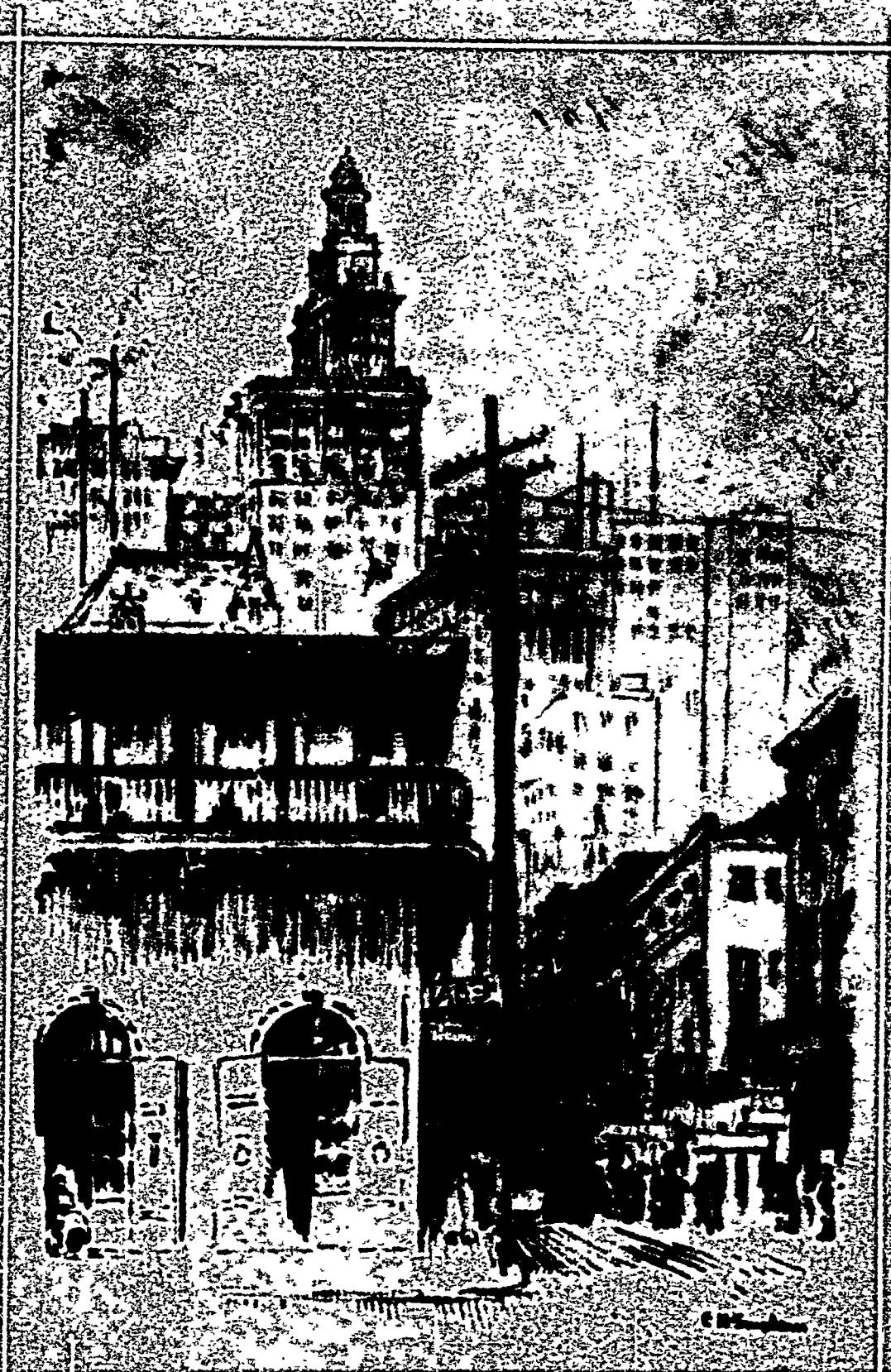


APRIL
1937



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HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, Editor

Nashville, Tenn.

APRIL, 1937

Volume 21 - No. 4

Changing Methods in Foreign Mission Work

Charles E. Maddry, Executive Secretary, Foreign Mission Board of the Southern Baptist Convention

AFTER many months of careful study and extensive survey of the work of our Foreign Mission Board in thirteen of the fifteen countries where we have mission work, we are more firmly convinced than ever before that the gospel of the Lord Jesus Christ is the *one and only hope of mankind*. The fundamental missionary motives are eternal and unchanging. Just as long as the curse of sin and death holds the race in bondage, just so long will the good news of salvation be imperatively necessary for the redemption and restoration of the fallen race. Man's need for a Saviour has not changed; God's *love* of the sinner has not changed; and Christ's *power* to save has not changed. Everywhere in foreign lands, we have seen at close range the gospel of the first century coming to grips with the degrading heathenism and unspeakable sin and moral leprosy of the twentieth century, and everywhere we have seen the gospel gloriously triumphant.

The motive and imperative of the missionary enterprise are eternal and unchanging. But *methods* of doing missionary work in all lands, and especially in the older mission fields, are changing rapidly. We are passing through a very trying and critical transition period in our mission work abroad, and if we successfully pass this crisis, it is going to call for the most patient and sympathetic understanding and the most Christlike compassion on the part of our people in the homeland and especially of our missionaries on the foreign fields.

Three Stages of Development

There are three stages in the growth and development of foreign mission work. *First*, there is the pioneer stage, when the missionary does everything and the supporting boards in the homeland pay all of the expenses. This period covered the work of Carey and Judson in India, of the Shucks in South China, of Yates in Central China, of Hartwell and Miss Lottie Moon in North China, and of W. B. Bagby in the early days in Brazil. Of course there are hosts of others, men and women, heralds and martyrs in all lands who wrought gloriously and triumphantly in this initial and pioneer stage of our foreign mission work. They laid a good foundation and others have built nobly on this foundation. "The field is the world" and a host of pioneer missionaries have sowed the gospel seed beside all waters.

Then came the *second* stage in the growth and development of our mission work, when the native constituency and the growing churches *co-operated* with the missionary working under his direction and supervision. The supporting boards in the homeland still supplied most of the funds for the growing work. During this period the mis-

sionary was the official pastor, directing head and teacher in schools, colleges and seminaries. The work on the newer mission fields is still in this stage of development.

Now comes the *third* and most critical stage in the growth and development of foreign mission work in the older mission fields. It is the stage when the missionary must step aside and co-operate with the native churches and work *under* a native leadership. We have reached this period of development in South and Central China; in Japan; in Brazil and in Argentina. The spiritual children have grown up and we can no longer keep them in leading strings if we wanted to.

Transition to Native Autonomy

This transition began in the older mission fields of China twenty-five years ago, but only within recent years has the growing tendency toward self-support, self-guidance and equality become a blessed reality. The Foreign Mission Board is ninety-one years old and this has been the goal of all our endeavors through nine decades of missionary endeavors. The business of a foreign missionary is to work himself out of a job, turn over the established and expanding work to growing churches and responsible leaders, and move on into new and unevangelized regions.

We are convinced that there has been a mistaken tendency on the part of mission boards and missionaries to linger too long in the port cities and older mission fields in all lands. It is always hard for fond and indulgent parents to realize that the children are grown up and should be set free to work out their own destiny. That same attitude is everywhere manifest in our mission work in the older mission fields. We are prone to linger too long like the early church in the hallowed and blessed environment of Jerusalem, and fail to realize the call of Antioch and a more aggressive and wider ministry of pioneer evangelism. We welcome with joy and deep satisfaction that in many of our older mission fields we have come to the third stage in our missionary program of development—the period when the work must be turned over to the native churches and the native leadership that we have won and trained for this very thing.

Sometimes the older missionaries are finding it difficult to readjust themselves to the new day and to accommodate themselves to the changed attitude of the new and untried leaders. They fear that the new leaders will make mistakes and the work for which they have given the best years of their lives will be hindered and retarded. Of course, these new and inexperienced Christians will make mistakes and they will not always do things as we think they should. Yes, they will make mistakes,—many mis-

takes, almost as many, I fear, as we have made. But they will never learn to do, except by doing, and however painful the ordeal, we must trust them and believe in them. We already have some glorious and refreshing examples in several lands of what our young and ardent brethren and sisters can do, when they come to responsible maturity and we trust them and co-operate with them.

Native Leadership in South China

We have been at work in South China for a hundred years. God has poured out his blessings upon our work in a marvelous way. It is almost impossible to convey to those who have not seen it all with their own eyes any adequate conception of what God has wrought in the mission field in one hundred years. Twenty-five years ago the Leung Kwong Convention was organized. It has been strictly Chinese from the beginning and the missionaries had the grace and wisdom to come to the policy and ideal of co-operating with and working *under* the native leadership. What has been the outcome of such a policy?

Under Chinese leadership and made possible by Chinese financial support, there is today a wonderful organization and system of boards, committees, agencies and institutions equal to those found in any land. There is a marvelous system of schools, beginning with the kindergarten and running through the grades of primary, middle school, college, and theological seminary and woman's training school. There is a separate school for blind girls, an orphanage, and a home for old people. There is a five-story hospital owned, operated, and staffed by Chinese. In the very center of all this intense activity is the Tung Shan Church with three pastors and twenty-five hundred members. The leaders and directing heads of all these institutions and agencies are humble and devoted Chinese Christians, equal in capacity and ability to any similar Baptist group anywhere in America.

But what part does the missionary play in all this? Well, it began with the Shucks and Roberts, and it was brought to fruition by Graves, Simmons, and Greens, and in more recent years it has been nourished and fostered by a host of younger missionaries, men and women too numerous to mention in one brief article.

The same process has taken place in Shanghai and Central China under Yates and Bryan and a host of others. The same blessed process is going on in North and Interior China, in Japan, in South America, and on our mission fields in Europe.

Transition Stage in South America

We are just now in the critical transition stage in the development of our mission work in Brazil, Argentina, and Chile. On our recent visit to those lands, new agreements and new bases of co-operation were entered into between the representatives of the Foreign Mission Board and the national conventions. For the first time, nationals have been placed at the head of several of our colleges and institutions. There have been readjustments and reorganizations and new responsibility and support, much of which has been assumed by the new and growing churches. The most heartening thing we found in South America was the fact that so many of our churches have come to full financial support and are now sovereign and self-directing, self-supporting, and self-propagating.

The Missionary Part for the Future

What of the future in our missionary work? Is there still a place and a need for the foreign missionary? Surely we have come to a critical time of transition and of intelligent readjustment.

One thing has impressed us supremely, as we have seen this trend on our mission fields. These new Christians and growing churches greatly need the sympathetic understanding and loving guidance of the missionary. More than ever before, the missionary is needed for counsel, guidance and help in rightly organizing the churches, in matters of self-government, and of discipline and doctrine. If the missionary, like John the Baptist, is willing to "decrease" that the native churches and leaders may "increase," there is a greater need for his services on the mission field than ever before.

Also in the matter of training a native ministry and leadership, there is a greater need than ever before. We could never send enough missionaries to evangelize the nations. Our supreme task in the new epoch of missionary endeavor is to train and develop a native ministry that will evangelize its own people far better than we can. Therefore, in the days ahead, we are going to need missionaries,—many of them, to teach in kindergartens, primary and middle schools, colleges, and seminaries and training schools; doctors, and nurses; and men and women with gifts for writing, translating and creating a worthy body of Christian literature in all mission lands.

Then greatest of all, we must have God-called and Christ-filled men and women who are willing to press out from the port cities and away from the beaten track; who are willing to break some new ground and to do a great pioneer job of giving the gospel of Jesus Christ to the millions waiting in darkness and sin—millions who have never had a chance at salvation.

There are millions of people and vast areas of territory as yet untouched by the gospel message. There are whole provinces in China still without the gospel. There are millions in Japan who have never heard of our God of love. Four great tribes in Nigeria have been begging for missionaries for a decade, and we have been unable to send them. Seven great states in Brazil are still without a missionary. Surely we have made only a small beginning in the matter of giving the gospel to "all the world."

Our missionaries in the days ahead must press out into fields that are untouched and unevangelized. The port cities are overcrowded with missionary personnel, and vast areas in all of our mission fields are untouched with the gospel. We need so much today missionary candidates with the sacrificial spirit and holy devotion of men like Carey, Judson, Yates, and Sallee, of devoted women like Miss Moon, Mrs. Shuck, and Mrs. Graves. The call of the lost millions in the great unoccupied places of earth has entered deeply into our heart and we are seeking for missionaries in the future who are willing to go into these needy places and bury themselves for his sake.

The Type of Missionary for the Future

What *type* of missionary should be sent in this day of changing methods in missionary work? The missionary of the future must be sound in body. One who is not physically fit should never be sent. Our Board has recently set up the most rigid and exacting standard of

(Continued on page 10)

MISSIONARY STATESMANSHIP

Missionary H. H. Muirhead, of Rio de Janeiro, Brazil, in Leiria, Portugal

IN the past few years it has fallen to our lot to visit a number of mission fields in different parts of the old and new world, but in no country have we found a finer example of missionary statesmanship than that in the little country of Portugal.

All too meager have been the financial resources entrusted to the small group of missionaries throughout the twenty-five years since the Foreign Mission Board of the Brazilian Baptist Convention sent its first missionary couple to this priest-ridden land called Portugal. Yet we find twelve well organized and active churches located in the most strategic centers of the country.

Several characteristics distinguish the work in Portugal from the other fields visited:

1. *The personnel of the churches.* While a goodly number of those who compose our Baptist churches are from the humbler walks of life, the majority are from the middle class with a considerable sprinkling from the upper and wealthier class. This is indeed remarkable when it is remembered that Portugal never felt the effects of the Reformation of the sixteenth century and is still in the iron grasp of the Roman Catholic Church.

The revolution of 1910 which ushered in the Republic, separated Church and State and, for the first time in the history of the country, proclaimed religious liberty. While the proclamation was never put into practice, religious tolerance did prevail in most of the country for a period of sixteen years. In 1926 a military dictatorship was established and has gradually transformed itself into a form of Fascism, of the Italian mold, with the Catholic Church as the power behind the throne. Even the toleration in the times of the Republic has been gradually restricted, so that the work of evangelism and the development of the churches have had to be carried on in the face of governmental restrictions and fanatical hatred and cruel persecution.

But, notwithstanding these serious handicaps, the gospel has won many adepts and a still larger circle of friends. The small groups of Baptists in the several centers, strategically located, are an outstanding element in their respective communities and wield a wholesome influence disproportionate to their number. This is due to the quality of the church members in general and of the pastors in particular.

2. *A missionary statesman and a superior group of pastors.* Missionary Antonio Mauricio has proved himself to be a missionary statesman. Instead of burning over a large territory, he, like the Apostle Paul, has labored to establish strategic centers where the gospel has radiated to the scores of villages in the neighborhood.

Portugal like all European countries is a land of villages. One afternoon, in company with Missionary Mauricio, we rode through scores of villages, in the neighborhood of Leiria, some larger than the county-seat, where there are from one to a dozen believers, ready to open preaching points, which will develop into churches as soon as there are prepared pastors to take up the leadership.

This plan in time called for a training center, hence the Seminary in Porto, second largest city in Portugal and the port through which the Baptist message entered the

country. The coming of brother William Luther Hatcher and wife, in 1933, who have given their time and money to the strengthening of the Seminary, has been one of the most helpful contributions to the carrying out of the larger plan.

The Seminary has already given to the denomination a half dozen outstanding leaders, men who could occupy with dignity pulpits in any land. These, together with the two pastors in the capital city, who received their preparation in other institutions, are developing a real and vital denomination, imbued with the spirit of self-support and missionary zeal.

Although Portugal is itself a mission field, this missionary zeal has come to fruition in the establishing of a strong missionary center in Angola, Africa, where already there are one missionary couple, two native pastors, and three thriving churches.

3. Another phase of missionary statesmanship is seen in the *relatively large number of well constructed and centrally located meeting houses.* Portugal, as are all Catholic countries, is a land of cathedrals and chapels. They decorate almost every hillside and occupy the choicest lots in the cities. Many of them date back to the ninth century and are masterpieces of art. This, together with the fact that a recent government decree limits preaching to houses officially designated to religious worship, makes it imperative that each church have its own building. Liberal laymen, as in Porto, Vizeu, and Leiria, together with sacrificial giving on the part of the humbler members, have made it possible for the majority of the churches to worship in their own buildings—not temporary, but well built and centrally located buildings. In connection with most of the buildings is an ample and comfortable parsonage, thus giving stability to the work. The largest and best building, which now houses the First Church, the pastor's family, and the Seminary, in Porto, was made possible by the generous contributions of Joseph Jones, an English Baptist, born and reared in that city and who might well be called the father of Portuguese Baptists. The church and parsonage in Leiria, at a cost of approximately \$15,000, were the gift of one layman-brother, Manoel Antunes Parreira. The gift of another layman was \$3,000 for the church and parsonage in Vizeu.

Portuguese Baptists have built and are building not only for the present but for the future, and this has given stability to the work.

Space will permit the mention of but one more phase of the missionary statesmanship so apparent in this new mission field, as follows:

The liberality of Portuguese Baptists. From the beginning, missionaries and pastors have stressed self-support and missions. Not to be a tither is an exception to the rule among Portuguese Baptists. For every dollar received from Brazilian Baptists, the pioneers and sponsors of this mission field, Portuguese Baptists give seven for the support of their own work and the carrying out of their mission program.

Surely a denomination projected on such a basis and dominated by such a spirit has before it a brilliant future.

* * *

Jesus is still today giving himself for us. His spirit still lives and operates among men. He is leading us into the truth. He is showing us the Father.—*Charles E. Schaeffer.*

HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

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

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

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

Volume 21

April, 1937

No. 4

EDITORIALS

OF course, we express a perfectly known fact when we observe that no age has had as many currents and cross-currents of alleged thought to contend with as ours. The lure of the new is by no means modern. In Paul's day, dwellers in Athens "spent their time in nothing else, but either to tell, or to hear some new thing." Since that time at least men have found pleasure in chasing something that they called new, even though they had to imagine the newness. It has seemed to us, however, that succeeding generations have not maintained the intellectual caliber of the Athenians, for modern theories seem gradually to grow more foolish. This is particularly true in the realm of religion. We have devout interpreters of God's Book, who think of it as just another book; seemingly conscientious Christians who deny the saviourhood of Christ; polished preachers of the gospel who have no gospel. These are busy with efforts to devise plausible, man-made theories with which to displace the plain teachings of the Book which must be accepted through faith. For the faith of our fathers, some would substitute the worship of human intelligence.

On this score only, in our judgment, can the rise of Modernism be accounted for. Men would delete from the Scriptures everything that failed to yield to the standards of accepted scientific opinion; man's intellectual vanity would challenge the authority of God. Such an idea appealed strongly to the opinionated and to the sophisticated; they could not be expected to anticipate the error of their reasonings.

MODERNISM'S INADEQUACY

SOME months ago Dr. Harry Emerson Fosdick, who frankly acknowledges large responsibility for

the growth of Modernism, boldly and publicly stated that Modernism could not meet the demands of modern life. The truth of this statement could be substantiated on almost any street corner; the wonder is that intelligent men could lead themselves so far astray. The conscious sinner anywhere knows that mere man can never meet the needs of his sin-sick soul; he cannot accept a Christ who has been shorn of his supernatural power. In utter helplessness, this same sinner turns from the empty vaporings of admittedly brilliant men to the Word of Truth, even the Bible itself; he demands a gospel with power in it. Modernism, of course, is helpless before such demand.

One of the finest articles that we have read in a long time is the reprint in *Religious Digest*, March, 1937, of a tribute to Dr. J. Gresham Machen, by H. L. Mencken, which appeared originally in the *Baltimore Sun*. Direct quotations appearing later in the editorial pages of this issue are taken from this article. Mr. Mencken writes as a neutral, but he writes with discerning force. Note this statement, "The body of doctrine known as Modernism is completely incompatible, not only with anything rationally describable as Christianity, but also with anything deserving to pass as religion in general. Religion, if it is to retain any genuine significance, can never be reduced to a series of sweet attitudes, possible to anyone not actually in jail for felony." Thus forcefully and pungently he dislodges Modernism and exposes its inadequacy, and it falls on rational grounds where it was supposed to be strongest. Instead of rejecting Christianity altogether (which would have been more creditable), Modernists have tried "to save it by pumping out of it all its essential substance." The remnant, of course, is an empty shell in which even Modernists themselves have no confidence.

MODERNISM'S MISTAKE

IN their efforts to construct a religion that would commend itself to unregenerate minds, Modernists made the mistake of interpreting as weaknesses of Christianity certain "inherent improbabilities" which "are not sources of weakness to it, but of strength." Religion "is potent in a man in proportion as he is willing to reject all overt evidences, and accept its fundamental postulates, however unprovable they may be by secular means, as massive and incontrovertible facts." We are not aware that the principles of Christianity are ever in conflict with "overt evidences"; not infrequently they clash with some very dignified theories and hypotheses which no scientist would accept as "evidences"; but the sentence quoted contains at least the suggestion of solid truth. Fundamentally, in catering to what is popularly called the scientific spirit (which the irreverent and the unscientific often insult by confusing with skepticism), Modernism would rob Christianity of the vital principle of faith, without which it is impossible not only to please God but to know God. If by recourse to library, to laboratory, or to experiment station man could explain the superna-

tural and the miraculous, they would at once be reduced to the ranks of the natural and of the ordinary and would lose the power which millions have found in them. There is such a thing as the laboratory of the soul, of the experiences of the inner man, the findings of which are so extensive and so uniform as to defy scientific contradiction. Through the centuries millions have borne testimony to the *reality* of faith in God's Word, of trust in God's Son, of fellowship with God; millions now living confirm that testimony. It is not surprising that Modernism should fail in its effort to discredit such testimony; it is entirely creditable that Modernists acknowledge the failure.

MODERNISM'S FRUITS

LAUNCHED by a group of self-confessed superior minds in influential positions, it is not remarkable that the influence of Modernism should be considerable. It sounded like something exclusive, learned, intellectual, and aristocratic; therefore, many pulpits, sensitive to the opinions of important people, adopted the phraseology if not the doctrines of the Modernists, and the great truths of the gospel yielded to "hollow platitudes, as empty of psychological force and effect as so many nursery rhymes." In literally thousands of churches, a gospel sermon has not been heard in a generation,—or, to put it a little differently, a generation of young people so far as these churches are concerned has grown up without the gospel. Tragic are the consequences when the ambassador of Jesus Christ yields to influences that make of him merely an essayist on psychology or philosophy, a leader of public forums, an expert in social themes, an authority on current literature.

It is but inevitable that educated men sitting under such ministry should lose all interest in Christianity. If that is all there is to it, why bother with it? And echo answers, Why? Men would hear the Word of authority,—they may know as much as the preacher about these other things; men would see Jesus,—they are familiar with the characters of history and literature; men would find power for deliverance from the guilt and grip of sin and for the solution of problems with which they grapple daily,—they know the futility of man's planning and doing; men hunger for the Bread of Life,—they know the emptiness of the husks. It is heart-breaking to think of the great army of strong men who have no interest in aggressive Christianity because they know nothing of it, except what they have heard from the pulpits of Modernism.

Perhaps the deadliest fruit of Modernism is the blight that it has cast over the youth of the land. It will probably not be questioned that the leaders of tomorrow are in the colleges and the universities of today. These fine young men and women are not atheistic; they are not even skeptical. To the extent that some of them seem to have no interest in religion, they are merely the victims of the irreligion which is the natural consequence of Modernism. Rather than fool with Modernism, they throw religion overboard.

If a movement is to be judged by its fruits (and it is), Modernism stands convicted of having made not a single constructive contribution to spiritual conquest. On the contrary, it has magnified the form without the substance, and must go the way of all the other isms that fail to justify their existence by service.

MODERNISM'S LESSON

AMONG the many lessons that could be drawn from our experience with Modernism, we mention only two,—and they are closely related. Doctor Gambrell used to caution us against getting excited over heresies, saying, "They'll die before you can kill 'em." The life of Modernism has been prolonged by the attacks, often foolish and bitter, that have been made upon it. It is always discouraging to see heralds of the truth abandon their positive mission to call attention to fallacies of which most hearers have not heard. Error is to be fought by truth,—and most effectively without advertising the error.

The second lesson, closely akin to the first, is the necessity of giving the whole gospel to the world. This is our task, and to it we are committed with all that we are and have and can become. Christ is the world's only hope and the light of his truth destroys error when patronized by the cultured as well as when accompanied by ignorance and superstition. We cannot imagine a greater unkindness than to give an emasculated gospel to the millions who are longing for the truth of God.

CHRISTIANS UNITE!

WITH these ringing words, Missionary E. Stanley Jones closed his recent visit to the United States. His full address explains that he is not talking about spiritual union, but organic union looking eventually to the elimination of all convictions that divide Christians in doctrine and practice. The beloved author of *Christ Of The Indian Road* slipped a bit in *Christ's Alternative To Communism*; this latest pronouncement destroys his influence as a trusted spiritual leader. More recently, Mr. John D. Rockefeller, Jr., has called upon the churches of his community to disband and form a community church. In this manner he hopes to strengthen the forces of Christianity and to make its voice more powerful. We would not say that such suggestions are fruits of Modernism, but they do have the support of Modernists. Of course, there is no danger that these ideas may be accepted by us, but we are afraid that they may become a kind of red herring across the path to divert temporarily Southern Baptists from the vigorous prosecution of their God-given task. In a certain city, the pastors of evangelical churches (except the Baptists) met to plan union services for Sunday nights. The chairman said, "We are not asking the pastor of the First Baptist Church to join us; he works hard at his job, and they will have more than all of us put together; we think they ought not to be disturbed." This incident points its own moral; we are wise if we follow it.

A City Mission Program for Southern Baptists

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

I WROTE in these columns some time back on the importance of the city in our modern life and the necessity of winning the city for Christ if we would win the world for Christ. I revert to the subject again because I want our people to know that an adequate city mission program can be actively promoted with a very small budget of expense.

Let us first think of the nature of the program to be put on. I am not thinking of institutional work. Good Will Centers and Rescue Missions are fine, but they will never win a city to Christ. Nor am I thinking of supervisory direction in the location of churches and the building of church houses. It will take more than a city mission headquarters with an office force to win a city to Christ. But I am thinking of primary and fundamental mission work. I am thinking of a program that is directed to the winning of the children of every national and social group in the city to Christ.

Kagawa said in one of his addresses, that when he started out in Japan to help the underprivileged about twenty years ago some one suggested to him that he direct his mission efforts toward the children. At that time he thought that the best thing for him to do was to rescue the people who had already been lost in the social maelstrom of a materialistic civilization, but now after twenty years of service he had found that if he had begun his work with the children today he would be far beyond where he is in his efforts to uplift the underprivileged.

What we need to do in our city mission program is to lay the basis for a long-time siege on the sin of the city. We cannot hope to reach many of those who have already been submerged and whose lives are overswept in dirt and dissipation. But if we will turn our attention to the children whose souls have not yet been seared by their environment we have a chance to save them and ultimately to save the group to which they belong.

Hence, we want a mission program that directs itself specifically and primarily to the saving of the children of our cities. We want to establish Sunday schools, a religious program looking to the redemption of the children. In fact, we want to give ourselves to the teaching and the preaching of the gospel of Jesus Christ to the children. While we would not neglect adults, we should, however, make our mission program center around the redemption of the children of the underprivileged, of the racial groups, and of every social stratum not now being touched by our present church organizations.

For this work we need a specially trained man for superintendent. City mission work of the type I am thinking about is highly technical work and will require a well-trained man to direct it.

This man should be able to make qualitative as well as quantitative surveys, for missions should be located not only in population centers but should also be adapted to the class and condition of the people to be served. Each mission station will have a character all its own and will need definite types of mission workers.

The superintendent should be able to determine from surveys made the type of mission and the type of workers

needed. It will be necessary, therefore, for him to have a broad basis of education in sociology. He needs to know men, to know races, and to understand underprivileged people so that he can fit into the life of every race and into the condition of the people he finds the sort of mission that will be effective.

He should also be able to select and train the workers necessary for the particular mission in which they are to work. The various racial groups will need different types of workers. Among the foreigners we have various nationalities. Each nationality will respond to a worker from its own race more readily than from any other, or, at least, one who knows something of the people with whom he works and is able to adapt himself to them. We should not leave out of our mission program the Negroes. They constitute a large part of our cities' population and so we should have a man as superintendent who can direct a mission program of multifold parts. This is, indeed, a highly technical piece of work and will require a highly trained and efficient leader.

In this program we will need, in addition to the superintendent, a large number of workers and mission stations.

The workers are available in the membership of our churches. We are now letting a great deal of available working material go to waste. At least seventy-five per cent of our church members are doing nothing to help bring in the Kingdom. We propose to promote this city mission program with volunteer workers from the membership of our churches in the city. There are hundreds of church members in our city churches who would be delighted to give their service in city mission work if they had somebody to train and direct them. The city mission program we have in mind will do both—train and direct the voluntary workers.

We believe that more tasks should be found for our church members than can be found inside the church. One of the best ways to vitalize the membership of a church is to set that membership to winning souls for Christ. The mission program which we have in mind will offer an opportunity for this type of service. Under competent and well-trained leadership the volunteers for service will be trained for their task and directed in their task. These volunteers, however, will never be utilized unless we have some well-trained individual to give his entire time and attention to training and directing them in some special service of the Kingdom. The pastor of the modern city church does not have time to do this. We believe a sufficient number of volunteers can be secured from the membership of the churches in any city to put on, under competent direction, a city mission program that will in the run of the years make the gospel available to the city.

We must also have mission stations. We will need places to carry on our mission work. It is practically impossible to do mission work without adequate facilities. This will require an outlay of money. As a rule, however, the mission stations or chapels will be located in territory where real estate is cheap and rents are low. The Home Mission Board could, therefore, at a very nominal expense,

provide these mission chapels and since they would be located under the supervision of experts with a view to reaching a distinct and definite group, when once purchased they would be permanent. It is not the plan to organize churches unless such churches could ultimately become self-supporting. It is not the purpose either to have expensive mission stations. The chapels should be adequate, but inexpensive. The whole program in any city could be promoted on a very moderate budget.

This mission program can hardly be promoted by our city churches. There are several reasons. The average city church is burdened with its own financial affairs and does not have the money available for the purchase of mission property. The average member of the church interested in city mission work is not technically trained to do the work and, being untrained, if the work is attempted, will soon find that it is a matter bigger and more difficult than anticipated, and become discouraged and quit. Hence, the churches of the city are not to be criti-

cized for not promoting a city-wide mission program. It is a matter that requires the united effort of all the congregations, which effort can be secured better by an outside agency. In fact, the best sort of co-operation in mission work of this kind is secured by an organization through which all the churches can co-operate and yet an organization not responsible directly to any one of the churches. The Home Mission Board was created for this very purpose.

The Board does not now have the money to start this work, but now is a very good time to begin the study of the city mission problem so that when we get the money we will know what ought to be done and how to do it. Just as soon as we are able, we hope to begin with one city. It might be that the churches in some city could make it possible for us to begin this work in the near future. Anyway, our motto is, "Trust the Lord and tell the people"; and our text is Philippians 4: 19. We rest the matter there for the present.

God's Call Leads New Missionaries to Cuba

Joc W. Burton, Publicity Secretary, Home Mission Board



Rev. and Mrs. W. L. Moore, our new missionaries to Cuba, and their children

WE have a definite conviction that all of the experiences of the past ten years have been divinely sent as a preparation for work in Cuba," said Rev. W. L. Moore as he left the States with his family to become a missionary in the neighboring island.

Brother Moore was appointed by the Home Mission Board in January, 1937, and sailed for Cuba the first of February. As assistant superintendent of Cuba missions, the new missionary will be located in Havana; his duties will include teaching in the Seminary and missionary work in the capital city.

The earnestness of the new missionary's conviction that God has called him to Cuba, the turn of events in his life, the careful and prayerful deliberations of the Board in his appointment, and the imperative need of an assistant to Dr. M. N. McCall on the Cuban field—these conditions which have occasioned his going would convince the most casual observer that God has indeed called him to Cuba.

Born in Louisiana, educated in Louisiana Polytechnic and Southwestern Seminary, W. L. Moore was called to

the pastorate of the English-speaking church in Havana ten years ago. Before going to Cuba to accept this work he married a young woman he had met in the Seminary who was at that time a teacher in Cuban-American College, Miss Miriam McCall, niece of Doctor McCall and sister of Prof. Sterling McCall, director of the college.

Two years were spent in Cuba, during which time, in addition to his ministry to the American congregation, Brother Moore, having learned Spanish, preached in a mission in the city. Mrs. Moore's poor health and the hope of returning to the Seminary brought them back to the States in 1929.

"Financial and other difficulties made it impossible for us to get to the Seminary," the new appointee to Cuba explained. Instead, he accepted the call of the church in Newington, Georgia, and served there three years. Then he became pastor of the First Baptist Church, Waynesboro, Georgia, from which pastorate he resigned to accept the appointment offered by the Home Mission Board.

"During all this time," he said, "we have felt that the Lord had called us to the Cuban mission work, and that eventually we would be able to go back. Then, just as we were relieved of certain responsibilities at home, and as the program in the church at Waynesboro reached the point where we could leave it, and as our financial affairs reached the point which would permit us to accept a missionary's salary, word came that we were needed in Cuba."

Indeed the need in Cuba had become almost acute. The responsibilities of growing and expanding work—including supervision of the activities of seventy missionaries in thirty cities and towns, administration of a college and seminary, personal oversight of a half dozen building programs made possible by the Bottoms Trust Fund, plus the cares incident to the pastorate of a large church—had become far too great for the frail shoulders of Doctor McCall. In fact, so taxing were his duties that his exhausted physical resources needed recuperation periodically for rest and medical attention in the States.

To meet this need the women of the South in their

Annie W. Armstrong offering last year provided funds for the employment of an assistant superintendent, and the Board began a careful and prayerful search for God's man for the place.

After several months, the Board concluded that the very couple had been found who should go to strengthen the hand of Doctor McCall in Cuba. These two, Rev. and Mrs. W. L. Moore, with a humble and sacrificial spirit which is inspiring, go with the assurance that they are following the leading of the Lord.

"These providential matters," he said for them both as they left, "together with the love we have for the Cuban work and Cuban friends, add to our assurance that the Lord plans for us to go back."



Left to right: Chinese Pastor Wang, Dr. Truett, Japanese evangelist, Miss Crawford, the Japanese dentist's wife

DOCTOR TRUETT IN CHINA ON EASTER SUNDAY

Missionary Mary K. Crawford, Tsinan, China

ON Easter Sunday, April 12, 1936, Dr. George W. Truett preached in the Baptist church, Tsinan, Shantung, China. At the close of the service a Japanese dentist thanked him and asked permission for a snapshot. Then to our surprise he introduced a Japanese evangelist who had worshiped with us.

Doctor Truett spoke in English with an interpreter in the morning service; at the night service the Japanese preacher spoke, and one of our own Chinese Christians stood by his side and interpreted. Outside of Christ this could never have happened. Politically the two countries are at daggers point. In Christ there is no partition. This picture is a living testimony of the "love of God shed abroad in the hearts of men." In heaven "all nations and tongues" will praise the Lamb. It was good to have had a foretaste of heavenly harmony! "... of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb."

Called the Second Kagawa

Inabelle G. Coleman, Richmond, Virginia

IN Southern Baptists' only seminary in all Japan there is a student whom many people of his own land call the second Kagawa. Reared and trained to be a Buddhist priest, this young man, Mr. Yoshiwara, has chosen to live in that suburb of Fukuoka where all the inhabitants are poor and humble coal mining people. In addition to a full schedule at the seminary, this earnest Christ-like Japanese, assisted by his wife, is carrying on one of the most worthwhile pieces of good will center work that we witnessed anywhere in the Orient. (See pictures, page 17.)

The following letter is most revealing and will lead many to pause to pray for Mr. Yoshiwara as he dares to adventure for Christ on faith alone, believing that all his needs for this bit of kingdom work shall be supplied through Christ Jesus. He writes:

"Praise the name of our Lord!

"Our 'Kodomo No Sono' (The Paradise of Children) is too small for the large number of children who want to study the Word of God. Since last April I have had to pay all expenses except the salary of the nurse and the rent, so I began the business of a patent medicine vender to supply for the expenses of my public nursery, the parents' club, the Sunday school, the Bible study group, the boys' club, the Boy Scouts, the reading club, the barber shop with no charge, and the medicine clinic.

"Glad to say that our Sunday school has about two hundred pupils every Sunday. But we have to limit the number because the house is not large enough. The first anniversary of this kindergarten was celebrated last June 5 (1936). That was the inspiration to the people living around us. June 12, to our great joy, two girls out of our group were baptized and we dedicated the first fruits to our Lord with deep thanksgiving. That very night a girl-baby was given to my home. We thanked God for the double joy of new birth in our home.

"And then I had been praying for the earnest work of our Sunday school and other activities during the summer vacation; but July 23, we had the disastrous storm. The walls were blown down and a part of the roof was blown off. Our only musical instrument, 'Our Baby Organ,' was crushed under the walls and the medicine was soaked in the rain which gave me a dead blow. We couldn't sleep in our bedroom for a few days.

"The playground and the tools were in an awful condition; we couldn't use them without thorough reconstruction. So then I had to start my work from the beginning once more. I heard the Still, Small Voice, 'Fear not, I am with you.' Now I am on my way to reconstruct the better Kodomo No Sono.

"Now I have fixed up the swing, the sand box and a part of the playground with the profit from the medicine. I sold my gold cuff links which I got in the day of my Buddhist priesthood and with the money I got the room repaired for the kindergarten. The only thing we need now is a piano and we can get one for \$50.00 for which I am working and praying now.

"In the midst of such troubles, we, with hope and joy, preach the gospel of Jesus Christ. I am very glad that our work has been gradually acknowledged by the people of this community. Last night I went to the young people's meeting of the miners' group under the auspices of the president of the coal mine.

"Next month I am to preach to 3,500 workers of the coal mine. I believe our Lord is marching into the hearts of the common people who are in great need of him.

"I was elected one of the officers of our community and our Lord has given me more opportunities to bear witness to the Word. In such a busy life I always pray for his guidance and the ever-presence of our Father.

"If possible I want to establish an ideal 'Paradise' for the coal miners and their children with loan of a yen 10,000 (\$3,000); this is my vision in him, but I pray, 'Thy will be done!'

"Yours faithfully, Yoshiwara, Fukuoka, Japan."





Railway bridge over the Sungari River at Harbin, Manchuria

A Trip Down the Sungari

Missionary Victor Koon, Harbin, Manchuria

AFTER a trip of three days down the Sungari River we arrived at Chiamusze, a city of fifty thousand people which was recently made a provincial capital under the new regime. In this strategic center our work was started five years ago, and today we are the only Mission doing work.

As the boat came to the landing I was heartily greeted by the evangelist, Mr. Tan, and some of the young men. In a short time they had loaded my baggage into a carriage and we were on our way. Passing through the center of the business district we arrived at the chapel, which is located on one of the main streets where it is easy to reach the passing crowds. The building is rented and all incidental expenses are taken care of by the church. They are anxious to buy a suitable building for worship as soon as they are financially able.

Four days were spent in Chiamusze with the church in Bible study and prayer. It was a joy to meet with these Christians, now more than sixty in number. On Sunday at the close of the meeting eleven new members were baptized. The evangelist, Mr. Tan, has been there only a short time. He is a capable man and we hope he will lead the church in reaching out to give the gospel to the thousands in this city who have not heard. Remember him in prayer.

One day was spent on a trip across the river to a place where Doctor Leonard had formerly baptized some converts. The wind on the river was raw as we crossed early in the morning in a small boat to the little town which is the terminus of a railroad that extends to the coal mines in the mountains. One of the church members who works for the railroad arranged free passes for us. After an hour on the train we arrived at Haolikang, a town of about eight thousand population, located midway between the river and the mines.

There is no organized church in this place. Most of the converts have moved away; only two families of Christians remain. Mr. Chi, an earnest Christian, gave us a warm welcome. He is greatly concerned over the need for evangelistic work in his town and asked if we could not send an evangelist there. He offered to give land for a church and also to donate his services as a contractor toward putting up a church building. All that is lacking is about seventy-five U. S. dollars to buy material and hire other laborers. Although no other Mission is doing work here, we are at present unable to take advantage of this fine opportunity.

We spent the day distributing tracts and doing personal work in the shops, returning to Chiamusze in the evening.

While holding a service among the passengers on the boat coming from Harbin I became acquainted with Mr. Niu, a Christian. He asked for extra tracts to distribute among his friends, explaining that he was the only Christian in his city, which was thirty miles down the river from Chiamusze. He invited me to come there and preach and I promised to do so, if possible. So, after the Chiamusze meetings, Mr. Tan and I went down the river, arriving at Hwachuan late in the evening. We went to an inn for the night where I had my first experience sleeping on a kang, a brick platform heated underneath by a slow fire. By the liberal use of insect powder carried for the purpose, we slept well and started out the next morning to find the Christian, Mr. Niu.

When we called at his shop he was out, so we started down the street, Mr. Tan on one side and I on the other, visiting the shops and distributing tracts. In one of the shops I inquired, "Do you know any one in this city who believes on Jesus?"

"Yes indeed," one man replied, "there is a tanner by the name of Lu who lives in the east part of town. All of his

family are believers." I inquired the way to his house and hurried out of the shop.

In the street Mr. Tan called to me, "I want you to meet this young man I met while handing out tracts. He tells me that he is a Christian."

"That's fine, what is your name?" I asked, shaking hands with him.

"My name is Lu."

"Oh," I replied, "I have just heard about your father."

"Yes," he said smiling, "my father has been a Christian a long time and has often prayed that some one would come to our city to preach the gospel. Please come to our home, my father will be delighted to see you."

We were glad to accept the invitation and make our way to the Lu home where we met the father and other members of the family. The father had been baptized into the Methodist church at Fuchin, a city thirty miles down the river but could attend church only once or twice a year. It was a joy to be in this Christian home. They had Bibles and songbooks which they used in family worship. We taught them new songs and talked and prayed together.

Then all of us went again to Mr. Niu's shop. This time we found him in and introduced him to Mr. Lu. He told us of still another Christian family, so we all went to call on them. The three families agreed to come together for prayer meetings. Our evangelist, Mr. Tan, told them that he would try to visit them once a month. We hope later to return for a week or so of evangelistic work and eventually to establish a church in this beautiful little city of thirty thousand people. How the Lord works at both ends of the line! My chance meeting of Mr. Niu on the boat, his invitation, and our acceptance all worked together to answer the long continued prayer of a faithful Christian tanner. Surely it is the Lord's will for us to establish work in this city. We are thankful that these three families have got acquainted and will form the nucleus of a larger group in the future. We spent another day and then caught a boat going back up the river. Mr. Tan left the boat at Chiamusze and I went on to our next outstation, at T'angyuan.

Arriving at the wharf about midnight I left the boat and went to an inn. I was not surprised that the evangelist, Mr. T'ang, was not there to meet me, for the city is several miles from the river and it is not safe to be out after dark, as bandits live in the mountains about ten miles away. Soldiers guard the city and the boat landing. The next morning I hired a carriage and started across the fields to the city. It was a beautiful scene—the wide prairie with mountains in the distance. As we rolled along a big, beautiful pheasant rose just ahead of us and sailed down the field. I remembered that Manchuria is called a hunters' and fishermen's paradise.

Arriving at the entrance of the city I passed inspection by the guards and went down the main street to the little chapel, where I was welcomed by Mr. and Mrs. Shen who have a clock shop and home next door. They explained that the evangelist, Mr. T'ang, had not returned from a trip up the river, but that he was expected any time. I knew that boat schedules were uncertain because of shallow water, and was not surprised that he was late.

That evening the Christians met for prayer meeting and made me feel very welcome. The next morning Mr. T'ang arrived. He is a happy Christian who was formerly

a colporteur; because of his growth spiritually he has been employed as an evangelist. I learned that Mr. T'ang was greatly loved by the people although he had been there only a few months.

T'angyuan is an important city of twenty-five thousand people. Here where the work has been established only three years are some fine Christians. One young man, a school teacher, leads services when the evangelist is away. Several capable business men are included in the group. The former district magistrate is an inquirer. We were unable to have night services because of martial law, but we met twice daily during my visit. On the last day four men and four women were baptized. The Christians decided to meet each morning at six o'clock for prayer, as that was the one time of day when every one could come. The little church meets in a small rented room. They hope to be able to get a suitable building before long.

As I think back over the trip I thank God for the way the work is going forward. It was an inspiration to me to fellowship with these little groups far up here in north Manchuria and to see God's hand in it all. They are his children and he will provide for their needs.

CHANGING METHODS

(Continued from page 2)

physical fitness and every candidate must measure up to this standard.

During the process of investigations and study of the fitness of missionary candidates a careful and thorough medical examination must be had in a hospital clinic. Then the candidate is brought to Richmond and must undergo a final physical, mental and nervous test at the hands of a great psychiatrist. Within recent months seven candidates have passed through the hands of our medical staff; five have been rejected, and two passed. The missionary of the future must be physically sound.

The missionary of the future must be thoroughly prepared. He must have a good mind and that mind must be adequately trained. None but college and seminary graduates need apply. It is worse than mockery and sinful waste of mission money to send out a new missionary who cannot learn the language or one who is too intellectually lazy to master the native tongue. We have found too many missionaries on the foreign fields who have not learned the language and cannot preach acceptably in the language of the people. We are going to do our best to see to it that all missionaries who go out henceforth, shall be mentally capable of learning the language of the people to whom they are sent. Henceforth we are proceeding on the theory that many are called but few are chosen.

Then last of all, they must be spiritually endowed. They must have the mind and attitude of Jesus toward the lost and erring. If one has never been used to win souls to Christ in the homeland, a mere change of residence to foreign land will not make him a soul-winner. One who goes as a missionary to a foreign land, should be able to say with Paul: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." The missionary must be one in spirit and purpose with Jesus in his statement in Mark 8: 35: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

The French People and the Baptist Message

*S. O. Olivier, Opelousas, Louisiana,
Pastor and Missionary for Many Years in French Country*



*Preaching service in a French home on Bayou Little Caillon.
At right missionaries L. G. Smith and A. D. Martin*

THE French-speaking people of Louisiana have two sources of origin, one being direct from France; the other from Acadia in Nova Scotia.

We note that the first settlers in the Louisiana territory were direct from France. It was La Salle who formally declared the territory on the west bank of the Mississippi River the property of the French king and named it Louisiana in 1682. After occupying the Louisiana territory for eighty years France ceded it to Spain in 1762 in whose possession it remained for thirty-eight years after which it was returned to France in 1800. Thus it was that the United States purchased Louisiana from France in 1803.

Seventy-three years after La Salle claimed Louisiana for France in 1755 the Acadians were banished from Nova Scotia. Many of these exiles came to Louisiana, and settled in what is now known as the Parishes of Iberia, Saint Martin, Lafayette and Saint Landry. From these settlements they have spread to other parts of the state, but for the most part their descendants are to be found in the southern sections. Among those coming from Nova Scotia are to be found the LeBlancs, the Martins, the Moutons, the Broussards, the Gilbeaux, the Bernards, the Arceneaux, the Babins, the Breaux, the Robicheaux, the Heberts, the Dugas, the Landrys, and the Melancons. Among the older settlers coming direct from France were the LeBlancs, the Delahoussayes, the Gonsoulins, the Devezins, the Oliviers, the Saint Clairs, the Declouets, and many others.

All of the earlier settlers, both of French and Spanish blood, were Roman Catholics. The oldest church in Louisiana was established in 1765 by Reverend Jean Francois at what is now the little town of Saint Martinville long made famous as the resting place of the immortal Evangeline. Her modest grave under the large oak tree

is no more seen, having been leveled with the ground by the hand of time, yet the sweet memory of Evangeline still lingers in the hearts of the descendants of the Acadians.

The experiences accompanying the uncere- monious ejection of the Acadians from Nova Scotia by the English, the bitterness result- ing from the invasion of the northern armies during the Civil War, and the horrors of Re- construction days naturally left a breach be- tween the French and the English-speaking people. This sentiment, however, is fast vanishing due largely to education, associa- tion and intermarriage.

These people have been reared in the re- ligion of Roman Catholicism. These beliefs have been instilled into their hearts and minds from infancy, and have made a lasting impres- sion that is not easily overcome. They are very conscientious in their beliefs; it is the faith of their fathers and of their relatives.

Therefore, these ties, plus an unregenerate heart, make it very difficult to approach them on the sub- ject of religion. Just recently a Catholic mother said to her Baptist daughter, "If you die in the Baptist faith, I'll not attend your funeral."

They have been taught that outside the Catholic church there is no salvation, hence, it is natural for them to hold on to the faith of their ancestors until they are thoroughly convinced by the Holy Spirit that they are lost in spite of their religion, and need a Saviour who can "save them to the uttermost that come unto God by him."

But "how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10: 14, 15).

While the French are known for their friendliness, politeness, and hospitality, they are inclined to be some- what clannish, devoted to the memory of their ancestors, lovers of home and content with their lot. They are against change and innovation, hence, retarded in progress. There is much improvement in the conditions surrounding the lives of these French-American people, however, which is being introduced gradually through a remarkable edu- cational system, scientific methods of agriculture, good roads, radios, automobiles, and so forth.

The Baptist message is the Bible message. It is the Old, Old Story of salvation by grace through faith in Christ Jesus. While the Baptist message was first pro- claimed in Louisiana west of the Mississippi River in 1804, by Joseph Willis, Sr., yet it was not until 1872 that defi- nite efforts were made to reach the French-speaking people with this message.

Our French people need this message of love and grace. While it is true that any Christian ought to be able to witness for Christ, yet it takes men who are prepared

to cope with the enemies of the Cross to meet the demands of the ministry in proclaiming the Bible message to the lost of South Louisiana.

Too long have these virgin mission fields of South Louisiana been neglected because of the lack of men and money with which to enter these wide opened doors of opportunity with the glorious Bible message of salvation. *"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest"* (Matt. 9: 37, 38).

May God hasten the day when more of our people will take a greater interest in the evangelizing of the French-speaking people of lovely Louisiana!

TYPICAL SITUATIONS IN THE FRENCH COUNTRY

J. H. Strother, New Iberia, Louisiana

Struggles of an English-Speaking Church

AMONG the 30,000 people in this area, about ninety per cent are Roman Catholic. Many of them are what the world calls educated, but most of them are pitifully ignorant of the Word of God. During the last ten years hundreds of Bibles and parts have been distributed among them, and they are reading and discussing it. Some are showing unusual courage in their devotion to it, and are even helping to circulate it. The priests have repeatedly and vigorously warned and protested, but the work goes on.

The Romanists lose most of those who read the Bible. In New Iberia they have a Convent, a Boys' College, and a church of 7,000 members. Baptists have fewer than sixty resident members in a boxed tabernacle. The nearest Baptist churches are at Lafayette, twenty miles away; at Abbeville, twenty-two miles; and at Morgan City, fifty-one miles away. In this building the church cannot grow and do its work; it is a reproach to our cause and does not afford room even for those who brave embarrassment and come to it. We have an excellent building site, but the little church cannot possibly build what the situation demands. What are we to do about it? What would you do?

We are starting a building program on faith. "Trust God and tell the brethren," will be our motto. Baptists have owed the gospel to these people for a hundred years—we are trying to pay!



First Baptist Church, New Iberia, Louisiana. A good church building is greatly needed in this rich, beautiful French Louisiana city

Distribution of the Bible in Southern Louisiana

LITTLE YVONNE TILLY found the Saviour in a meeting conducted by Evangelist Martin Hebert in the town of Kaplan. It was the dawn of a new day to a little girl whose life had not been one of sunshine. Her father, a capable physician from France, was a victim of drink, and her mother had slipped away when Yvonne was only three years old. She was so fond of the Bible given her by the evangelist that sometimes at three o'clock in the morning her father found it necessary to take away the lamp in order to induce her to quit reading and go to bed. When she and her older sister joined the Disciples' Church in Crowley, and plans were being made to prepare the sister for mission work, their brother slipped away from his medical studies in Tennessee, and came home to persuade them to give up what he considered such a serious error. Later he took away Yvonne's Bible and carried her with him to his new location in the country, in the hope of thus winning her from her faith.

Despite the loss of a year from school Yvonne acquired enough education to enable her to teach. Her fourth and last school was taught in a center where the people had declared no Protestant should ever teach. So vigorous was the expression of her Christian life, and so bitter became the feeling toward her that she missed the closing exercises of the school from fear of personal violence.

She was married to Mr. E. R. Hale of New Iberia. A bright boy and two beautiful girls blessed their home. We had not been in New Iberia long before we perceived that her evangelistic fervor was hardly understood by her hundred-year-old aristocratic church, and felt that like many other converted Catholics her ultimate destiny was the Baptist Church. She laughingly says, that she joined the Disciples with her friends, the Methodists with her husband, but the Baptists from conviction growing out of studying her Bible.

For two years before she united with the Baptists she had been distributing Bibles among her people, and so freely did she buy them that her business-like husband said, "No more bills for Bibles." When she came to the Baptists the pastor said, "The Sunday School Board furnishes Bibles, get them out judiciously, but freely." During these four years the work of distribution has gone on until the number of Bibles, Testaments and Gospels distributed has run into the hundreds. Some of those receiving the Word have joined in getting it out. Reading has provoked discussion and called for teaching. One lady has distributed more than forty copies.

Priests do not consider the circulation of the Bible helpful to their people, and hence are vigorous in their repeated protests against the "invasion of ideas." People are inquiring about it and getting copies to read. They are gathering in groups to hear it read. Discussions and conflicts are being provoked as the Saviour said there would be. But some Christian women and a Baptist preacher believe so thoroughly in the wisdom and righteousness of him who said that he came to set the members of a household against each other, and in the promise through the old prophet, which said, "My word shall not return unto me void," that they are planning to keep up the work of Bible distribution on a more extensive scale.

New Beginnings in the French Country

Life Sketches of New Missionaries since March, 1936

Una Roberts Lawrence, Mission Study Editor, Home Mission Board



Vena Aguillard

Rev. and Mrs. Lucien C. Smith

Gladys Keith

Rev. and Mrs. Lawrence Thibodeaux

Ruth Permella Crow

Since the publication in January, 1936, of *The Missionaries Of The Home Mission Board* (order from your State Baptist Book Store, 35 cents), a new advance has been made in the French Mission work, which has brought the appointment of more new missionaries on one field for the Home Mission Board than on any one field in less than twelve months time, for the past five years. This has been made possible by the income from the Bottoms Trust Fund, and other designated gifts for this field. We here present these new missionaries.

These sketches contain, besides the facts of their lives, much of their background and the rich service these men and women have already rendered in various ways. Some are young, with most of their service yet to come, but even among these there are some unusual stories which illustrate how our French people are won to Christ and their intense evangelistic zeal for winning their own people to the Saviour they have found. Every one of these missionaries of French blood are the products of State or Home Mission work. For some the information concerning their conversions was not available, but all have a story of hearing the gospel for the first time and following it, often at great cost. These are the harvest of our work in the past, now themselves a part of the mission force at work on the field from which they came. We know no better way to tell you the intensely interesting new developments on the French field than to tell you of these new missionaries. Clip these sketches and paste in your copy of *The Missionaries Of The Home Mission Board*.

Vena Aguillard, Morgan City, Louisiana, was born in Chataignier, Louisiana, December 12, 1902, a small French town not far from Eunice. Her brother, Maurice, while a sailor in the U. S. Navy had come into possession of a Bible while stationed in the Island of Guam. At the end of his enlistment he returned home eager to share this new knowledge with his family. About the time of his return some French Baptist preachers came into the town and held a meeting. Finding that they preached from the book he had found, he attended, was converted and then led his family to know the gospel. Vena tells of her own conversion with touching simplicity.

"I was reared in a home that didn't know anything about the Bible. My father was a drunkard, and we went to dances until about five years ago when a French preacher came to our home with a French Bible and read it to us; it was the first time we heard the Bible. It was the sweetest story I ever heard. I knew it was the Word of God, but I didn't accept Christ as my Saviour then. The preacher left and I began to think of what I had heard and realized how sinful I was before God. I knew I was lost. I couldn't sleep at night, so one day I went on my knees with bitter tears and asked God if there was a chance to be saved? To save me I was willing to surrender all to him. He heard my prayer and I was saved that hour. We are eleven children in the family, and all have accepted Christ except one. My father and mother accepted Christ at sixty years of age and were baptized as Jesus was. We are happy now."

After her conversion, Vena entered Acadia Baptist Academy where she completed high school and special courses for Christian service, and then went on to Baptist Bible Institute where she took the two years' course. During her years in Acadia Academy she did outstanding work in the evangelistic activities of the school, continuing her quiet but very effective witnessing to her own people during her two years in New Orleans, working there with her brother, Maurice Aguillard, who was in Baptist Bible Institute at the same time. Upon graduation she was called into many places in the French country to work with the French preacher in evangelistic efforts, especially in new places where the gospel had not been preached before. She has been greatly blessed in house-to-house visitation and in the teaching of the Bible in the homes of French people who had never before known it. Out of these years of work as a student and in her first year after graduation have come some remarkable testimonies, told by her teachers.

"With some of the girls of Acadia Academy Vena went and read the Bible in the home of a French family near Branch. About two or three weeks later, the man of the home died and his wife and his married daughter then promised God that they would never listen to the Bible again, for they believed that was the reason he had died. During a later visit to their home Vena asked to read the Bible. The daughter looked at her with a sad face and said, 'I would like to hear it but I can't.' Asked why, she replied that when her father died she and her mother promised God, through the priest, that they would never listen to it again, and she never would so long as she had her right mind. Vena quoted some Scripture to which she listened with great interest, not knowing it was the Bible she was hearing. But she would not hear the Bible read, she did not dare.

"For a time Vena worked among the French in Abbeville and south Louisiana. The pastor of the English church told her that he did not know a single French home where they would be willing to hear the Bible read. They told her of Adam LeBlanc, the meanest man in town who beat his wife and children, and had been in the penitentiary. She went and read the Bible to the sister of his wife, who was so impressed she wanted her sister to hear it. She took Vena to her sister's house, but they could not go into the home, so the sister and several other women came out to a tree in the yard and listened to the Bible read. The man would not let his wife's sister enter his house.

"The wife caught Vena by the arm and said beseechingly, 'I want my husband to hear that too. He is working in the field.' And she said, 'I just want him to hear what I heard this afternoon.' When he came in that same afternoon Vena was there, somewhat frightened because of the terrible reputation of the man, but ready to read the Bible even to this man. She asked him if he would like to hear the Bible. He looked at her with a wicked look and said, 'No, I do not have any time for such.' She told him that she was arranging for a prayer meeting near there the next Tuesday night

and wished he would come to it. The next Tuesday night he was there, standing in the door, in the darkness, where he could listen. They had prayer meeting there for three months and he never missed one of these services, finally coming in and sitting down and listening intently. At the end of the summer, L. C. Smith came with his tent and held a meeting. That man, his wife and a grown daughter came and gave their hearts to Christ and were baptized. His wife said when they went back home that night he asked the forgiveness of his wife and children for the life he had lived, and said to Vena, 'Next summer when you come back I will be a missionary, too.' He has been, his children becoming Christians and he is a leading man in the work there today."

In the summer of 1935 Vena was employed by Louisiana Woman's Missionary Union, through a gift made by Virginia Woman's Missionary Union, for evangelistic work and to organize and train the women and young people of the French churches. In the fall of 1935 she was invited by Dr. J. W. Shepard and the small English church at Morgan City to come and aid them in opening French work in this new mission field. A year later, May, 1936, Miss Aguillard was appointed missionary of the Home Mission Board for this territory. The work has necessarily gone slowly, but growth has been sure, with careful teaching of the new converts by both the missionary and the pastor of the church, J. W. Shepard, formerly missionary to Brazil.

Lucien Christian Smith, Pineville, Louisiana, was born near Chataignier, Louisiana, in 1883, in the home of a French farmer of the more prosperous type. There were few school advantages in the community in his youth, but he had what were available. In 1910 he came into contact for the first time with the gospel as preached by Baptists, through the coming into the community of the French Baptist preacher, Rev. O. Derouen, missionary of Louisiana Baptist State Convention. He was converted and baptized with thirteen others in a service held on the banks of the bayou near by, with seven armed deputy sheriffs protecting the little group of Baptists from the anger and threatened violence of the Catholic community.

Feeling called to give his life in preaching the gospel to his people, Lucien C. Smith sold all his household goods, farm implements and stock and moved to Pineville, Louisiana, to enter Louisiana Baptist College, with the intention of giving at least ten years to preparation for preaching the gospel the rest of his life. He was then twenty-seven years old, with a wife and three children, and entered the primary department of the college, no longer in existence, in the third grade. Graduating from Louisiana College with an A.B. degree in 1923, he went on to the Baptist Bible Institute where he remained two years. All through his student years he preached the gospel, opening the work in many new places, and most of the time was a faithful missionary of the Louisiana Baptist State Convention.

In 1925 he became superintendent of French Missions for the State Mission Board, and from that time has tirelessly traveled the highways and bayous of southern Louisiana, seeking the souls of his people for his Lord. He is affectionately known among Louisiana Baptists as the "Apostle to the French." His power in preaching the Word, his simplicity of manner and dignity and charm of personality, his wisdom and winsomeness in dealing with delicate and sometimes dangerous situations, his tact and patience have made him an unusually well equipped and useful missionary. He has preached all over the French country, has counseled Louisiana Baptists in their

investments of funds and forces in the French mission work, and has never lost his passion for preaching the gospel where it has never been preached before.

For many years his heart longed to enter the largely untouched areas along the coastal Gulf plain, where there are communities of as many as 3,000 where no missionary has every gone. When the Home Mission Board sought to appoint Lucien Smith to lead in a movement into this untouched area, he reluctantly left the service of the State Mission Board and on June 5, 1936, was appointed missionary of the Home Mission Board to do general evangelistic work, with the emphasis upon these new mission fields. In the past three years he has aided in the establishing of the church in Morgan City, organized the church at Houma, and aided in the beginning of new work in many places along that hitherto untouched territory, besides carrying on evangelistic work in many other parts of the French country. Preeminently a pioneer, yet Brother "Smiss," as the French say with their soft pronunciation of the difficult "th" inherited from a German grandfather, is also a preacher of doctrine, and a sane yet vigorous defender of the faith if need be.

It is characteristic of our French preachers that they make greater use of the bare Word of God than most preachers. In our French churches any type of proclamation of the gospel is called "reading the Bible," whether it be repeating Bible verses, testifying, preaching, or singing the gospel. Throughout his ministry, this has been the key to the work of this French missionary, who is today one of the outstanding figures in the missionary enterprises of Southern Baptists.

Mrs. Lucien C. Smith (Anna Quinalty Smith), Pineville, Louisiana, was born 1883, in Opelousas, Louisiana. She was converted in 1910, and, with her husband, was baptized, becoming a charter member of the church at Faquetaique (*Fa-ka-ta-cek*), the country community in which they lived. With her husband she entered Louisiana Baptist College, beginning as a student with her youngest daughter in the first grade, while her husband went to school with the oldest daughter in the third grade. Together they prepared for missionary service and together they worked through all the years of their schooling as active missionaries, frequently spending the week-end in preaching and visiting, then getting back to school for the week in their classes, Mrs. Smith caring for her family at the same time with the capable hand of a mistress of the art of home-making. Due to an illness some years ago, she is not so active on the mission field today as formerly, but with her love, prayers and unfailing interest she supports her missionary husband in his strenuous life. One daughter is married and lives in Florida, while the other two are teachers, one of French in a college and the other in a high school.

Gladys Keith, Simms Mission, New Orleans, Louisiana, was born in Kilmichael, Mississippi, February 1, 1905. After completing high school she attended Blue Mountain College. She was converted at the age of eleven and early felt a desire to be a missionary, the inspiration coming from pictures and stories in HOME AND FOREIGN FIELDS in the home of her sister who was also her Sunday school teacher. These early impressions were submerged in the exciting years of growing up, and it was not until 1935 that she took definite steps to prepare for Christ-

(Continued on page 25)

"The Lord is Thy Keeper"

WHAT HE KEEPS—

He keeps thee—thy soul—thy heart and mind.
Num. 4: 24; Psalm 121: 7; Phil. 4: 7.
 The door of thy lips—thy feet—thy hand.
Psalm 141: 3; 1 Sam. 2: 9; Isa. 42: 6.

WHERE HE KEEPS—

He keeps thee in all places—in the world.
Gen. 28: 15; John 17: 12.
 In all thy ways—thy going out and thy coming in.
Psalm 91: 11; Psalm 121: 8.

HOW HE KEEPS—

He keeps thee in perfect peace—as the apple of the eye.
Isa. 26: 3; Psalm 17: 8.
 As a shepherd doth his flock—by his own power.
Jer. 31: 10; 1 Peter 1: 5.
 In his own name—unto his heavenly kingdom.
John 17: 12; 2 Tim. 4: 18.

—Selected.

WHEN HE KEEPS—

He keeps thee every moment—night and day.
Isa. 27: 3.
 From this time forth and even for evermore.
Psalm 121: 8.

WHAT HE KEEPS FROM—

He keeps thee from all evil—from falling.
Psalm 121: 7; Jude 21.
 He keeps thee from the hour of temptation.
Rev. 3: 10.

Welcome to Foreign Mission Week--August 8-13, 1937

Claud B. Bowen, Educational Secretary, Foreign Mission Board

WERE you at Ridgecrest during Foreign Mission Week last August? The memories of those mountain-top days rich in spiritual blessings and fraught with international information have already made those who were there last summer decide to return again this year. And those who missed the eternal benediction of last year's Foreign Mission Week at Ridgecrest surely cannot choose to rob themselves of the rare treats in store for the 1937 program. To every one who comes apart to Ridgecrest for this August week of sharing life with the missionaries from around the world, missions takes on a new and vital significance. No longer will this kingdom work seem distant and drab, but it will become personal and vital. Coming to know the missionaries as one hears them speak, as one walks and talks with them, and as one comes to know and love them personally, gives missions a new and vigorous portrayal.

To the four and a half million Southern Baptists the Foreign Mission Board extends a hearty welcome to come up from the hot plains and sultry cities during those August days of intense, exhausting heat, unto the mountains of physical refreshment, social relaxation and spiritual elevation. The week is August 8-13, inclusive. Good food, excellent entertainment and every possible courtesy is extended by Manager Perry Morgan and his staff. Reservations addressed to Mr. Morgan, Ridgecrest, North Carolina, are being registered now. Early requests receive first attention. Several hundred people have been turned away every summer for the past few years.

The program, versatile and comprehensive, has been thoughtfully prepared and promises a week previously unsurpassed.

Southern Baptist Foreign Mission Executive Secretary, Dr. Charles E. Maddry, has untiringly traveled about the world visiting thirteen of the fields since he came to serve the Board. From his vast storehouse of information he will share in several messages as well as in daily personal conferences.

Last fall at the China Baptist Centennial celebration in Canton, China, Dr. John R. Sampey, president of the Southern Baptist Convention and of the Louisville Seminary, represented Southern Baptists as their fraternal delegate. Following these days of ministry, Doctor Sampey

traveled extensively through China, and even as he did in South America a few years ago, he preached the riches of Christ Jesus in China, and hundreds were saved. During Foreign Mission Week, Doctor Sampey will share these experiences with the friends of God assembled there.

On this missionary journey with Doctor and Mrs. Sampey, was another Southern Baptist, the pastor of First Baptist Church of Texarkana, Texas, Dr. M. T. Andrews. He, also, is scheduled to share some of his fresh, personal experiences and observations during Foreign Mission Week.

For the early morning hour, Dr. Wade H. Bryant, pastor of Barton Heights' Baptist Church, Richmond, Virginia, has been invited. These morning watch moments will weave inspiration and international information together in a pattern that cannot be forgotten.

The sunset services, down by the lake at twilight-time, bespeak peace and poise, quiet and quickening spiritual growth. For this vesper hour, Pastor John A. Huff, formerly of the First Baptist Church of New Orleans, Louisiana, and only recently of the First Baptist Church of Chattanooga, Tennessee, has been secured. Those who heard his sermon at the 1936 Southern Baptist Convention in Saint Louis, Missouri, know already that these evening times promise them spiritual blessings unlimited.

Missionaries from around the world will join Southern Baptists there upon the mountain top to share with them the hill-top experiences of theirs in yonder lands.



*Pritchell Hall,
Ridgecrest, N. C.*



LUTHER RICE
March 25, 1783—
September 25, 1836



Above: Pine Pleasant Baptist Church,
Saluda, South Carolina

(See article, page 23)



Grave of Luther Rice



Missionary Lila Watson,
Shanghai, Secretary of
W.M.U. of China



Alice Martin and the "Little Red
Schoolhouse" on Bayou De Large
—a beginning of Baptist work by
Louisiana W.M.U.

A. D. Martin and two Frenchmen at
Theriot, one of the new Baptist centers.
A rented house near by is the chapel

A Madonna in the French Country,
Cameron Parish, Louisiana. In the tiny
home of this region the State Missionary,
Eugene Howard, is preaching

FRENCH LOUISIANA

(Turn to pages 11 and 13)



Below: South Brazil missionaries and their
families assembled to greet Dr. Charles E.
Maddry, executive secretary of the Foreign
Mission Board, and his party in Rio Janeiro,
Brazil



A passenger and mail boat on Bayou Barataria. In these boats
our missionaries travel where the only highways are waterways



Above: Mr. Yoshiwara, his little
lad, and the two girls who were
the first in his kindergarten to
accept Christ

Mr. and Mrs. Yoshiwara and
their son. This picture was
snapped in front of their small
kindergarten building in the coal
mining suburb of Fukuoka, Japan

(See article, page 8)



PERSONS AND PERSONALITIES

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

INTRODUCING A NEW MISSIONARY

WHEN Miss Neale Young returns to Nigeria the latter part of April, she will take with her a new missionary. I wish I had her photograph that you might see her, but she is so young that we have not had time to secure her "likeness." (See picture on next page, received just in time for use.) So far as I know, she is the first of her family to apply for appointment by the Foreign Mission Board, though I believe one of her sisters is serving under the Home Mission Board in the mountains of Kentucky. Please let me present to you Miss South Carolina Traylor, designated to Woman's Missionary Union work in Nigeria. Yes, led by Mrs. J. B. Boatwright and Miss Vonnice Lance, South Carolina has done this lovely thing for her beloved Neale. This house on wheels will mean added efficiency, protection and comfort to one of our heroines in lands afar.

Never having seen the highways and bush paths of Nigeria, I cannot visualize the lumbering gait of Miss Traylor as Neale guides her from church to church, from institute to institute, into unoccupied fields and into villages where no white messenger has gone before. But I can visualize that driver-missionary-secretary, though I can never describe her to my own satisfaction.

HER SENSE OF HUMOR

MY introduction to Neale Young I shall never forget. There was an associational W.M.U. meeting in South Carolina and Neale and I were asked to persecute the saints that day. She was given first chance. Somewhere she had picked up the mistaken idea that Virginians are a bit fond of themselves and of other Virginians. (And that from a South Carolinian is certainly the pot remarking upon the dusky hue of the kettle.) How I squirmed as she, with a delicate irony worthy of Mark Twain, discussed Virginia's contribution to Baptist work in Nigeria! And, though I knew that she was gently poking fun at me and my fellow-Virginians, I fell in love with her. As for the teasing, let me say that she really was not able in one hour to tell half that I wanted to hear, and that I knew could be said, about those Virginians over there.

Neale Young laughs at and with her friends; she laughs at hardships; she laughs at pain (if she is the suffering one); she laughs at difficulties; she even laughs at herself. No wonder the Nigerians love her and understand her, for it has been said that one of the gifts of the African to the world is the gift of humor.

HER DEFINITE CALL TO AFRICA

THERE are some people who think and say: "Oh, well, it makes little difference in which section of God's world I serve." Not so with Neale. It makes a great difference to her. God called her so definitely to Africa that the call rings in her soul every morning of her life. "Neale, you owe it to the Southern Baptist Convention to stay your full furlough year. You've never attended a

Southern Baptist Convention. We need you." So her friends reason with her. And she turns on us frankly to say: "If there aren't enough of you women here to do your job, my presence will make mighty little difference. My job is there in Nigeria."

HER AUDACITY

SHE has the glorious audacity to take God at his word. She attempts the impossible for "With God all things are possible." She walks calmly through stone walls, asking, with God's servant of old, "Is anything too hard for the Lord?" She ignores many of the laws of nature, for her times are in God's hands. Yes, she has the audacity of Livingstone. She knows she has the promise, "Lo, I am with you . . . even" into the darkest, dirtiest hut of the most isolated village in Africa.

Not only is her call very definitely to Africa, but it is to a specific work in Africa. She has never told me why she turned to the development of W.M.U. work in Nigeria,—what led her to this decision. In fact, I've never asked her. One feels, somehow, that she was born to do what she is doing and there isn't time to analyze the steps which led to it. But it was an audacious thing to do. Two difficulties seemed to make such work impossible. There was ignorance, of course. Few women in Nigeria could read. Other fields offered this same difficulty. There was superstition, of course. Other missionaries met that difficulty in other fields. There was the attitude toward women, which made it very difficult for a woman to command the respect of men for any plans they might make. This, too, was not too much for the Lord to overcome. There were two peculiar difficulties.

First, there are no maiden ladies in Nigeria. Now, while the majority of Woman's Missionary Union members here are married and many of them are mothers, there have been in every land where Woman's Missionary Union has grown a sufficient number of single women to "tend the fires upon the altar." We are considered almost essential,—and, naturally, I believe we are. But in Nigeria it is distinctly not the fashion to grow up in single blessedness. Think of building the great Nigerian Union from nothing to the splendid proportions it has reached today in a land which has pronounced old maids taboo!

Have you ever heard of a Bride's School? If there were to be no single women workers, why the next best thing was to train the brides-to-be and the brides-that-are. That is what the Woman's Missionary Union is doing at Ida Abba and Saki. You see Mrs. Lumbley founded Ida Abba, which has been the W.M.U. Training School for Nigeria, but, when the Southern Union put a little money in the hands of our audacious Neale, she stretched it to cover institutes, evangelists (men), field workers and the Eyawo (Brides) School at Saki. Over Nigeria we are gradually sending these brides-that-are, with husbands tactfully converted to W.M.U. work, and, with institutes in which every missionary,—man and woman,—is called

upon to help. The National Woman's Missionary Union has grown to be one of the most, if not the most effective agency we have in the evangelization of Nigeria.

Second, the difficulty of travel. Yes, there are roads in Nigeria, but many of the people whom we need most to reach live off these roads. A twelve-mile trek is accepted as a matter of course in a Nigerian Woman's Missionary Union itinerary. I really would like to see my own expression if some dear pastor in Virginia should suggest such a "hike" as the natural part of a Virginia W.M.U. itinerary. With an arthritic knee and a "game" ankle, audacious Neale giggles and goes cheerfully, and we, her friends, gasp helplessly as we beg her to be more careful.

Do you know the story of that ankle? One day, far from medical help, our Neale stepped into a hole and broke her ankle bones. There were two helpless helpers with her, but setting a bone had not been included in general Nigerian W.M.U. training. So Neale, flat on the ground, managed to direct the pulling of bones into some sort of alignment, the finding of two sticks and the making of splints. Then, since she was the only one who could drive the car, which happened to be near, she drove to the Hospital in Ogbomosho many hours away, and reported to Doctor Lockett. By that time the ankle was swollen to such proportions that there was nothing to do but let it heal, if it would, and read riot acts to the invalid about coming to America. *After the Nigerian Convention* that summer, she came home. The ankle had not been set properly and in Johns Hopkins Hospital it was broken again and the bush surgery patched up somewhat. Neale walks more slowly now to disguise a limp and we just swallow and swallow lumps in our throat when she talks about twelve-mile hikes.

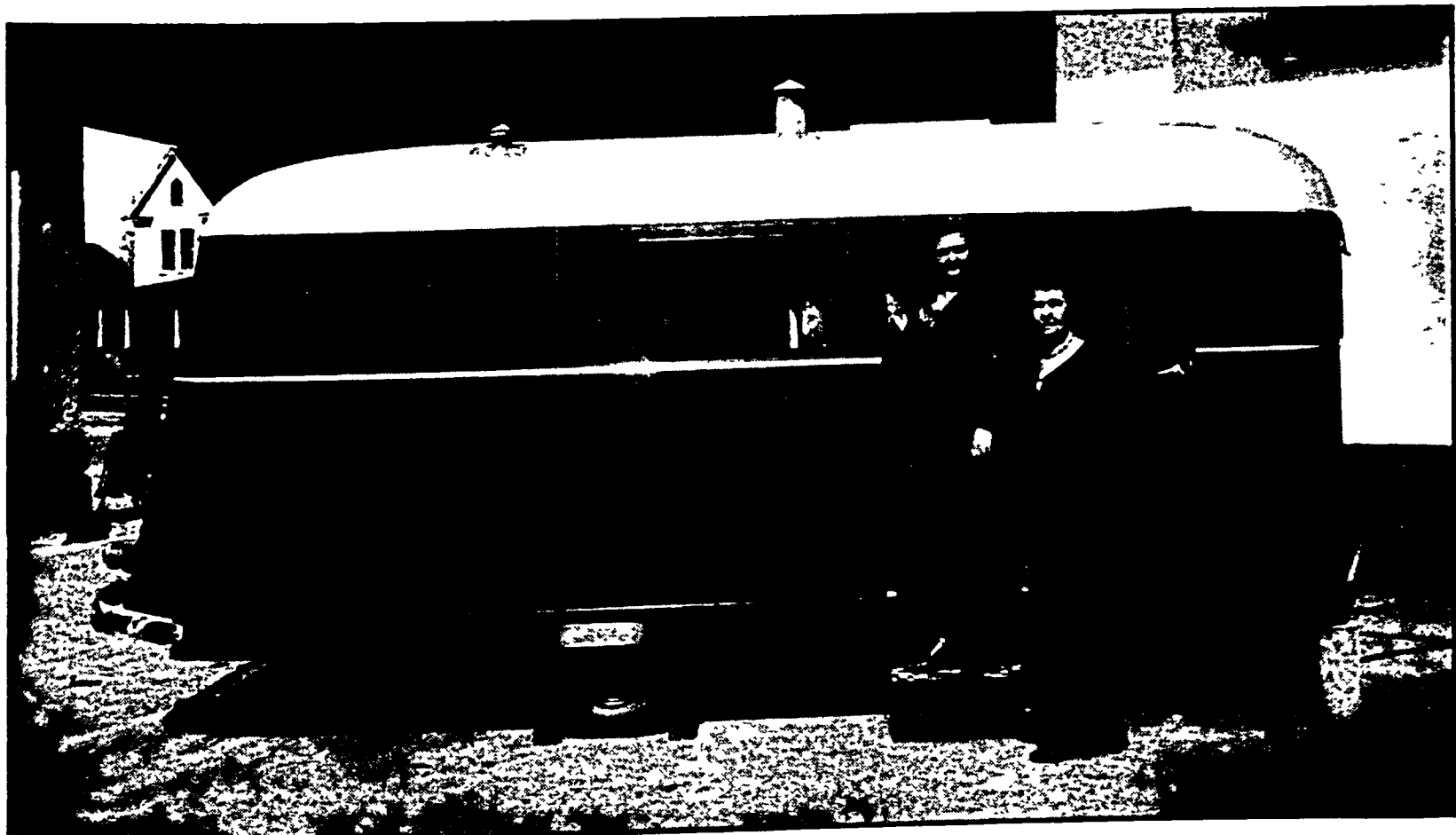
At the end of the hike busy days and miserable nights make field work a little different from field work in Virginia and South Carolina. Well, Miss Trailer will solve

many a problem as she offers perfect housekeeping equipment, good beds, and something of home as she will chat companionably of South Carolina friends whose love rolls along beside the weary traveler.

HER BACKGROUND AND CONSECRATION TO HER TASK

BORN of gentle people, Neale has inherited a passionate love for the beautiful, the pure, the clean, the cultured things of life. She likes good food—and knows how to cook it and to have it cooked. She likes good clothes—and knows how to select them. She likes charming people—and knows how to charm them. She likes a well-ordered home—and knows how to manage it. And she is the one who gathers naked little children into missionary bands. She is the one who does not shiver or shrink when her missionary societies in more primitive sections gather, clothed in next to nothing. She is the one who has been living in dirty, insect-infested rest-houses or native huts. She is the one who eats, if necessary, the crude dishes of her people. She is the one who lives for weeks at a time away from civilization and is almost ready to cry because South Carolina has spent too much on her in giving her Miss Trailer.

She would not like for me to say that she is extraordinary. She would resent it if I claimed for her an unusual degree of consecration. She has her faults—she says. But as she walks very carefully to disguise from us her limp, as she roguishly grins at us and herself, as she selflessly drives on at her task, forgetting everything but her sense of God's call and his omnipotence and presence with her,—I cannot help it if I illustrate my conception of that word "consecration" by trying to draw this poor, inadequate picture of Neale Young, secretary of the Nigerian Woman's Missionary Union.



"Miss South Carolina Trailer" with Neale Young aboard. Mrs. J. B. Boatwright representing South Carolina women "standing by"

Sowings and Reapings

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

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

WITHIN a period of thirty-six months, it has been the privilege of the Secretary to investigate, at close range, the work of the Foreign Mission Board in thirteen of the fifteen countries where we have work. We have seen the needs for re-enforcements, both in missionary personnel, and in material equipment in all of these lands. We are going to set before our people in the homeland, some of these vital and compelling needs as we have seen them for ourselves.

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First of all, let it be remembered that the Board was unable to send any new missionaries for ten years—from 1925 to 1934. We lost a whole decade in missionary re-enforcement and everywhere the work was static or retrograding. Missionaries in all lands were falling out by reason of age and the infirmities of age. Many were broken in spirit, waiting and pleading for recruits that never came. The total number of active missionaries in the service of the Board declined during this tragic decade from 544 to 373.

❖

During this same decade the Board was unable to keep in repair its property abroad. Chapels, school and college buildings, hospitals and missionary homes were deteriorating and going to pieces rapidly. In all of the tropical countries the termites have almost destroyed some of our missionary homes and other property.

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In this article we will also enumerate briefly some of the most acute and imperative needs for the re-enforcement of our missionary personnel in all lands, as follows:

Italy—For three years we have been searching for a couple for our Italian Mission. The Seminary has been closed for three years and Dr. D. G. Whittinghill must have help as soon as possible. The new missionary must be thoroughly trained with a background of real culture. He will succeed Doctor Whittinghill as superintendent of our Italian Mission, when he retires.

Jugoslavia—We need desperately a couple for Belgrade, Jugoslavia. This Balkan kingdom embraces a part of Paul's Macedonia. This missionary will give himself largely to the work of teaching and training a native ministry and must be a high class man in every particular.

Roumania—We must send a young man trained for seminary and general teaching work to assist Dr. Everett Gill. We cannot wait much longer, for the need is desperate.

There is a wonderful opportunity also in the Russian province of Bessarabia for far-reaching and constructive work. Here on the border of great and needy Russia, we want to train a host of pastors, lay preachers, and evangelists, against the day when Russia will be open to the gospel and we can move into that land with a host of trained workers.

Palestine—We have set our hearts on opening work in Tel Aviv, the all-Jewish city of 150,000 people. Miss Elsie Clor, our great missionary in Jerusalem, wants to devote herself to this Jewish work. To do this, we must have two young women to join Brother Leo Eddleman in our Jerusalem Mission. We must also re-enforce the work in Northern Galilee and at Haifa.

Syria—We are hoping soon to find a strong man for our little church in Beirut, over against the great American University. Then we want a couple for a new work we have been invited to open between Beirut and Damascus.

Japan—The following are the immediate needs for missionary re-enforcements in our Japanese Mission: (1) A couple for educational work in our boys' school at Fukuoka; (2) a couple for seminary work; (3) a couple for the Publication Society; (4) a young woman for Home Economics in our Junior College for girls at Kokura; (5) a young woman for W.M.U. work; (6) a young woman for the Women's Training School; (7) a couple for evangelism.

It goes without saying that all of these candidates must be the best our churches in the South can furnish.

CHINA

South China Mission—(1) A couple for evangelistic work in the Shiu Hing field; (2) a medical couple for Leung Kwong Hospital—eye, ear, nose and throat specialist; (3) a nurse for Wuchow, Stout Memorial Hospital. She must be a laboratory technician; (4) a couple for evangelistic work in Hakka field; (5) a couple for Bible school work at Shiu Chow.

Central China Mission—(1) A young woman for educational work, North Gate; (2) a young woman for educational work, Soochow; (3) a young woman for Good Will Center work, Soochow; (4) a young woman for educational work, Yangchow; (5) a man for the Publishing House, Shanghai; (6) a man for seminary work, Shanghai; (7) a couple for educational work at the University of Shanghai; (8) a young woman for W.M.U. work.

Interior China Mission—(1) A couple for evangelistic work at Kaifeng; (2) a couple for evangelism, Chengchow; (3) a couple for city evangelism, Pochow; (4) a medical couple for Pochow; (5) a nurse for Chengchow; (6) a doctor for Chengchow; (7) a couple for evangelistic work at Laiyang; (4) a couple for evangelistic work, Kweiteh.

North China Mission—(1) A couple for evangelistic work at Tsingtao; (2) a couple for educational work at Tsining; (3) a couple for evangelistic work at Laiyang; (4) a couple for evangelistic work at Laichow-fu; (5) a couple for medical work.

North Manchurian Mission—The work in North Manchuria has just been organized into a separate mission and recruits are desperately needed: (1) A couple for Bible school work in Harbin; (2) a young woman for Harbin; (3) a couple for Japanese work; (4) a couple for Russian work; (5) a couple for evangelistic work.

BRAZIL

South Brazil—(1) A couple for the State of Goyaz, evangelistic work; (2) a single woman for school work at Victoria; (3) a couple for seminary work in Rio; (4) a couple for evangelistic work in the State of Santa Catherina; (5) a couple for evangelism in the State of Matto Grosso; (6) a young woman for W.M.U. work.

North Brazil—(1) A couple for evangelistic work, interior Bahia; (2) evangelistic couple for the State of Para; (3) a young woman for educational work, Pernambuco; (4) a couple for evangelistic work, Ceara; (5) a couple for evangelistic work, Amazonas.

Africa—(1) A couple for medical work; (2) a couple for educational work, Abeokuta; (3) a couple for industrial educational work, Iwo; (4) a couple for seminary work; (5) a young woman for educational work, Iwo; (6) two couples for pioneer work in evangelism.

Argentina—(1) A couple for evangelistic work in Entre Rios; (2) a young woman for Bible Institute in Rosario; (3) a young woman for Good Will Center work in Godoy Cruz; (4) a couple for evangelism; (5) a young woman for educational-evangelistic work in Montevideo; (6) a young woman for the training school in Buenos Aires; (7) a couple for seminary work.

Chile—(1) A couple for Bible school work; (2) a couple for evangelistic work in Santiago; (3) a couple for evangelistic work in Concepcion; (4) a couple for evangelism in Temuco; (5) a young woman for young people's work.

This is a catalogue of our bare minimum need for re-enforcements within the next eighteen months. We urge upon our people everywhere to pray the Lord of the harvest to give us the men and women and the money for these vital and compelling needs.

*Esther Amanda Olsen**J. Hugh Humphrey**Mrs. J. Hugh Humphrey*

Glimpses of New Missionaries

Esther Amanda Olsen was born in Denver, Colorado, June 5, 1905. For eight years she lived here in the Rockies. From Denver the family moved to the Panhandle section of Oklahoma and settled near Guymon.

After graduating from the Guymon High School, she passed the state examination for an elementary teacher's certificate, and secured a school. For several years she taught in the winter and went to summer schools during vacation. She now holds an A.B. degree from the Oklahoma Baptist University at Shawnee, Oklahoma, and a Master's degree from the Baptist Bible Institute, New Orleans, Louisiana.

She was only thirteen years old when she became a Christian and felt an urge to win souls to her Christ. Soon this interest in the kingdom grew into a call to be a missionary. While she was willing to go wherever God wanted her to serve, yet, there was a deepening interest in Africa. She wanted to go to tell the gospel in Africa. To this end she continued to prepare herself.

October 21, 1936, she was appointed as a missionary to Nigeria, Africa. She sailed January 8, 1937, for her field of service.

James Hugh Humphrey was born February 21, 1902, at Braman, Oklahoma. When he was about ten months old, he moved to Western Oklahoma, where his father and mother, Mr. and Mrs. W. B. Humphrey, had previously filed on a claim.

Here he grew to young manhood as a pioneer on the great Oklahoma plains. Also here he attended elementary schools, walking four miles a day to a little country schoolhouse.

During this time there were no Baptist churches in their community. At the age of fourteen the family bought its first automobile and then began attending the Paruna Baptist Church eight miles away, driving this distance twice every Sunday. Having been reared in a Christian home he began to bear fruit, for at the age of sixteen in a revival meeting at the Paruna Baptist Church, held by Rev. J. R. Clark, he definitely accepted Christ as his personal Saviour and was baptized in this same church a few weeks later.

A few months later, while plowing out in the field and while thinking in what way his life might be of the most service to his Lord, the thought occurred: why not be a

foreign missionary? From that day foreign mission work had a great appeal. While studying about foreign missions it seemed to him that one of the greatest opportunities would be through medical work. Therefore, soon after this he felt a definite call to be a medical missionary.

After finishing high school at Buffalo, Oklahoma, in 1924, he entered Oklahoma Baptist University where he took two years of pre-medical work. The following years he was to realize that the definite Christian influence of O.B.U. was to be a steadying influence in his later life as a doctor.

In 1926 he was married to Miss Edith Felkel of Buffalo, Oklahoma, who had been his high school sweetheart. That fall they both entered Oklahoma University. In 1930 he received a Bachelor of Science degree in medicine and in 1932 received his M.D. degree from the University of Oklahoma School of Medicine in Oklahoma City.

After graduating from the University of Oklahoma he spent one year as an interne in Wesley Hospital, in Wichita, Kansas.

In 1932 he and Mrs. Humphrey put in their applications as missionaries to the Foreign Mission Board. As the Board was unable to send out any new missionaries at this time, he and his wife located at Neodesha, Kansas, where in a little over three years, he built up a very lucrative practice. While at Neodesha their daughter, Evelyn Hurene, was born to them April 5, 1934. Also while here his mother, who had been an inspiration to him because of her devoted Christian life, passed away at Buffalo, Oklahoma, April 1, 1936.

In addition to his professional duties he was very active in the First Baptist Church, teaching a class of young people, serving on the board of trustees of which he was chairman when he left. He also became very active in the Baptist Brotherhood in his community and was president of the Southeast Kansas Laymen's organization at the time of his appointment as a missionary.

He had always wanted to go to Africa, but early in 1936 the Foreign Mission Board asked if he would go to China. After prayerful consideration he informed the Board he would be willing to go wherever they wanted to send him, feeling the Lord could use his life wherever he might be. On October 21, 1936, he appeared before the

(Turn to page 24)



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

Sailings

January 30, 1937, aboard the *S. S. Del Valle*, Rev. and Mrs. T. B. Hawkins sailed from New Orleans for Rafaela, Argentina, where they will resume their work after a year's furlough in the States.

January 30, 1937, Dr. and Mrs. R. F. Elder sailed from England for Buenos Aires, Argentina. Doctor and Mrs. Elder spent the greater part of their furlough year in North America. It was their first visit to the United States. They return now to their missionary task in the capital city of Argentina.

February 7, 1937, aboard the *S. S. President Wilson* of the Dollar Steamship Lines, Dr. Mary King, Pochow, China, and Miss Josephine Ward of Kaifeng, China, sailed from San Francisco, California, for their respective stations. These two missionaries have taken furloughs of only six months each. It was the first furlough in eight years for Doctor King, medical missionary to China for forty-six years. She is the only doctor in Pochow and in all of the Pochow field. The call-of-China takes her back to her post of duty six months in advance of the time she is due.

Leave of Absence

Miss Gene Newton, daughter of China's veteran missionaries, Dr. and Mrs. W. C. Newton, and granddaughter of Africa's pioneers, Rev. and Mrs. C. C. Newton, has been granted a six months' leave of absence from her secretarial duties in the Foreign Mission Board offices in Richmond, Virginia. Miss Newton sailed February 4, 1937, from San Francisco, California, aboard the *S. S. Asama Maru*, for Tsingtao, Shantung, China, where she will be with her sister, Mrs. Edith Newton Eakes (Mrs. B. Y. Eakes), who is ill at this time. Miss Newton's parents are missionaries at Hwanghsien, which is also in Shantung Province.

Sympathy

News of the death of Miss Josephine Ward's mother in Los Angeles, California, during the latter part of January, has come to the Board Rooms. Deepest sympathy and love is extended to Miss Ward and her family. The Board is glad that in God's providence Miss Ward was with her aged mother during these last weeks and months, and because of the maritime strike, had not sailed for China two weeks previously, as she had planned to do.

To Miss Ruth Kersey, Baptist Hospital, Ogbomoshu, Nigeria, West Africa, friends send loving sympathy. Her brother in Richmond, Virginia, passed away in January. He had been ill for several months.

Spring Sessions of the Board

The regular state-local spring sessions of the Foreign Mission Board are scheduled for April 7, 8, 1937.

Transfers

During the past few months the following transfers have been made.

In China:

Miss Reba Stewart of Kweilin has been transferred to Harbin, Manchukuo.

Rev. and Mrs. I. V. Larson have gone from Laiyang to Tsingtao.

Miss Alda Grayson, who served in Laichow-fu before her furlough, has returned to China to work in Laiyang.

Miss Olive Lawton is now working at Tsining.

In Brazil:

Rev. and Mrs. C. A. Baker of Bello Horizonte have been transferred to Rio de Janeiro.

Rev. and Mrs. S. L. Watson of Rio de Janeiro have gone to Bello Horizonte.

Births

To Dr. and Mrs. Christie Pool, Ogbomoshu, Nigeria, West Africa, was born a daughter January 21, 1937. Congratulations and good wishes!

Congratulations and good wishes in response to the following clever announcement that came today:



VELNA AILEEN RAY

(3 yrs. and 7 mos.)

Swings to Announce:

"A playmate's arrived!
A baby sister,
on January 20th,
Seven and one-half pounds
of joy!"
Her playmate's name:
Mary Evelyn Ray.

*Velna Aileen Ray, daughter of
our missionaries, Mr. and Mrs.
Hermon S. Ray, Tokyo, Japan*

Sight Restored

Friends of Dr. Charles G. McDaniel of Soochow, China, will rejoice to know that the operations on his eyes have been very successful and that he can again see without pain or strain. He is so happy over this blessing that he says it is difficult for him not to read all night to make up for the long years when he could see only dimly.

A New Mission in China

During the several years since the Japanese invasion of Manchuria and the national birth of Manchukuo, the North China Mission has felt intensely the call of God to go over into this turbulent territory of transition and carry to the people the gospel of salvation and love.

Missionaries Charles A. Leonard and wife, Victor Koon and wife, and W. W. Adams and wife are the six who have left their stations and gone north into Manchukuo.

By the recommendation of the North China Mission and the approval of the Foreign Mission Board, the North Manchurian Mission was organized January 1, 1937. Dr. Charles A. Leonard is the chairman, and Rev. Victor Koon is the treasurer.

In addition to these missionaries many of Shantung's finest pastors and workers have also gone north to help these Southern Baptist missionaries in this task to which God has called them.

But missionary re-enforcements are desperately needed as soon as possible. To the multitudes of Russians flowing into these northern cities, there must be a missionary. A couple must be sent to the host of Japanese who are coming to Manchukuo to live. Another couple for the Chinese and a single woman for a Bible school are immediate emergencies. Homes for the missionaries, chapels for services, and literature are primary essentials before this mission can stand steadily upon a foundation for efficient work. Pray for Chairman Leonard and this great adventure for Christ!

Springtime Study

April is the month of bursting buds and early flowers bravely daring to herald springtime. March was the month of missionary emphasis upon the homeland. April comes with a fresh, vigorous, springtime challenge to study a brand-new book before the new 1937 series is presented next month at the Southern Baptist Convention. In co-operation with this call to study, the Foreign Mission Board is offering *Europe: Christ Or Chaos?* by Dr. Everett Gill, superintendent of Southern Baptist work in Europe (40 cents). Study helps are furnished free. Any group of men, women, or young people will be fascinated by this simple, brief, current discussion of present conditions in Europe and Southern Baptist relations to these puzzling problems.

LEAVING TONIGHT FOR PEIPING

I was in Kaifeng, the capital of Honan, the week that the governor of that vast interior province accepted Christ. To the evangelist and missionary who had led him to understand and accept Christ as Lord and Saviour, Governor Shang Cheng had said, "Yes, by faith!" This minister of Christ was exceedingly happy. His heart was praising God with every beat. And when I asked, "And where do you go from here?" He replied, "Leaving tonight for Peiping."

He had planned to return home after this week of witnessing in Kaifeng, but the governor's family was still in Peiping. The first thing that this new convert did after yielding his heart to God was to write his wife in Peiping urging her to consider Christ. And the missionary was leaving that night to go to Peiping to tell the governor's family what he had already told His Majesty and what the governor had already accepted. Men must be taking Christ seriously when they change their plans for going home and go six hundred miles in the opposite direction in order to tell a man's family how to be saved. Men of the Orient, native and missionaries, are daring to be that serious about taking the Master's message to others. "Leaving tonight for Peiping!"

* * *

"Make us redolent of hope and cheer . . . and bring us on our way, laughing as children who cannot tell the reason of their laughter, only that they are glad. The joy of the Lord is our strength."

HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

Birthdays in June

Date	Name	Address
1.	Miss Olive Riddell	Kweiteh, Honan, Interior China
1.	Mrs. W. W. Lawton, Jr.	Kaifeng, Honan, Interior China
3.	Rev. F. T. N. Woodward	Wuchow, Ks., South China
4.	Mrs. W. Q. Maer	Casilla 185, Temuco, Chile
5.	Miss Esther Amanda Olsen	Ogbomosh, via Lagos, Nigeria, West Africa
6.	Dr. H. Glenn Walker*	Red Rock, New Mexico
7.	Mrs. Hugh P. McCormick	Ogbomosh, via Lagos, Nigeria, West Africa
8.	Mrs. L. Raymon Brothers	Ogbomosh, via Lagos, Nigeria, West Africa
10.	Miss Helen Adelia Dozier	Seinan Jo Gakuin, Kokura, Japan
10.	Rev. L. E. Blackman	Shanghai, Ku., Central China
10.	Rev. James H. Ware	Shanghai, Ku., Central China
11.	Rev. Lewis M. Bratcher	Caixa 2844, Rio de Janeiro, South Brazil
11.	Dr. John Lake*	715 Eighth Avenue, N. W., Washington, D. C.
12.	Rev. Thomas B. Storer*	Hendersonville, North Carolina
12.	Mrs. Maxey G. White	Caixa 184, Bahia, North Brazil
14.	Rev. W. Q. Maer	Casilla 185, Temuco, Chile
15.	Mrs. Ivan V. Larson	Tsingtao, Shantung, North China
16.	Mrs. J. M. Bailey	Kweilin, Ks., South China
17.	Mrs. John L. Bice*	Seminary Hill, Texas
17.	Mrs. F. P. Lide	Hwanghsien, Shantung, North China
18.	Miss F. Catharine Bryan	Shanghai, Ku., Central China
19.	Rev. A. C. Donath	Shaki, via Lagos, Nigeria, West Africa
20.	Miss Harriett Law King	Pochow, An., Interior China
20.	Rev. Maxfield Garrott	Seinan Gakuin, Fukuoka, Japan
20.	Mrs. Harley Smith	Caixa 118, E de R.G. Do Sul, Porto Alegre, South Brazil
21.	Rev. Arthur S. Gillespie	Kaifeng, Honan, Interior China
24.	Mrs. W. H. Sears	Pingtu, Shantung, North China
26.	Dr. Charles A. Leonard	P. O. Box No. 32, Harbin, Manchuria, North China
26.	Rev. S. J. Townshend	Kweiteh, Honan, Interior China
27.	Mrs. O. P. Maddox	Rua Pouse Alegre 602, Bello Horizonte, South Brazil
28.	Miss Ruth Walden	Abeokuta, via Lagos, Nigeria, West Africa

* At present in this country.

The Baptist World Paused to Praise

Today is February 6. (Copy for April's issue of this missionary journal must reach the editor's office by the fifteenth of the calendar, one and one-half months in advance of publication.)

IT was 125 years ago today, February 6, 1812, that America's first five volunteers for foreign service knelt near the front of the Tabernacle Church in Salem, Massachusetts, and received from distinguished clergymen of Boston, Salem, and other New England cities near by their ordination for service. "A hand of fatherly blessing was laid upon each youthful head bowed in willing consecration to God and obedience to his call, kneeling there before the elder ministers, these young men in their purity and earnestness resembled Sir Galahad as he knelt before his superior Knight, Sir Launcelot, to receive the 'high order of Knighthood.' For a more perilous quest than that of Sir Galahad for the Holy Grail, they vowed their allegiance as knights of the Great King whose Round Table is in truth the whole, round world."

Among those five there knelt young Luther Rice, who ten days later, with Adoniram Judson, was one of the first two American men to forge forth to foreign fields with the Christian flag. (See pictures, page 16.)

September 25, twenty-four years later, this knight of the kingdom, having scarcely passed the meridian of the scale of life, laid down his earthly armor and was buried in a country graveyard in South Carolina.

One hundred years later the world paused to praise God for his life. The center of this centennial celebration was staged in Columbia, South Carolina.

In reporting this memorial day, Dr. William B. Lippard wrote:

"In a well directed and ably presented five-act play, the young people of the historic First Baptist Church in Columbia, South Carolina, in whose auditorium the Confederate Secession Convention first met on December 20, 1860, set forth the life of Luther Rice, the first appointed Baptist missionary and the companion of Adoniram Judson. The five acts dramatized the frustrations in his

home life, in his love for the girl who refused to marry him because of his missionary ambition, in his missionary service at home instead in India, in his denominational career, and finally in his untimely death at only fifty-four years of age. Played on two evenings, each time before a crowded house so that hundreds had to stand, the drama marked the climax on September 25, 1936, of the Luther Rice Centennial Celebration.

"A notable company of Baptists had come to Columbia from many states in the Union, to honor this pioneer Baptist whom South Carolina's Baptist Governor Olin D. Johnston, in his speech of welcome, praised as 'the man who sacrificed everything for the cause dear to his heart.' Columbia's spacious municipal auditorium was well filled at the formal centenary exercises. President Herbert B. Clark of the Northern Baptist Convention, introduced as a descendant of Roger Williams, responded to the governor's welcome. He pictured the Baptist world strength today as having been made possible by the service and devotion of Luther Rice. Nearly a score of Baptist organizations, North and South, were represented. Each delegate made a four-minute address. Those who participated, in addition to Mr. Clark, included Secretaries Dana M. Albaugh and Coe Hayne, respectively of the Foreign and Home Mission Society, Mrs. Howard Wayne Smith, president of the Woman's Foreign Mission Society, a dozen or more Southern Baptist representatives,* and Dr. Francis C. Stifler, new editorial secretary of the American Bible Society, for whose work Luther Rice had raised considerable sums of money during his travels in the American wilderness a century ago.

"The program was broadcast over the Columbia network, the first time that a Baptist celebration has gone over the radio on a national hookup. It would be interesting to know how many Baptists tuned in on that historic Baptist forenoon.

"The Centennial address was delivered by Dr. George W. Truett. He was in superb preaching form and gave a masterly example of a biographical sermon and an eloquent picture of the strength, ability and obligation of Baptists as the largest free church communion on earth. 'This man,' said Doctor Truett, 'challenged, informed, enlisted, and welded Baptists into a mighty missionary denomination. His years were not many in number, but they were much in service.'

"It involved considerable sacrifice for the President of the Baptist World Alliance to be present on this 'nobly historic occasion,' to use his own descriptive phrase. As a member of the National Preaching Mission, he had to make a hurried journey from Kansas City, arriving in Columbia in the early morning, and he had to depart that same night to rejoin his preaching team in Indianapolis on the following day. The energy of this prince of preachers seems literally boundless and his spiritual impact illimitable.

"After a delicious luncheon of southern fried chicken in the dining room of the First Baptist Church, a long motorcade of several hundred cars, led by the governor's own car flying the South Carolina State flag, and escorted by state traffic police, moved through the streets of Columbia and out on the 50-mile drive to Saluda. Here in the little cemetery of the Pine Pleasant Baptist Church, Luther Rice lies buried. Following a public reading of the inscription on the tomb, a remarkable address was delivered by Dr. Rufus Washington Weaver, executive director of the Luther Rice Centennial Commission. More than any other man, Doctor Weaver is responsible for the celebration in Columbia and at Saluda on September 25, of the one hundredth anniversary of Luther Rice's death and for the widespread commemoration of the event in Baptist churches, North and South, on Sunday, September 27. In his address in the cemetery he appealed for a national program of action and a reunion of Northern and Southern Baptists. 'In the geography of the Kingdom of God,' he said, 'there should be no place for a Mason and Dixon Line.'

"Following his address occurred one of the most impressive ceremonies in Baptist history. In the presence of 2,000 Baptists, more than thirty floral wreaths from as many Baptist organizations were reverently placed on the tomb, until at the close of the ceremony the remains of Luther Rice lay beneath a huge mound of flowers whose perfume mingled softly with the fragrance of the Carolina pine trees, and whose colors blended radiantly in the southern sunshine with the blue of the sky and the green of the trees.

"Thus was Luther Rice, on the centenary of his death, honored by American Baptists."—*Missions*, November, 1936. (Used by permission.)

* * *

*"With wings of the light, o'er the land, o'er the wave,
Go tell the glad tidings, He liveth to save;
Till, sweeter and louder, the earth takes the strain,
And millions of voices sing forth the refrain!"*

* Southern Baptists slated on the program were: Dr. George W. Truett, Dr. Hight C. Moore, Dr. John Lake, Dr. J. B. Lawrence, Dr. T. L. Holcomb, Dr. Solon B. Cousins, Dr. W. O. Carver, Dr. Charles E. Brewer, Dr. O. P. Gilbert, and Miss Kathleen Mallory.

GLIMPSES OF NEW MISSIONARIES

(Continued from page 21)

Foreign Mission Board at Richmond, Virginia, where he was appointed to Laichow-fu, Shantung Province, China, as a medical missionary.

He will spend a year in Peiping in the College of Chinese Studies. Also while here he will do some post-graduate work in Surgery and Oriental Medicine at the Rockefeller Foundation Medical School and Hospital. After completing this work he will be in charge of two hospitals in Laichow-fu, one of these being the Kathleen Mallory Hospital for Women, the other the Mayfield-Tyzzler Hospital for Men.

December 18, aboard the *S. S. Empress of Russia*, Doctor Humphrey and his family sailed from Vancouver to China.

Mrs. J. H. Humphrey (Edith Felkel Humphrey) was born February 28, 1905, at Buffalo, Oklahoma. Her parents, Mr. and Mrs. Alfred Felkel, are farmers living three miles east of Buffalo—where she grew to young womanhood. She had the privilege of a Christian home from childhood. When quite young she felt that she wanted to know Christ and realized she was unsaved. At the age of eight years she was converted and joined the First Baptist Church of Buffalo, Oklahoma. When fifteen years of age she began leading a Sunbeam Band, which was a group of very small children, and continued that type of work in different churches for the following ten years. It was at the beginning of her work with Sunbeams that she felt called to foreign mission work. Immediately she became a missionary volunteer and announced her decision to the public at a church service.

She finished her high school work in the local high school, then spent one year in Oklahoma Baptist University. At the close of this year at the University, she and Dr. J. H. Humphrey were married in 1926. They had gone to high school together and had planned during those years to be missionaries and to go together. The year at O.B.U. meant a great deal to her. The influence of a Christian college, the Volunteer Band, and noon-day prayer meetings were very inspirational.

In the fall of 1926 she and Doctor Humphrey entered Oklahoma University at Norman. She entered the School of Home Economics and received her B.S. degree in this school in 1929. She was active in church work in Norman, teaching a Sunday school class and a Sunbeam Band on Sunday afternoons.

They then moved to Oklahoma City where Doctor Humphrey had three more years in his medical work. The first year she did substitute teaching in the public schools of Oklahoma City. While in Oklahoma City she took a very active part in W.M.U. work and also taught a class of Sunbeams, organizing the first Band in this church. She also taught a Sunday school class in the Primary department.

On January 3, 1930, their first little daughter was born, but was permitted to stay with them only seventeen months. She passed away May 26, 1932, just ten days before her Daddy's commencement when he was to receive his long worked-for M.D. degree. They took her to Buffalo, Oklahoma, for burial, returning in time for Doctor Humphrey to begin his State Medical Examina-

tion and to finish his course with a very sad commencement.

July 1, 1932, Doctor Humphrey went to Wichita, Kansas, where he entered Wesley Hospital and spent one year as an interne. Mrs. Humphrey spent most of that year in the home of her parents at Buffalo, Oklahoma, with a few visits back and forth with her husband in Wichita. Toward the last of the year, because she was so lonely, she taught two classes of English in a Wichita Business College and took a course in bookkeeping.

Along with Doctor Humphrey she had sent her application to the Foreign Mission Board in 1932 for foreign mission work. Due to the fact that the Board was unable to send out any new missionaries at this time, she located at Neodesha, Kansas, with her husband and spent a little over three years here, where they built up a very fine practice. Their second little daughter was born in Neodesha, April 5, 1934. Mrs. Humphrey was active in Neodesha church work as teacher in the Sunday school, teaching a class of young people. She was also active in W.M.U. work, where she was prayer and devotional leader and chairman of white cross work.

Mrs. Humphrey was, along with her husband, interested in Africa, but when asked if they would consider China, after prayerful consideration she decided that she was willing to go anywhere the Lord wanted her to go. So at the October, 1936, meeting of the Foreign Mission Board, she was appointed with her husband to Laichow-fu, Shantung Province, China.

Along with her husband she will spend one year at Peiping in the College of Chinese Studies before going to their station at Laichow-fu where her husband will be in charge of two hospitals, one of which is the Kathleen Mallory Hospital for women, and the other is the Mayfield-Tyzzler Hospital for men.

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

* * *

INTEREST IN MISSIONS

John Lowe, Baltimore, Maryland, former missionary to China

THE Pastors' Conference planned meetings in some eighteen churches in Norfolk, Portsmouth and environs for January 10-24. The attendance at the twenty-six meetings—one B.T.U., seven W.M.U. groups, and eighteen general—was uniformly good.

It was most inspiring to meet so many people who are keenly interested in world missions. Our new map of China appealed to young and old alike. Several churches and individual societies plan to secure one of the new Missionary Maps of the World, published by our Foreign Mission Board (price \$2.75).

The revival spirit which I found in all the churches visited was most inspiring. Pastors and people are working and praying and giving to missions with generosity and becoming zeal.

It was most gratifying to learn that some of the churches have greatly increased their budget for the Co-operative Program for this year. The First Church has approved of a missionary budget for 1937 which is two thousand dollars above the budget for 1935. Park View and other

(Continued on page 30)

NEW BEGINNINGS

(Continued from page 14)

tian service. A friend, Miss Auris Pender, now missionary in Shiu Hing, South China, put her in touch with the superintendent of Rachel Cabe Simms Mission in New Orleans and she came to live and work there under Rev. Maurice Aguiard, and attend Baptist Bible Institute. Upon the appointment of Brother Aguiard by the Home Mission Board and his removal to Basile, Louisiana, she carried on the work at the mission, and was appointed by the Home Mission Board on October 1, 1936.

The Rachel Cabe Simms Mission is unique in its ministry to a crowded section of New Orleans, some ten blocks from Baptist Bible Institute, where its ministry through preaching services, clubs, classes, and activities of all kinds for old and young of all nationalities is a blessing, and its message poured through all these contacts is a benediction to the underprivileged lives of its people. The property was purchased some years ago by the Home Mission Board. Under Miss Keith a fine force of volunteer workers maintained the mission, with living expenses for the group provided largely by First Baptist Church. The appointment of Miss Keith makes this a second definite center of work for the Home Board in New Orleans, the other being the Rescue Mission and Woman's Emergency Home, Dr. and Mrs. J. W. Newbrough, missionaries.

Lawrence Thibodeaux, Acadia Academy, Church Point, Louisiana, was born in Branch, Louisiana, March 3, 1911. He completed high school in Eunice, and in 1933 took his B.S. degree from Louisiana State University, followed by study in Baptist Bible Institute. He was converted at the age of eleven in his home in Branch and was ordained to the ministry November 10, 1934, by Emmanuel Baptist Church, Baton Rouge, Louisiana. During his years in school he was the pastor of several churches and did much mission work. He was appointed missionary of the Home Mission Board, for service at Acadia Academy, with special responsibility for directing the mission work of the students, continuing his pastoral work at the French churches of Thibodeaux, Grosse Tete, and Maringouin, as well as at the Academy.

Mrs. Lawrence Thibodeaux (Virginia Eleanor LeBlanc Thibodeaux) was born in Baton Rouge, Louisiana, November 6, 1915. She completed high school in Baton Rouge, and with her husband attended Baptist Bible Institute. She was converted at the age of eleven, and has been active in church life since girlhood. She was married to Lawrence Thibodeaux January 1, 1934, and has been his helper in his work, especially with her talent as a pianist and as leader of young people's work in the churches.

Ruth Permelia Crow, Acadia Academy, Church Point, Louisiana, was born in Woodruff, South Carolina, October 4, 1908. While a Sunbeam in her home church she felt a desire to become a missionary, this impression deepening at the time of her conversion when eleven years old, and coming into full flower after she had become a successful young business woman. She graduated from Woodruff High School and was doing secretarial work when she fully surrendered her life to missionary service, resigned and went to Baptist Bible Institute, completing the two years' course there in May, 1936. She was appointed to serving on the faculty of Acadia Academy, taking up her work August 1, 1936.

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

IT is not often that we have a book on missions more timely than the newest one from the Foreign Mission Board, *Europe: Christ Or Chaos?* (F.M.B. 40 and 75 cents) by the distinguished missionary secretary of Southern Baptists to Europe, Dr. Everett Gill, of Bucharest, Roumania. Not only is the book timely, coming just as the crisis seems to be coming in the Spanish "International War," but it deals carefully and most thoroughly with the roots of the issues that have brought the European nations so near the brink of war so many times in recent months. Doctor Gill discusses people and divergences of temperament, tragedies of language differences, antagonisms growing out of ancient political and religious conflicts, and through all the discussions traces clearly his chief theme of a civilization built upon a nominal Christianity which was more a political system than a spiritual force. You lay the book down with a depressed feeling that with all their glorification of the Christian religion in great art, architecture, music and other cultural outcomes, the peoples of Europe have never known the simple gospel with its teachings of regeneration of heart and transformation of lives. Certainly a civilization with governments built upon lies and deception, hatreds and greed is in no sense of the word Christian. Indeed, it is hard to feel that any leaders of such governments have actually known the reality of Christianity.

You need this book and need it now. With it and a map of Europe handy near the radio, the short wave band turned on, and Doctor Gill's older book, *Europe And The Gospel* (F.M.B. 50 and 75 cents) lying on the nearest table, you can keep up with affairs and events; our Baptist brethren and their overwhelming problems, day by day with some intelligent understanding of them and what they face in each land. If you can afford them, or have access to a public library get also *Inside Europe*, by John Gunther (Harper, \$3.50) and *I Found No Peace*, by Webb Miller (Simon and Schuster, \$3). They are the best and most reliable of all the recent discussion books on Europe by journalists.

It is not often we have two sides of the same mission task presented in new books at the same time. But here is a long needed and eagerly awaited volume, *European Missions In Texas*, by Dr. John Held (S.S.B. 50 cents), general missionary of Texas Baptists among the 750,000 European peoples living in Texas who still speak, for the most part, their mother languages. We have known a little, here and there, of the romantic story of the coming of the colonies of high-born Germans just after the Prussian Wars, many of whom were Baptists or Protestants. But we have known almost nothing of the succeeding tides of immigration which brought peoples of every European land, especially the Slavic peoples in recent years, who were and remain, Catholic. Certain sections of Texas are wholly occupied by them, there being no Protestant churches in many towns and populous country districts. Here is a challenging mission task and one that we should not longer delay in undertaking. The story is told in most

interesting manner, and the facts and statistics are not only amazing but almost unbelievable, in this Baptist Southland of ours—and in Baptist Texas!

Making Missions Real

THE season of study of Home Missions is still on us. Though many have already studied the new book on Home Missions for 1937, *"Follow Me,"* yet there are many who are planning to use it in April and May. For them we are giving here one of the best outlines for study which has come out of the early classes that were taught in January and February. These same helps here noted for this study, will be excellent supplements to the study of any other Home Mission book such as *Taking Christ Seriously*, by J. B. Lawrence (35 cents); *The Keys Of The Kingdom* (25 cents).—U. R. L.

Teaching Helps for "Follow Me," by Una R. Lawrence

Mrs. Brene G. Loughridge, Kansas City, Missouri

This plan may be used in three class periods of one to one and one-half hours each, preferably on three different days. Better still is to have an hour for each chapter.

Lesson 1—Introduction; Theme; Chapter I.

Lesson 2—Chapters II and III.

Lesson 3—Chapters IV and V.

Plan an effective conclusion where facts discussed in the book may be tied up to requests for prayer.

Plan to stimulate interest by brief and to-the-point discussions.

Have ready for reference: (1) *Map of Home Missions* (Color divisions in contrasting shades to stand out). *Poster of missionaries*—free from Home Mission Board, 315 Red Rock Building, Atlanta, Georgia; (2) *The Missionaries Of The Home Mission Board* (book of short biographies, 35 cents); (3) Picture "Go Preach My Gospel," Burnand (75 cents from the Baptist Sunday School Board, Nashville, Tennessee).

All other material, letters, newspaper clippings or stories related to work of home mission fields. Any letters from the missionaries mentioned are interesting to discuss rather than read.

LESSON I

(Must be lecture in most part)

Show inspiration to the author of Scripture John 21: 14-19.

THE THEME.—Follow this by explaining the application of "Follow me," to first disciples, to men of all ages, youth as well as older people. (From pictures "Go Preach My Gospel"—"He Walks Ahead"—"He Goeth Before.")

INTRODUCTION.—Bring out—(1) Purpose of book in detail; (2) emphasis of book.

Chapter I

Develop Mrs. Lawrence's line of thought by topics:

1. Challenge of Lost World—

Create discussion of (1) Facts from memory of class of ancient world conditions; (2) opinions expressed of moral and spiritual conditions of our world.

2. The Witness and Work of the Churches—

Stimulate thought by leading questions, follow with facts from text.

Have class read together striking statements.

Bring out definition of Home Missions.

Close Lesson I with discussion of Present Fields and Home Missionaries of H.M.B. from attractive map. Have all names mentioned from what class already knows.

Discuss what are unoccupied fields—name one.

Additional helps: Series Discussion Group pamphlets from U. S. Department of Agriculture, Washington, D. C. (Numbers DS2, DS3, DS7, DS8, D2.) Recent articles in State Baptist papers by Dr. Roland Q. Leavell.

LESSON II

(Chapters II and III)

(Pictures of missionaries mentioned in lesson mounted on colored paper)

CHAPTER II—"I AM THE WAY"

1. Emphasize Baptist belief that souls who know not Christ are lost. Explain "Christianity is a way of life." Illustrate. How do the simpler peoples accept this?

2. "The Truth" (Recitation, or response from class).

Discuss cults in our country. Locate on map the various foreigners who are members of these cults.

3. "And the Life"—Have two class members prepared to give interesting details of the life and work of two missionaries from the text and from *The Missionaries Of The Home Mission Board* and any other source.

Indian stories and curios are always effective. Posters of Indian pictures add color. Order from Office of Indian Affairs: Department of Interior, Washington, D. C. Free map and pamphlet on Indian populations.

CHAPTER III

Give briefly interesting points to discuss, emphasizing need in your own or city church near by.

Show picture of Mrs. Mildred Bollinger Stein, East Saint Louis, and have some one tell briefly of her work among all nationalities. Use map. Why is this interesting?

Outline work of Rev. Jacob Gartenhaus. Who is he? Where does he work? What is his ambition? Name several of his books—one or two new ones. If possible, get copy of his book, *The Jew And Jesus*, and have report on it (25 cents from your Baptist Book Store).

Mention other workers, the unreached of their fields.

Close with prayer for each.

LESSON III

1. Discuss our greatest problem as we seek to win the Catholic living in darkness. Isn't it the responsibility of having each individual accept Christ as his very own, his Bread of Life?

Stress the missionary's problem. Order sample copy *Our Sunday Visitor*, Huntington, Indiana, and have report on it. This is a Catholic paper especially for non-Catholics. Illustrate the difficulty of work in the Catholic communities in French Louisiana with story from text, page 67.

Have reports on—Mr. and Mrs. J. F. Plainfield, and Miss Fannie H. Taylor.

2. "How Shall They Hear?"

Discuss unoccupied fields of Texas. Use map.

Page 71—give details (by recitation) of the French and French-Indian on Gulf Coast. Emphasize untouched.

Tell of Sabine Valley and if possible get some personal word of Rev. and Mrs. Murl Platt. Tell their story, or have a class member do so. (Address, Zwolle, Louisiana.)

Show picture of Rev. Paul C. Bell. Locate his field on the map.

Tell the story of the meeting on Bayou Pointe-Au-Chien and the heart-hungry people.

For this lesson colorful posters can be made from travel folders free from the following:

Missouri Pacific Railroad, Saint Louis, Mo.; Rock Island Lines, 712 La Salle Street Station, Chicago, Ill.; American Express, 65 Broadway, New York; Chamber of Commerce, San Antonio, Texas; Chamber of Commerce, New Orleans, La. On Cuba, from: Atlantic Coastline Railroad, 300 W. Forsyth St., Jacksonville, Fla.; Munson S. S. Lines, 67 Wall St., New York City; Tourist Booklet, El Encanto, Havana, Cuba; Standard Oil Co., Edificio Horter, Havana, Cuba (order free highway map of Cuba). Write Dr. M. N. McCall, Baptist Temple, Havana, Cuba, for sample copy "La Voz Bautista," and Calvary Church bulletins, enclosing a dime for postage, in heavy paper—do not send U. S. postage stamps. From Commission on Interracial Co-operation order the following literature on Negro life: Kit No. 1, Appreciation and Understanding; Kit No. 4, What Church Women Are Doing. From Program of Week of Prayer have some one read: "Prayer for Negro Work."

At the close of your last lesson pass out slips of paper and pencils and ask each class member to write briefly what this Mission Study Class has done for her. Keep these slips for suggestions for definite service.

Pray earnestly in closing that each member will be more truly missionary, more concerned for those we have discussed.

Monthly Devotional

JOHN L. HILL

OUR study for this month comes right out of the dynamic living of first century Christians. The furor following the curing of the middle-aged cripple by Peter and John had subsided into puzzled helplessness, and the culprits (?) were free to go to their own company and to report their experiences with the chief priests and elders. As is always the case, the bare recital of the goodness of God caused an outburst of praise and prayer, accompanied by unmistakable evidence of the power of the Spirit.

It is interesting to note how people behave when the Spirit of God has right of way in their lives. They were united in heart and soul; they disclaimed ownership of the things that they possessed, and held all things in common; the apostles spoke powerfully of the resurrection of Jesus, and great grace was upon them all; no one of them was in want, for all who had possessions sold them and brought the proceeds and laid them at the apostles' feet, and distribution was made according to the need. For this purpose, Barnabas sold his farm in Cyprus and laid the money at the apostles' feet. No, there is no communism here; private ownership obtained until voluntarily surrendered for the common good.

Always, there are those who would accept credit for sacrificial service, if it could be had without paying the price. A certain man and his wife, doubtless hearing of Barnabas' gift and the praise that was his, sold a piece of property and brought a portion of the money and laid it at the apostles' feet, seeking to leave the impression that they were bringing in the whole of the sale price. For this, both of them were put to death. Their offence did not consist in owning property nor in selling it nor in giving only a part of the sale proceeds for the common good; they sinned in that they tried to deceive the Holy Spirit; thus, they lied not to men but to God.

The discipline of the Spirit is both generous and severe; we do well to discover the positive truths and the clear implications of these familiar verses of scripture. Obviously, they who are led by the Spirit must be of one heart and mind, because the Spirit is not divided, neither can there be division among those whom he directs. The Spirit of God holds Baptists together; more powerful is he than ecclesiastical systems or human organization. Baptists in small or large groups will always act as one if they follow the leadership of the Spirit. Divisions among us reflect seriously upon our spirituality.

The discipline of the Spirit stresses responsible stewardship of earthly possessions, and active concern for the welfare of our brethren. Surpluses are out of order so long as any brother is in want; goods are entrusted for use in the service of humanity to the glory of God. On no other basis can the pressing problem of private ownership be solved. The Spirit approves cheerful liberality and severely condemns fraud or deception. Our service to God must be both voluntary and honest.

Then, of course, it is the Spirit of God that enables any of us to witness for our Lord, and it is through him that grace is supplied for our every need. Perhaps, our greatest need is lives wholly surrendered to the Holy Spirit; war on spiritual poverty should be declared everywhere.

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

TWO "LONGSUFFERING" ITALIANS

I DON'T think I can find for the subject of this story persons who would be better fitted than Mr. Pucciarelli and Mr. Chiccarello. I do not know of any other two in the membership of the Italian Baptist Church in Birmingham who have longsuffered more for their religious convictions than have Mr. Pucciarelli and Mr. Tony Chiccarello.

I shall speak of Mr. Pucciarelli, my husband, first.

Mr. Pucciarelli began to attend religious services in the non-Catholic churches in Cordova, Alabama, in 1921. After a few services he became intensely interested in the Christian religion as he saw it practiced and observed in the Baptist church. His conversion was the result of reading the Bible, and the divine providence as it was shown to him by the preaching of the Word of God, the gospel. He was baptized and united with the church.

His parents at that time lived in the State of Ohio. When the news reached them that he had been converted and had joined the Baptist church, they were much displeased. They sent him a letter of bitter words to express their sad and ill feelings toward him for having changed his religion, as they said. Mr. Pucciarelli calmly and with patience ignored what his parents said in the letter. He answered the letter in a way to try to explain to them that he had not changed religion, but rather, by the grace of God and the love of Jesus Christ our Saviour, he had acquired religion. So, when the letter reached his parents it was refused and returned to us. The process was repeated several times, but Mr. Pucciarelli kept writing to his parents, and although they accepted his letters, for six months they refused to write to him. We longsuffered and prayed to God and hoped, that if it were through the will of God Mr. Pucciarelli had been converted, God would bring about reconciliation. In six months we saw the results. Then all his letters were received, accepted and answered by his parents.

Mr. Tony Chiccarello had practically the same experience. When he was converted and united with the church his family did not even as much as go to the church to see him baptized. When he went home members of his family and friends made sport of him by asking if the water in which he took his bath was hot or cold. His wife sometimes became very bitter toward him. Several times she threatened to throw his Bible into the fire and burn it. She accused his religion for the loss of friends. Mr. Chiccarello always likes to tell the people who come to see him about his salvation and the love of Jesus Christ. Oftentimes he was interrupted after few words were spoken on the subject. A few years after his conversion one of his sons was killed in an automobile accident: some of the family's best friends made remarks and said that God had that to happen because Mr. Chiccarello had changed his religion. Thus, under these conditions Mr. Chiccarello longsuffered and prayed. From time to time he requested the church to pray with him for his wife and children. After a prayer meeting was held in her home

his wife began to come to the services. Prayers were continually offered for her conversion. One Sunday Mrs. Chiccarello started toward the front, surrendered her life to Jesus Christ and she, too, was baptized. As the result of this long suffering there is a happy Christian home now, where once were sin, sorrow, and unhappiness.—Mrs. A. Pucciarelli, Home Board Missionary, Birmingham, Ala.

WELCOME TO THE SOUTH'S ONLY "STORY CITY"

Mrs. T. T. Moore, New Orleans W.M.U. Publicity Chairman

TO introduce New Orleans as the most interesting city in America is so trite as to be stupid. We have all heard the statement that in America there are only three "story" cities: New York, San Francisco and New Orleans. Of these only the last is eligible as a meeting place for Southern Baptists. Were there no other reason for attending the May meeting than to see a unique city, you would want to come.

You who are interested in foreign missions will find such being conducted in New Orleans and neighboring parishes. From the seven miles of docks missionaries sail to South and Central America as well as to Europe. A two-day tour will take one through the Evangeline country where mission work among the French becomes daily more powerful. To the north of the city are thriving Italian missions in the strawberry country.

Home missions concern New Orleans also. Two Baptist Rescue Homes, one for men and one for women, are situated in the heart of the French Quarter, rivaling historic Saint Louis Cathedral in interest to Christian people. The work they are doing will have a more lasting effect than the transfer of the Louisiana Purchase, which took place only a few blocks from the missions. The house which was built for Napoleon still stands. So do seventeen houses Baptists have built for God in a definitely Catholic city.

New Orleans is famous for its food: most of the best restaurants are within a few blocks of the Municipal Auditorium where the May meeting will be held. This auditorium stands on the site of old Congo Square, a section just outside the ramparts of the city where the Negroes were permitted to hold their voodoo ceremonies during slavery. The auditorium seats 11,000 and is well equipped with small conference rooms, large and airy quarters for exhibits and can be divided into a large and a small hall, each with adjustable stage and excellent lighting.

Those who attended the May meeting in New Orleans in 1930 will remember the lovely parks, with duelling oaks, Spanish moss, the zoos and aquarium. They will find City Park greatly enlarged with a municipal stadium and increased facilities for golf. The lake front has been beautified by a long and winding drive, from the Yacht Club to the new airport.

While New Orleans boasts 208 years of history and has much to show for it, Baptists boast a shorter but equally

splendid record in New Orleans. The Baptist Bible Institute, the Baptist Hospital, the Baptist churches of New Orleans Association are here to be seen: their pastors, faculty, students, staffs and members are eagerly awaiting your coming.

HOTEL RATES FOR NEW ORLEANS MAY MEETING

The following data is being issued by the New Orleans Association of Commerce through its Convention and Visitors' Bureau. Each of the following hotels is a member of the New Orleans Hotel Association and is recommended by the Convention and Visitors' Bureau. Those hotels which have a star (*) by them are offering the following rates for the May meeting:

\$4 and \$5—Double Bed—Single or Double Occupancy.
\$5 and \$6—Twin Beds—Single or Double Occupancy.

The Jung Hotel will be used by officers of Woman's Missionary Union and for Southwide W.M.U. committee meetings. It is, therefore, being termed W.M.U. Headquarters Hotel.

Name of Hotel	No. of Rooms	Address
*De Soto	250	420 Baronne St.
*Jung	700	1500 Canal St.
Lafayette	90	628 Saint Charles St.
LaSalle	100	1113 Canal St.
*Monteleone	600	214 Royal St.
*New Orleans	325	1300 Canal St.
Orleans	50	728 Saint Charles St.
*Pontchartrain Apt. Hotel	80 Apts.	2031 Saint Charles Ave.
*Roosevelt	700	123 Baronne St.
*Saint Charles	500	211 Saint Charles St.

Please address manager of hotel direct for all rate quotations. Information or reservations wanted at hotel of your choice.

HAPPINESS IN SALVATION

(Story Told by D. Hulda Torri and Translated by Missionary C. A. Baker of Brazil)

I AM so happy in being able to tell to the world how I found this incomparable happiness in salvation. I was born in Switzerland in 1899; was baptized as a child in the Roman Catholic faith in which also I was brought up.

It was only when I was about twenty-two years of age that I experienced a time of doubt that I ought to confess to the priest, believing that with true repentance it ought to be necessary to confess only to God. But, for fear that I might fail in some of my obligations in religion, I returned after one year of doubt to confess again. Mentioning my doubt to my confessor, he advised me not to think in order not to fall into doubt, but only to accept faithfully what the church taught and what I had been taught since childhood. Thus would I have salvation, and thus would I journey onward to the sky.

A few years ago I began to observe so many things in the Catholic Church which did not appear to me to be agreeable and satisfying to God. But I recalled the advice of my confessor and sought not to see things which I might doubt and which might appear incorrect to me. It was in vain, however, to conserve my faith in the church. I went about my religious obligations in a mechanical sort of way, because they were duties and not because I liked them.

In 1932, I sought a place in Bello Horizonte where I might build a house and dwell with my family. I hunted

PROGRAM OUTLINE

THEME—LONGSUFFERING (Gal. 5: 22)

Solo—"O Master, Let Me Walk with Thee"

Prayer of thanksgiving that "God is slow to anger and abundant in lovingkindness" (Num 14: 18)

Scripture Lesson—Longsuffering (or Patient)—1 Thess. 1: 2, 3; Col. 1: 9; Heb. 12: 1, 2; Jas. 1: 3, 4; Ephes. 4: 1-3; Rom. 5: 1-5; 2 Peter 1: 2-8

Prayer of thanksgiving that Christians can grow in the grace of Spirit-guided patience

Telling of Story—Two "Longsuffering" Italians (See story on page 28.)

Hymn (by Philip Doddridge of 18th Century)—"Oh Happy Day That Fixed My Choice"

Inspiring Incidents (Have four members narrate such as given on pages 7, 8, 11-12, 15, 20.)

Prayer of thanksgiving for patient Christians on mission fields

"My Favorite" (Have five members briefly tell the story or statistical facts most inspiring to them as found on pages 8, 9, 11, 13, 18, 23, 29.)

Hymn (by Philip Doddridge)—"Awake, My Soul, Stretch Every Nerve"

Business Session—Reports on: 1—Observance of Week of Prayer for Home Missions; 2—Stewardship of Tithes and Offerings; 3—Mission Study; 4—Personal Service; 5—Enlistment; 6—Missionary Education of Young People—Minutes—Offering

Hymn (as prayer)—"Jesus, Keep Me Near the Cross"

in the various parts of the city for a lot which would please me, and God led me to a part where he had faithful servants. Soon I began to know the family of Mr. O. P. Maddox, for they were my closest neighbors.

Their constant joy caught my attention. I became a friend of this family, then living in a small house while their own residence was being built. On the day that their new home was opened, Mrs. Maddox invited me to take coffee and cakes with them. And with evident love she insisted that I join them in the worship which they were to have on the occasion. At the time I did not know what one sees and hears in such a worship, for never had I in my life entered into any other church or society than the Catholic church. I exposed my ignorance and asked Mrs. Maddox, and she told me what constitutes true worship. Knowing that there could be no evil in it, but rather that this worship was to praise God and to pray to him, I accepted the invitation. Thus I attended for the first time in life an evangelical worship. It was a blessed hour for me. I was much impressed by the preaching, the prayers, the hymns as they were sung in praise to God. I did not resolve that day to unite with this new-found people, for fear that I might fail in some obligation, for the Catholic church had taught me that it was the only true church, and had been founded by God himself.

A little later I returned to confess and, as always we were required to acknowledge as a sin if we attended any other worship than the Catholic, I had to confess that I had attended worship in the home of the neighbor. I also spoke of how I liked the worship and how it appeared to me to be more acceptable to God than the ceremonies of the Catholic church. It now seems that God inspired that last confessor to speak with me in such a way that he really hastened my escape from error and my seeking after the truth.

The confessor prohibited my having any more contact with that people to attend worship with them. Happily he did not make me promise to obey him in all this, for I

(Continued on page 32)

INTEREST IN MISSIONS

(Continued from page 25)

churches have also made a decided increase in their missionary budgets. Just as I was leaving I heard that Free Mason Street and Park View Churches had made generous offerings to the Red Cross Fund for flood relief. Doubtless other churches did likewise. The women at one of the group meetings generously allocated \$20 to the Literature Fund of the China Baptist Publication Society. This gift will enable our missionaries to put several thousand copies of the Gospels into the hands of Chinese students in Government schools.

Back of these financial gains are some decided spiritual gains which cannot be tabulated. The surrender of their children for missionary service in the world field, by some two hundred parents, was an uplifting experience; and the surrender of some two hundred and twenty-five young people to the call of God and a needy world field helped us all to stand on higher ground. I like to recall Doctor Gambrell's favorite hymn which was, "Higher Ground."

A Suggestion for Pastors

Growing out of our rich experiences, while trying to feature world missions, in these recent months, comes the suggestion that the featuring of world missions in every church in city or association for a period of two weeks before the meeting of the Southern Baptist Convention would be eminently worthwhile.

A Suggestion for Sunday School Superintendents

All our young people are keenly interested in geography. Why not get a missionary map of the world from our Foreign Mission Board and have one of the pupils in the Sunday school use five minutes each Sunday locating and giving some account of the work at stations on our several mission fields?

The Chinese Church in Norfolk

Let us do all we can to encourage Sidney Quong in his good work as pastor of the Chinese Baptist Church in Norfolk. The outlook for this church is very hopeful. Our prayers for them are needed and will be appreciated.

All the Chinese Baptists in Norfolk speak Cantonese. Pastor Quong, in reply to my question whether I should speak Mandarin or English, suggested that I should speak Mandarin for five minutes. After a few minutes, one of the deacons arose and said to me, "Your Mandarin seems to be very good, but we do not understand you; would you mind speaking to us in English?" I assured the deacon that it would suit me far better to use English.

Pastor Quong told me that some Baptists have complained of the meager numerical results of his work. The former pastor baptized a large number of Chinese who evidently are not real Christians. The lives of these have made the work of the pastor very difficult. Conditions are improving with the conversion of some of the members. I was happy to find many of our people so vitally interested in this growing work among the Chinese.

BAPTIST BROTHERHOOD

J. T. HENDERSON

A QUESTION OF DUTY AND POLICY

IT is important that every Christian shall be informed and sound on the fundamental doctrines of the Bible. We are commanded to "search the Scriptures." Daily Bible reading is a vital matter.

It is not enough, however, to be "sound in the faith." Our lives need to be in harmony with sound doctrine: they greatly re-enforce it. "Take heed unto thyself, and unto the doctrine." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Let us be orthodox in life as well as in doctrine.

The stewardship of life is a potent force and an urgent duty with every Christian.

In this brief article I wish to limit further discussion, however, to the *stewardship of example* with the deacon. He holds a prominent and important position in the church, is set apart to his high calling by "prayer and the laying on of hands," and the membership should feel safe in looking to him as an example in faithful service and in regular attendance upon the worship of the sanctuary, including the worship of Sunday and Wednesday evenings.

The deacon is to be considered as leader especially in the matter of promoting the financial support of the church and its enterprises. Attention is called especially to three things that should be considered both a duty and good policy.

In the first place, the membership should be stimulated by the deacon's generosity. Paul gives the admonition, "Not greedy of filthy lucre." It seems both reasonable and

scriptural that we deacons should recognize and adopt the tithe as our minimum standard of support.

In the second place, we should set a stimulating example for all the members by observing *scriptural system*. "Bring an offering, and come into his courts." "They shall not appear before the Lord empty." "Upon the first day of the week let every one of you lay by him in store." "Bring ye all the tithes into the storehouse."

Our offerings are a vital feature of worship. Worship is a hearty expression of gratitude, devotion and love. How can we better give expression to these lofty sentiments than by cheerfully dedicating our hard earned money to the Lord?

As we give substantial expression to these sentiments weekly, they grow, and this means growth in grace. Our worship is not complete if we omit this feature.

In the third place, it is entirely proper that we deacons should receive the offering. Here again we have the opportunity of setting an example that will have a most wholesome influence. Would it not be in harmony with Scripture for us deacons to make our own offering before presenting the plates to others? Would not a member be justified in claiming that it would be presumptuous in me, as a financial leader, to present the plate to him before contributing anything myself?

The policy of making our offering first, if adopted by all deacons, would have a most wholesome influence on all the members—a worthy and impressive example. It would lead many others to adopt this policy and would add a considerable sum to the income of the church.

NEWS NOTES

Danville, Virginia—

Beginning with Wednesday evening, January 13, the Secretary spent five days with the churches of Danville, Virginia, and community. The invitation came from the Pastors' Conference of Danville, representing the six churches of the city and some country churches near by. Conferences were conducted in four different churches on Wednesday, Thursday, Friday and Saturday evenings, and the attendance ranged from 70 to 100 men. On Thursday and Friday evenings two sessions were held with a brief period between. The main objective in these meetings was the quickening of interest among the deacons and the organization of some new Brotherhoods. Three of the churches in the city already had Brotherhoods, and two others took steps during this meeting to organize. Two of the existing Brotherhoods under the influence of these conferences decided to change from the monthly plan of meeting to the weekly.

A noon luncheon was arranged at the Danville Hotel on Friday and thirty leading men, both pastors and laymen, attended. At this luncheon the matter of conducting a Brotherhood was given special attention.

During this visit the Secretary had the opportunity to speak in the Ringgold Baptist Church, one of the strongest and most active country churches he has ever known.

It was very gratifying to note the spirit of co-operation that characterized both pastors and laymen in the churches of Danville. Although the General Association of Virginia has not given its endorsement to the Hundred Thousand Club, the churches of Danville were found to be thoroughly sympathetic; in fact, the First Church has been contributing about fifty dollars each month.

Jackson, Mississippi—

Beginning with Sunday, January 24, the Secretary spent three days with the six Baptist churches of Jackson, Mississippi; some members from churches outside of the city also attended these conferences, prominent among which was the church at Clinton, where the Mississippi Baptist College is located. The Secretary spoke at the morning and evening hours on the opening day at two of the city churches, and the first session of the conference was conducted in the afternoon of that day in the First Baptist Church. There were more than one hundred in attendance at this opening meeting, and the conferences each of the next two evenings were likewise well attended by representatives from all the churches. While Missions and Stewardship were discussed, the conferences majored on "The Office of Deacon" and "Scriptural Support of the Kingdom."

On the last day a noon luncheon was held in the Calvary Baptist Church, attended by some thirty men. At this meeting two of the churches voted to organize Brotherhoods within the next few days. One of these has since ordered fifty copies of the *Brotherhood Quarterly* of weekly programs.

The Secretary found a fine spirit of co-operation among the pastors and the laymen in the churches of Jackson. At the

closing session by a unanimous and rising vote the men extended a vote of thanks for the service rendered and invited the Secretary to return for a similar series of meetings next year.

The building of the First Baptist Church, which faces the Capitol and its attractive grounds, is one of the finest church buildings in all the South.

The Secretary enjoyed a brief visit with Doctor Lipsey, editor of the *Baptist Record*; Doctor Gunter, state secretary; and A. K. Godbold, representative of the Brotherhood Committee for Mississippi. He found all of them in thorough accord with the Hundred Thousand Club; Doctor Gunter reported that Doctor Dillard, Doctor Bass, chairman of the Committee on promoting this work in the state, and himself in the near future were to make a tour of the state on behalf of this cause.

Knoxville Churches—

On Sunday, January 31, the Secretary spoke to the Men's Class in the Sunday School of the City View Church, and at 11 o'clock delivered an address on "The Situation and Outlook of Our Southern Baptist Work."

At the evening hour he made a talk on Personal Evangelism to the Brotherhood of the Elm Street Church with twenty-four men present, and by request spoke in the church at the evening hour on "The Scriptural Support of the Lord's Work."

Although the day was very unfavorable, the attendance at both churches was quite creditable. Indeed, the evening congregation at Elm Street was very large. Both of these churches have active Brotherhoods, and wide awake pastors in Rev. Fred R. Webb and Rev. E. W. Knight.

In the Office—

The work in the office has been very heavy during January and February. We have had unusual applications for our *Annals* and *Quarterlies*, also for information in regard to organizing Brotherhoods. Brotherhoods are multiplying at a rapid rate and calling for literature and information by letter.

Although we had a considerable increase in the number of *Quarterlies of Programs* published for the first three months of 1937 over the number used the last quarter of 1936, the edition was exhausted to our deep regret before the middle of the quarter. We hope to have an ample number for the second quarter, and they will be ready for distribution the latter part of March. The price is 10 cents a copy.

THREE STATES

Georgia—

Toccoa, Georgia, is located about six miles below the South Carolina border, on the main line of the Southern Railway. It claims a population of five thousand and reports three Baptist churches, the First having a membership of seven hundred. Dr. A. T. Cline has been pastor for eleven years and grows in favor and influence with the passing years.

The Secretary's service here began February 7, with a talk on "Jesus the Light of the World" to the Agoga Class of men in the Sunday school; there were eighty-four in attendance and they were one of the most responsive groups this writer has

ever met. Doctor Cline reports that he has fine support from his laymen; he claims that his deacons are especially co-operative.

At 11 A.M. it was our responsibility to speak to a fine audience on "Men and the Kingdom."

South Carolina—

In the afternoon, in company with County Superintendent Andrews, Colonel Goode, and son, I drove to Westminster, South Carolina, a distance of eighteen miles, to speak to a special meeting of the Beaver Dam Association. The rains rendered the dirt roads of the country almost impassable and yet seven churches were represented with an attendance of at least one hundred twenty-five, mainly men. We had a free and very interesting discussion of "The Office of Deacon" conducted in the nature of a conference. This meeting was conducted in the First Baptist Church of Westminster, of which Rev. D. D. Lewis is the successful pastor.

The Secretary closed the day, his fourth effort, with a discussion of "The Condition and Outlook of Southern Baptist Work," before a good Sunday night audience in the First Baptist Church of Toccoa, Georgia.

Pastor Cline hopes in the near future to organize a Brotherhood.

North Carolina—

On his return, the Secretary found it convenient to stop off at Hendersonville, in response to the invitation of Rev. Broadus E. Wall, the pastor, and speak to a company of men at the First Baptist Church on The Brotherhood. The pastor thought it would not be wise to call a mass meeting of the men, but to invite a comparatively small company of interested men to hear a discussion of the merits of a church Brotherhood. Some thirty thoughtful men came and at the close of the talk, a leading lawyer arose, expressed his conviction that the church should have a Brotherhood and made a motion that this company of men express their approval of such an organization; this motion was seconded and supported by the Judge of the Court. This motion was adopted by a unanimous vote and a Committee on Organization was appointed.

The two leading lawyers, who took the initiative, drove the Secretary to the station immediately after adjournment and made some statements in regard to giving the Lord's work first place in our life's program, that will not soon be forgotten. It was stimulating to note the heartiness with which the men respond to the leadership of their pastor.

LAYMAN'S DAY, APRIL 11

In the March issue several different topics were suggested for Layman's Day, with the understanding that the pastor in each church and speaker might make their own selection. A little later it was suggested and thought wise to recommend that in churches that had not presented the Hundred Thousand Club, that it should be the tonic for discussion. It is also urged that the discussion shall be followed by giving the men present opportunity to become members of this Club.

A tract on Layman's Day and one on the Hundred Thousand Club may be had by applying either to J. T. Henderson, Hamilton National Bank Building, Knoxville, Tennessee, or to Lawson H. Cooke, 1040 Commerce Title Building, Memphis, Tennessee.

It is hoped that an interested layman and one or more interested pastors may plan in each Association to have this Day observed in all the churches. The speakers in churches that have already had the Hundred Thousand Club presented should feel free to select any topic they may prefer, such as Stewardship, Missions, Tithing, Denominational Loyalty, and the like.

RALLY

It is hoped that all who read these notes may bear in mind that the Baptist men of the South are to have a Rally in New Orleans on May 12, the day before the opening of the Convention. This Rally will consist of three sessions, morning, afternoon and evening. The place and

program will have full announcement a little later. It is hoped that our laymen all over the territory will begin at an early date so to make their plans that they may be able to attend.

RIDGECREST

The Conference of Baptist Men announced for Ridgecrest, North Carolina, will open on Sunday, July 4, and close with a great inspirational meeting the Wednesday night following. The day sessions will be devoted largely to reports, testimonies and general conference work, closing, however, each session with an inspirational address. The evenings will be devoted entirely to addresses by eminent speakers. The two Carolinas are making arrangements to attend in large numbers and it is hoped that men from all the states will make their plans to take a few days' vacation in the mountains of Western North Carolina and at the same time get the blessing of attending this great meeting. The program of this meeting will be announced before a great while.

AN ECHO

A very striking example of the significance of stressing the tithe and the weekly plan of giving has been received from the First Baptist Church of Richmond, Virginia. The General Secretary accepted an invitation from the Finance Committee to spend eight days with this church, beginning on Sunday and closing on the following Sunday. A special effort was made to enlist the men in the Scriptural Plan of Kingdom Support. At that time the church had no pastor.

At the close of the eight days' study, the church had already gone beyond its goal of 200 tithers. In their canvass they received pledges amounting to about \$20,000 more than were made the year before.

Soon after this canvass, the new pastor, Doctor Adams, arrived and his eminent ministry has greatly stimulated the liberality of the members. At the close of the year, their records showed the receipts of the church for 1936, \$76,853.45, as compared with about \$31,000 the year before.

HAPPINESS IN SALVATION

(Continued from page 29)

could not have promised such a thing, for had I not seen and understood how the life of these neighbors was much superior to mine? So I determined to keep up my friendship with the neighbors, feeling always that this family would certainly not lead me into evil.

In a short time they offered me a Bible to read, but since I had always been taught from childhood that the Protestant Bible was different from the Catholic Bible, I was afraid that I might sin, and so could not accept it. But when these good friends saw that I hesitated to accept a Protestant Bible, they offered me a Catholic Bible. This one I accepted with great satisfaction. I did not forget, however, what the priest in the college had told us—that we ought not to try to read the Bible, because it would be easy to misunderstand it or to interpret it wrongly, and that it would be better to leave this book alone to be studied by persons of greater intelligence, that they could explain it to us.

But now that I possessed one of these books, I had a great desire to read it, at least to see if the explanations which I had heard until then were in accord with the book. First I asked God in prayer to help me and illumine me in order that I might understand just as he himself would have me understand. Then I began to read the New Testament. I got to many places where I had to stop, pass on and then return to read again, for I saw that it was not thus that I had been taught. I saw at once that I could not continue in the way that I was going, I had to come out, for I was not going according to the Scriptures, nor were such things true to Scripture. Again I asked God to guide me and into the church which he might show me. Many times I had been invited by Mrs. Maddox to go with her to church, but had never accepted such invitations before I realized how I had been deceived by my church. I resolved now to accept the next invitation. It happened that I was invited the following Sunday, which was Easter Sunday, 1933. Thus I went, for the first time, to Sunday school with Mrs. Maddox.

After some time Mrs. Maddox asked me to go with her to a meeting of the W.M.U. But I did not understand

then the value of such work by the women, and I did not go. For I did not have an interest in it. After about one month I did accept the invitation and went with her to the meeting of the women, but it was more to please her than because I felt attracted to the place. It seems now to me that if I had gone seeking spiritual light and help I could not have come out of the church that day more satisfied than I did when I went from a sense of duty to my friend. I did not speak with any one that day, for my heart seemed to overflow with joy so great that words would be inadequate for such an occasion. I could not think of such a meeting as contributing so much to my salvation. From that day onward I have always felt a keen interest in the W.M.U., and I do not understand how so many women can neglect so glorious a work, when it contributes to our spiritual need.

When I attended church the first time that the Lord's Supper was observed, I was greatly impressed by the solemnity and vividness of the act. I seemed to be at the foot of the cross of Calvary, and my heart was in tears. And when I thought of how different this was from what I had seen in the Catholic church, I felt sorry for so many of my friends who were without this joy, and not even in the way everlasting. Now I did not find it impossible to leave off the movies, the theater, the circus, wine, and beer. I only wanted to follow Jesus, and I left all.

And now I know that I have a living God in my own heart, and no longer a dead god before me, for I am saved by the blood of Jesus which was shed on Calvary's cross for me. No longer do I think of saving myself through confession to a priest, and no longer do I fear purgatory.

My beloved husband and two small sons, my father and six brothers are not saved. For these I ask you to pray and help me to pray.

May God bless the Maddox family whose life shone on my way and led me to Christ. Likewise may he bless all the missionary brethren who are working for the cause of my Master, our Lord Jesus, with so much love and to save the people.

MISSIONARY WORKERS OF THE HOME MISSION BOARD

ATLANTA, GEORGIA

(Address: 315 Red Rock Building)

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

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Missionaries to the Foreigners

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FLORIDA—Box 7293, West Tampa: J. F. Plainfield, Mrs. Plainfield, Harry A. Day, Mrs. Day, Miss Fannie Taylor; 1909-15th St., Tampa: J. B. Silva, Mrs. Silva, Mrs. Aurelia Baez; Rescue Mission, 501 E. Bay St., Jacksonville: L. C. Bennett, Mrs. Bennett.

ILLINOIS—702 N. Emma St., Christopher: Miss Mary E. Kelly; 1403 N. 53rd St., E. St. Louis: Mrs. Mildred Bolinger Stein; 3012 Waverly Ave., E. St. Louis: Frank Ramirez, Mrs. Ramirez; 829 E. Vine St., Greenville: G. O. Foulon, Mrs. Foulon; 1615 Poplar, Granite City: Michael Fabian; Herrin: Miss Mary Headen.

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

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

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

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

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

TEXAS—Bastrop: Paul C. Bell, Mrs. Bell, Pascual Hurtiz, Mrs. Hurtiz, J. B. Swindoll, Mrs. Swindoll, George Todd Lewis; 303 E. Ave., Austin: Ignacio E. Gonzalez, Mrs. Gonzalez; Box 1138, El Paso: A. Velez, Mrs. Velez, Miss Gladys McLanahan, Miss Lillie Mae Weatherford, Miss Gloria Ruiz; Box 888, Brownsville: Geo. B. Mixim, Mrs. Mixim, Abel R. Saenz, Mrs. Saenz; Box 687, San Angelo: Donato Ruiz, Mrs. Ruiz; 1501 Caldwell St., Corpus Christi: Daniel Delgado, Mrs. Delgado; Box 836, Pearsall: J. A. Lopez, Mrs. Lopez; 1316 San Bernardo, Laredo: Andres R. Cavazos, Mrs. Cavazos; 121 San Marcos St., San Antonio: Matias C. Garcia, Mrs. Garcia; 446 Pruitt Ave., San Antonio: Alfredo Cavazos, Mrs. Cavazos; 212 Jefferson St., Kerrville: Emmett Rodriguez, Mrs. Rodriguez; 1201 W. Ashby Place, San Antonio: Miss Ollie Lewellyn; Bryan: Victor Gonzalez, Mrs. Gonzalez; Sonora: Carlos Hernandez Rios, Mrs. Rios; Del Rio: Elias Delgado, Mrs. Delgado; 501 E. Main St., Uvalde: L. Ortiz, Mrs. Ortiz; Box 275, San Marcos: Jose S. Flores, Mrs. Flores; Rio Grande City: E. L. Kelley, Mrs. Kelley; Victoria, Route 1: Benito Villarreal, Mrs. Villarreal; Box 196; Alice: D. O. Blaisdell, Mrs. Blaisdell; Eagle Lake: Simon Villarreal, Mrs. Villarreal; 211 Louise St., Marlin: Fred Montero, Mrs. Montero; Waco: A. N. Porter, Mrs. Porter; Gonzales: Refugio Garcia, Mrs. Garcia, Mission: Isais Rodriguez, Mrs. Rodriguez; Cameron: Isais Armendarces, Mrs. Armendarces.

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

NATIONAL BAPTIST CONVENTION WORKERS—4834 Vincennes Ave., Chicago: T. Theo Lovelace, Mrs. Lovelace; Box 573, Tuscaloosa, Alabama: R. J. Moore, Mrs. Moore; 303 Cherry St., Abilene, Texas: Miles Jenkins, Mrs. Jenkins; Selma University, Selma, Alabama: R. T. Pollard, Mrs. Pollard; 108 S. Kansas St., Roswell, New Mexico: O. F. Dixon, Mrs. Dixon; 1831 Pennsylvania Ave., Baltimore, Maryland: Rev. A. L. E. Weeks, Mrs. Weeks.

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Missionaries to the Indians

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