entire separation from the world as the standard of Christian living is Antonio!

But Antonio is not well. Our prayers are constantly in his behalf. Pray for him and for us, that we may be led of God to find other Antonios.—Christine Garnett, Home Board missionary, Cuba.

"PEACE" FOR A JINRICKSHA MAN

HE was just a jinricksha coolie but he did not look like the rest of the men engaged in that kind of work. He was big, very strong, and muscular and clean. He was not a jinricksha puller many days before his jinricksha was different from the others, his having bright red covers on the cushions and all cleaned up.

About this time one of the missionaries was teaching in the university some distance away and needed a jinricksha to take him to the river landing each day and bring him back on the return trip. Immediately he thought of the interesting young jinricksha puller who was so different and outstanding. He was sent for and a bargain made with him that he be at the compound entrance each morning to take the missionary to his work and then bring him back at a certain time. The language teacher, who made the bargain for the missionary, being a very earnest Christian suggested that on Sunday, even though the missionary did not use the jinricksha that day, it would be good for the young man to stop his jinricksha at preaching time and come to church. The boy seemed glad of the invitation, and sure enough at the next Sunday morning service he was there. Sunday after Sunday he came, always clean and interested in what he saw and heard.

On this compound, the custom was to hold a prayer meeting for the servants employed by the missionaries and the large institution near by. One of the missionaries asked the young jinricksha chap if he would like to come on the next meeting night. He accepted, but the missionary did not know whether or not to look for him. On the next meeting night it was almost time to start and he had not arrived. The suggestion was made that it would be better for some one to go to the gate just to be sure, for it might be that he had come and was a little shy about coming in. And there he was, waiting, accompanied by his young wife and a neighbor. Week after week he

came and listened attentively to the Scripture as it was read, studied and explained, and he took part in the songs that were sung. Nearly always he brought some one along with him.

More than a year has passed and that missionary is no longer in that station, but the glad news came recently that the young jinricksha puller has joined our church. His little wife has asked for baptism and church membership, and now one of the neighbors who heard the gospel through the young jinricksha chap is also asking for baptism and church membership.—*Mrs. H. H. Snuggs, missionary, Canton, China.*

IN THE FOREIGN DISTRICT OF DOWN-TOWN NEW ORLEANS

IT is as solidly Catholic as any foreign papal field, and as difficult. I spent fifteen years in Mexico and have spent ten here in New Orleans. Judging results for a given amount of effort, this is a much harder field. We have illiteracy, superstition, prejudice, and also low moral standards to contend with. These have as effectually cut people off from the gospel as if they were isolated in a different country. If people in our many small towns over the South, where the gospel is so well known that sometimes it is not appreciated, could realize such situations as are in our larger cities such as New Orleans, surely they would re-enforce their Southwide agencies in their struggle to cope with them. Moral and spiritual pestilence can no more be kept within bounds than can physical. It must be eradicated or it spreads abroad.

Children are living in dark, musty tenements, some having no place to play except as they gang together on the streets or in any kind of a show. Those who attend public schools have no religious training unless we can make our Sunday schools and clubs for boys and girls attractive enough to woo them to come in. *These are their hope of building Christian character.* Their parents, as a rule, are so over-burdened with the task of eking out a mere existence that they have no time or energy left for anything else, still Jesus awakens their hearts and gives them new strength to carry on. I have heard them many times give testimony in our meetings to this effect: "Before we knew the gospel our lives were just like that of an animal. We worked and ate and slept and awoke to do it again. Now we are different; prayer changes things. Our homes, our children, our life is different!"

So much for conditions; now our methods of approach: we have been fortunate in having voluntary workers at times, who come without salary to help us; elderly ministers staying for a while at the Rescue Mission have given much of their time distributing Gospels and tracts. They have also helped from time to time in our cottage prayer meetings. Then again in our Woman's Emergency Home we have had mission workers who have helped immensely till they were forced by circumstances to take work elsewhere, where they could receive some recompense. This we were unable to give them.

The work progresses very slowly, but we are not discouraged. We know that all work of this kind is necessarily slow. There are many fortresses to be stormed, many difficulties to overcome, much real technique and special training needed in workers before they can be effective. How few of us know how to be "wise as serpents, and

PROGRAM OUTLINE

THEME—PEACE: *Gal. 5: 22*

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

Hymn—"How Firm a Foundation"

In Unison—"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Prayer of thanksgiving for "the peace that passeth all understanding"

Scripture Study on Peace—Luke 2: 14; John 14: 27; 16: 33; 20: 19-21, 26-31

Hymn—"Only Trust Him"

Talk—World Outlook (For data see daily papers and current magazines.)

Discussion—What are the essential elements of universal peace? (Ask several members to come prepared to lead the discussion, which should give scriptural as well as secular arguments concerning interracial and international peace.)

Season of prayer for Christian attitude toward other races and nations

Talk—Proofs of Christianity's Contribution to Peace (See incidents in articles on pages 6-8; 11, 14, 22, 23).

Hymn—"God Will Take Care of You"

Story—"Peace" for a Jinricksha Man (See story on page 28.)

Prayer for all work in the name of the "Prince of Peace"

Business Session—Reports as to: (1) March Week of Prayer for Home Missions; (2) Mission Study; (3) Stewardship of Tithes and Offerings; (4) Missionary Education of W.M.U. Young People; (5) Enlistment; (6) Personal Service—Minutes—Offering

Hymn—"Leaning on the Everlasting Arms"

Lord's Prayer

harmless as doves!" Who is it that goes to war without equipment for war? We have had to use many make-shifts. And any one who has worked in papal fields knows that points of contact are most important, such as school work, nursing, and the like. We, too, have to win their confidence. They have to have *proof* of our unselfish personal interest in them, before they will *even listen*. In other words, we have to have some means of contact so that they can *see* and *feel* that our brand of Christianity flows into every channel of life and changes it; then they will be convinced that it is better than what they have.

God has blessed our feeble efforts. Out of our meetings in the homes grew the organizations of our Mission church. It was named Tabernacle Baptist Church. We have never once thought that a church organized here could be self-supporting, but we have struggled along with self-sacrificing pastors, sometimes in a rented hall, now in the Woman's Emergency Home.

My fondest dream is some day to see this Mission church housed in its own building with adequate rooms and workers for Sunday school and character-building club work. To this end will you add your prayers to ours here?—*Mrs. J. W. Newbrough, Home Board missionary, New Orleans.*

LAST SUNDAY

ASKED, while talking about God's Day in Bible school last summer, what we should do on Sunday? One little girl said have a big dinner. Well, we don't have big dinners on Sundays. If we have anything extra it is usually on Saturday or some other day, but we do have a big day on Sunday. Mr. Averitt is always away on Sunday for the entire day, getting home late at night after

a day full of experiences at some one of the churches. He always has something to tell from the day's experiences that is either encouraging or discouraging. Just last Sunday night he came in enthused over the thought of how the new converts, two young men at Mount Pleasant Church, were interested in their Sunday school and wanted a change in their organization and literature so that they might have a better Sunday school.

And I had a good day to report to him. After we had Sunday school at Calvert, where I go for Sunday school on Sunday morning, I started for my first place with a prayer in my heart that God might bless my efforts to speak for him. Here were assembled fifteen adults, young people and children of different ages. We had a good song service, studied some Bible verses and then I taught them as best as I could "How Paul Was Converted."

Next I went about five miles to a place where four months ago I started a Sunday school with six, but knowing there were great possibilities there. Last Sunday I found thirty-five present for Sunday school. Here four girls, whom I hope to lead to be good teachers, are helping me with the four classes. All seemed interested and we had very good order. Some Sundays at this place the babies and drunken people interfere until we can hardly have services. Within the next six months we hope to have seventy-five in this Sunday school.

We praise the Lord that his work is going along in a favorable way.—Mrs. R. M. Accritt, Home Board missionary to the Indians in South Alabama.

* * *

"A man with a true missionary spirit meets every man as a friend, weighs every acquaintance by his manhood, not by his color or his language."

BAPTIST BROTHERHOOD

J. T. HENDERSON

LAYMAN'S DAY

THE Executive Committee of the Baptist Brotherhood, in its report to the Southern Baptist Convention last May, recommended that Sunday, April 11, of this year, be observed as Layman's Day, and the recommendation was adopted. This action implies that a capable and consecrated layman is expected to speak on that day in every church that is tendered by the pastor and membership.

The Brotherhood suggests that these laymen discuss some vital topic of the Kingdom agreeable to the pastor. Different subjects have been suggested with the view that one of them would be adopted for all the speakers; some have expressed the opinion, however, that it is not important that all discuss the same subject. The following topics are important and perhaps it would be wise to leave the selection to the speaker and the pastor of the church: Missions (State, Home, or Foreign), Stewardship of Life, Tithing, The Layman and his Church, Loyalty to the Pastor and Church, Personal Soul-winning, Prayer Meeting Attendance, The Co-operative Program, Scriptural Support, and so on. These are only suggestions; some may prefer a topic not included in this list.

This day was more largely observed last year than ever

before. In several associations an earnest layman occupied the pulpit of every church; this was true in one mountain association.

It is hoped that the leaders in every association will start early to contact the churches, select the speakers, and make the necessary arrangements to provide a speaker for every church in the association.

If the association does not have an Associational Brotherhood, the moderator, with the help of some interested pastors and laymen, can give this matter proper attention. The speakers should be secured in advance that they may have time for adequate preparation. If Missions, Stewardship, A Layman's Obligation to his Church, or Scriptural Support should be selected by any of the speakers, the Brotherhood Office in Knoxville, Tennessee, can furnish some literature that would help in their preparation. Speakers can look to other sources for information; sympathetic pastors will be glad to offer suggestions and our different boards can furnish help. This preparation should prove of large value to the speakers, and their addresses should quicken the interest of thousands of men who see things from a man's viewpoint.

It will add interest to the occasion to have the laymen sit in a body and to provide some special music by them.

MY NEIGHBOR—WHO?

*The need of any on the way
Is burden on my heart to pay.
If any soul is cast adrift,
'Tis mine to help his load to lift;
And if he sees no beacon light,
Then mine to help him steer aright:
For one to whom the harbor's bright
Should guide his neighbor in the night.*

—Adele Greene, *Record of Christian Work*.

MY MISSIONARY BOOKSHELF

(Continued from page 27)

the faith"; the fear-crazed fanatics who died by the hundreds in the "Cristos" rebellions were martyrs like to those of the first centuries of Christianity who died in the battle with heathenism; and the plotting and scheming that went on in the hierarchy to overthrow the government were justifiable because it was done to keep the Church, the only means of salvation for the people, in power! Never before has the position of the Catholic Church as to salvation by sacrament been more clearly stated. Never before the need for a spiritual gospel more clearly demonstrated, a gospel the Catholic does not know and cannot give.

So is the matter set forth in this frank and very detailed story of what has been happening in Mexico in the past ten years. I wish every Baptist could read it. It betrays far more about the real aims and attitudes of the Catholic Church than anything Protestants have ever written. What the Catholic Church believes and has done in Mexico, it believes and would do in any land, if given the opportunity.

NEWS NOTES

The Lord's Acre Plans—

This plan provides that church members living on farms, shall plant an acre in some marketable crop, give it thorough cultivation and dedicate the proceeds to the Lord through their church.

This plan in various forms is being used in approximately three hundred churches in western North Carolina.

Rev. Dumont Clarke, director of the Religious Department of the Farmers Federation, Asheville, North Carolina, gives a most enlightening and favorable article in the January issue of the *Progressive Farmer* concerning this plan.

He speaks of three benefits that have been realized by churches that have given the plan a reasonable trial.

In the first place, it produces an interested and working church; it quickens their interest, and as they cultivate and market their potato, corn, tomato, melon or other crop for the Lord, their devotion to their church is greatly stimulated.

In the second place, it provides liberal support for all the enterprises of the Kingdom. The pastor receives an adequate salary, and in a number of cases attractive church buildings have been erected and paid for. The offerings for missions have also been largely increased.

In the third place, it is uniting religion and life; it is putting religion into business and proving that religion is a valuable asset during the week as well as on Sunday. Mr. Clarke claims this plan is transforming the religious life of those rural sections where it has been given a thorough test. Doctor Kagawa endorses it most heartily and is teaching Japanese Christians "to plant and harvest for the Lord."

If any pastors or laymen, who may see this statement, should be interested to learn more of the plan, they are advised to write The Religious Department of the Farmers Federation, Asheville, North Carolina, and this organization will inform them as to the Lord's Acre material they can furnish and at what price. The expense is said to be nominal.

It would be encouraging to learn that an increasing number of country churches among Baptists are adopting this plan.

Florida—

In the Brotherhood notes for the January issue of HOME AND FOREIGN FIELDS, attention was called to the worthy financial record of Missouri Baptists last year; it is worthy of note that Dr. Edgar Godbold, a layman and the efficient general superintendent, is ably *re-enforced* by Dr. S. W. Driggers, Missouri's enlistment and Brotherhood secretary.

If a capable Brotherhood Secretary will add to the financial receipts several times his salary, is it not good business to employ such a man, although the State Treasury at the time may have no surplus?

A similar report comes from Florida. A little more than a year ago, the State Board employed Mr. H. F. Latimer, an ex-banker and consecrated layman, as Brotherhood secretary. He has operated in perfect harmony with Secretary Brittain and the pastors, has conducted study classes for men all over the state, has advocated tithing and weekly giving, and has assisted in Every Member Canvasses; Secretary Brittain announces that he was able to make to the meeting of their State Convention the most gratifying report in years; in fact, the state fully met its financial goal, which it had not done before in a number of years.

It is reasonable to conclude that this fine showing is due in some measure to the quickened interest aroused among the laymen. Indeed, churches can be named in which the Brotherhood secretary rendered special service among the men for a period of days and these same churches made notably liberal advances financially over all former records.

The Every Member Canvass was made in one of these churches immediately following the study class work: the chairman of the Board of Deacons was appointed solicitor for his associates. Not only did every deacon make a liberal pledge, but some doubled their former pledges and others signed *three times as much as the previous year*.

In another church in which a study class was conducted, a very liberal advance was reported in the canvass that followed. The most notable advance made by any member was that of a man who had been paying irregularly a sum that averaged \$1.50 a week but signed a pledge to pay ten dollars every week in the future.

In these several classes, conducted during November and December, sixty-eight men qualified for the Brotherhood Certificate or Diploma.

It is hoped that all our states in the near future may decide that such a policy is wise and install an efficient worker of *their class* to major on kingdom work among the men.

An Unusual Session—

The January meeting of the Executive Committee of the Baptist Brotherhood was a notable occasion. Both Associate Secretary Cooke and Dr. J. E. Dillard, director of Promotion, were present by invitation.

Mr. Cooke made a very stimulating report of his activities in recent weeks; after extensive contacts with Baptist men all over the South, he felt justified in sounding a strong note of optimism.

Doctor Dillard majored on the Hundred Thousand Club in a masterful way, convincing every man present that this is a worthy and winning enterprise. All the men in this group pledged themselves to do their best for this cause. Only this morning one deacon walked into the office of the First Baptist Church, handed the assistant treasurer ninety-six dollars and requested her to give him credit for eight memberships.

At a meeting of the deacons of the First Baptist Church today, following brief remarks by Doctor Brown and the Secretary, several deacons signed membership cards, but the amount has not yet been announced; no doubt some of them were quite generous. Inasmuch as the Headquarters are here, the Baptist men of the churches of Knoxville and the Knox County Association hope to set a worthy standard for the rest of the South.

When these lines reach our constituency, January and February, the Hundred Thousand Club period, will almost have expired, but members of Brotherhoods and other interested men should quietly and by personal contact, continue to solicit members among those who are willing to practice self-denial for the relief of our beloved denomination. Personal touch with all those who are willing to go the "second mile" will bring success.

Associational Meeting—

The Knox County Associational Brotherhood, of which J. R. Black is the zealous president, has divided its territory into four districts; while the Associational Brotherhood, as a whole, meets quarterly on each fifth Sunday afternoon, the districts hold monthly meetings.

The Secretary was glad to attend the meeting of District No. 1 on the evening of January 11; this district embraces the Knoxville churches and its aggressive president, Mr. L. H. Dodson, gives much thought and service to this organization. Through the generous courtesy of the Southern Dairies, the meeting was held in the attractive public hall of this enterprising company.

It was a delight to hear a report of the practical activities of the different Brotherhoods and to listen to President Black, as he recited his experiences in visiting many of the seventy-four churches that compose the association.

Where he finds Brotherhoods, he seeks to stimulate and direct them, and in churches that do not have organizations, he helps them to effect an organization, if the pastor and leading laymen are favorably disposed.

The Secretary responded to an invitation to speak on the Hundred Thousand Club and found the men of this organization thoroughly sympathetic. They promise to give this cause their best attention.

The Southern Dairies gave the men a bounteous treat of ice cream at the close.

Very Important—

The Southern Baptist Convention at its recent session in Saint Louis requested the Baptist Brotherhood to secure 25,000 members for the Hundred Thousand Club. The leaders of the Brotherhood are much encouraged by the interest manifested by the men, but see some difficulty in securing a full report of all who join. Will not the pastors and church treasurers, in making your reports to Dr. J. E. Dillard, director of Promotion, *be careful to state definitely the number of memberships secured by the men*, recognizing that \$1.00 a month or \$12.00 a year constitutes a membership?

Diplomas and Certificates—

The Brotherhood awards its Diploma to a man who completes the study of the *Baptist Brotherhood Manual*. When the study of one of the other six books in the Brotherhood Course is taken before the *Manual*, a Certificate is given; this is held until the *Manual* is studied and then a seal is attached to the Diploma opposite the name of the book studied and the Certificate is surrendered. The cost of printing the Certificate is small and it is furnished free; it has been the custom of the Brotherhood to supply the Diplomas free, but the demand for the Diploma has grown to such an extent and the expense of having it prepared is so large that the committee finds it necessary to make a charge of *five cents a copy*. A new edition, recently published, is quite attractive and no doubt the men will not object to this small price, which is necessary to enable the committee to pay the printer.

"Europe: Christ or Chaos?"—

The above title refers to a new book written by our missionary, Dr. Everett Gill; it is just off the press and those who have read it say that no American citizen can afford not to read it. A representative of the Foreign Mission Board writes:

"The men of every Brotherhood throughout the South will be vitally interested in reading this new book that gives such a timely and true presentation of conditions in Europe at this very hour. The book is simple enough for the most casual reader to grasp it easily and full enough for the student of history to be delighted with. It is really a man's book."

The Brotherhood Office will be glad to

grant awards for the study of this book. The tract, "A Study Course for Men," outlines the requirements that must be met for such awards.

Echoes

Louisiana—

The president of the Louisiana Brotherhood writes as follows:

"We regret to report that the man selected for the Brotherhood secretary declined the position; this renders it necessary to appoint a new committee and be on the lookout for a suitable man for this important position. Pastors and laymen of Louisiana are very anxious to secure a capable man for this place.

"With reference to the Brotherhood Conference in New Orleans prior to our Southern Baptist Convention, it occurs to me

that a well planned program of three sessions beginning in the morning and running through the afternoon and evening should be entirely satisfactory. I believe we should spend the major portion of the morning and afternoon sessions on reports, testimonies, general discussions, and planning for future work; then at the night session we should reach a climax with a program more of an inspirational nature."

New Mexico—

Mr. E. A. Herron, Brotherhood secretary for New Mexico, speaks in very strong terms of the visit and service of Associate Secretary Cooke, on his recent visit to their State Convention and to some of the churches. He gives the following encouraging statement regarding the situation and the outlook for Brotherhood work in New Mexico:

"I firmly believe that the Brotherhood movement in New Mexico is headed for a new day with a better insight to what a Brotherhood is really for, and that the fruits of the work will be such that these organizations will truly make the manpower of the churches available to the pastors."

Virginia—

The General Secretary spent several days recently with the Appomattox Association of Virginia, speaking in five different places. Rev. W. M. Thompson writes that the leaders of the association have decided to hold a meeting at an early date in the Baptist Church of Appomattox, for the purpose of organizing an Associational Brotherhood and selecting speakers for the first meeting. He also states that the men of his church in Appomattox have decided to organize a local Brotherhood.

FROM COMMUNISM TO CHRIST

(Continued from page 25)

his righteousness; and all these things shall be added unto you" (Matt. 6: 33).

After a few more upheavals and devastations, the nations of the earth will cry out in despair and, casting themselves on the ground before God, they will appeal for mercy and he will show them the way out—by the Light of the Truth, through the Way of Christ!

Such is now the meaning of history for me. It is not an arena of fruitless warfare of nations against nations, races against races, and classes against classes. It is not a field of rivalry for power and possession, on which every victory is followed by a defeat, and the victor of today is the vanquished of tomorrow; a futile burning out of lives, of nations, races and classes, into heaps and mountains of ashes; every torchbearer to be himself burnt into a few inches of carbon; but human history is the arena of God's working out of man's destiny of redemption through the grace of our Lord Jesus Christ. Made originally "a little lower than the angels," then fallen to a state not far from the animal stage, but finally to be raised above the angels—such is the cycle of man's pilgrimage. The center of human history is the Cross of Calvary. Christ, buried, rose and conquered death, the symbol of all evil. He conquered not by the sword (which Peter unsheathed) but by the Cross, by submitting to his self-assumed martyrdom. "Not my will, but thine, be done" (Luke 22: 42). Not the sword of might and of power, but the cross of love and self-sacrifice points the way for the eventual realization, in God's own time, of the Kingdom of Heaven on earth.

In cosmic terms, Christ wrought in me a total change in outlook. Now I know that the universe is not an adventitious haphazard contraption, or a cosmoplasm subject to the tyranny of blind mechanical and biologic laws. It is bound with golden chains to the Throne of God who is the Eternal Creator ever shaping his creation, ever raising them to higher levels of beauty, of consciousness and perfection. God is over all and he fills time and space to the uttermost ends of eternity and infinity with "one increasing purpose"—to manifest his glory in holiness for ever and ever.

Now all my problems, from my earliest searchings, are no longer puzzling me. Christ on the Cross answered all questions and problems, handing down to us the key for

their exact solution. Love, and nothing but love, will supply every human need. "Be ye therefore perfect" (Matt. 5: 48) was his command. And we shall be made perfect, by God's grace, in the fullness of time. "We shall be like him" (1 John 3: 2). We shall be fashioned, both individually and socially, like unto the image of Christ. "Fashioned like unto his glorious body" (Phil. 3: 21). Then a triumphant shout will reverberate, shaking the cosmos with a delirious thrill:

His will IS done on earth as it is in heaven! "The kingdoms of this world ARE become the kingdoms of our Lord, and of his Christ" (Rev. 11: 15).

* * *

A New Liquor League

THEY say that Prohibition is an old joke. They say that the gallant social effort is as dead as Caesar. "Let us eat and drink," they say. But that old enthusiasm was built upon and fed by the outrages of the Trade. Men saw the ravages it made on home and honor. They saw "England drunk" and swore by God's grace to see "England sober." The idea was magnificent. The idea of a self-denying ordinance passed by the nation on itself, for the sake of the future, and in the interests of dignity and worth-whileness of life—stimulants apart. But the nation is awakening slowly to the need of a new effort. Liquor slays the new innocents on the roads of the Dominion. It slays the honor of men and women in the ghastly aftermath of the dance. It is not the prudes who cry out. Youth is crying out, magistrates are crying out, everybody will be crying out. The motorist who takes a drink before his turn at the wheel, and the publican who sells him the drink, knowing that he is about to drive, are both of them guilty. The exact disturbance both of vision and judgment has been measured in the laboratory. The disturbance means death to some one in a crisis moment. The girl who drinks and the lad who drinks at a dance aim a deadly blow at self-control. Chastity is assailed. The fatal stain is affixed to character and to memory. That is why all sorts of people are crying out in alarm. That is why people who have tolerated the dance habit are becoming uncompromising Puritans. What is wanted is a program and a leader for the new crusade.—*The New Zealand Baptist*.

MISSIONARY WORKERS OF THE HOME MISSION BOARD ATLANTA, GEORGIA

(Address: 315 Red Rock Building)

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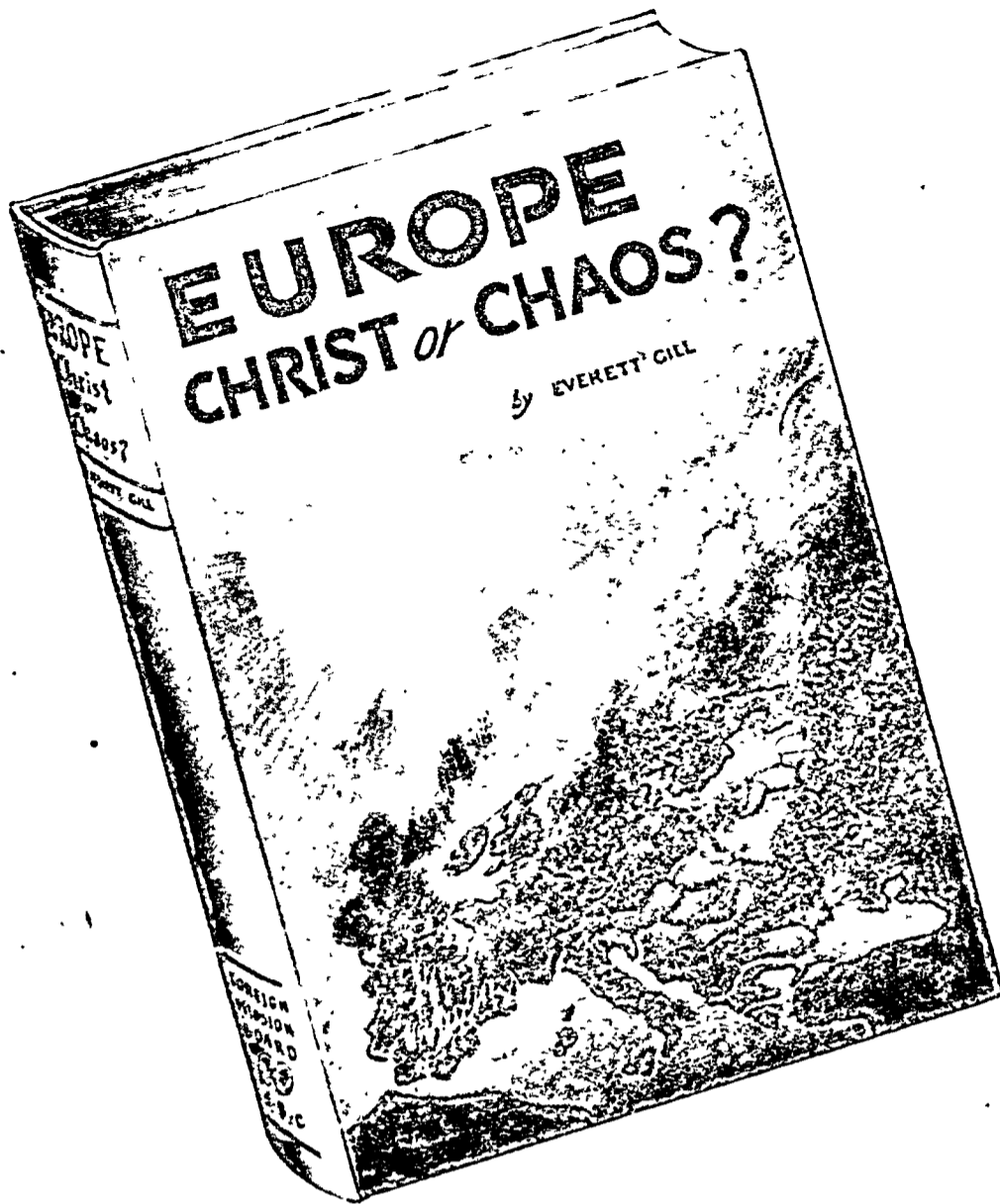
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