

HOME AND FOREIGN FIELDS

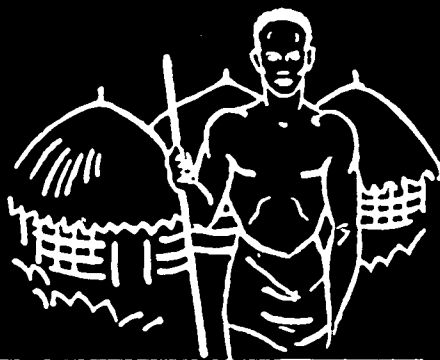
MEXICAN NEIGHBORS



AMERICAN INDIANS



NEGROES OF AFRICA



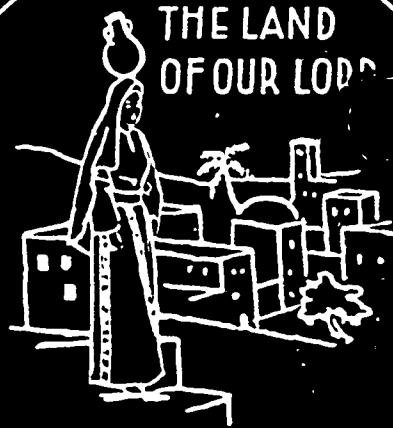
AMONG CHINA'S MILLIONS



NEGROES OF THE SOUTH



THE LAND OF OUR LORD



SOUTHERN CITIES



PEOPLES OF EUROPE



HEART OF THE MOUNTAINS



CUBA AND CANAL ZONE



POPULOUS SOUTH AMERICA



BEAUTIFUL JAPAN



"GO YE..."

THE ANSWER OF
SOUTHERN BAPTISTS
IS THEIR
EARNEST EFFORT
TO CARRY
THE GOSPEL TO
PEOPLES OF
MANY LANDS.

MAY 1937

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HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, Editor

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Meet These Friends in New Orleans

At the Southern Baptist Convention

May 13-16, 1937

LIFE STORY OF MATSUTA HARA

Contributor's Note: One day last May I sat by President Hara's desk looking out of the window across the beautiful campus into the majestic purple mountain rising in the distance beyond the city of Kokura. We were talking of Seinan Jo Gakuin, the students and their homes and of his coming to America this May. It was then that I asked Mr. Hara to write for Southern Baptists his life-story. At that time I thought I would entitle it "From Train-News-Butch to College President." Modestly the president of our Baptist school declined. But I insisted, assuring him that I was asking this for Christ's sake that readers in America hearing his story may glorify and praise God for what he has done for and through one Japanese lad. This touched the tender, sensitive heart of this Christian gentleman who has a poet's soul—"For Christ's sake! That's different! If my telling the story of this humble life can glorify my Master, surely then I shall some day send it to you!" His eyes were misty. Jumping up quickly from his chair, he turned to the window. "There—up on that tallest peak—I go often. When my soul gets too thirsty and my brain too weary, I climb that mountain and there God makes me new again. I have my office on this side of the building purposely so I may lift my eyes unto that mountain, and memories of hours there bless me and strengthen me. Perhaps I shall go there some day to write the pages you ask." That mountain is covered with gnarled and twisted pines beautiful, exquisite. Mr. Hara's first name, Matsuta, means Pine Tree. Without a doubt Mr. Hara experiences a heart kinship with the pines and a soul fellowship with God in the mountains that he says: "Make my heart sing." He went apart unto the mountains on his birthday and at Christmas-time to write this story for you.—I. G. C.



President and Mrs. Matsuta Hara, Seinan Jo Gakuin (Girls' School), Kokura, Japan

MATSUTA HARA is now fifty-two years old, according to the Japanese counting. He graduated from Doshisha Academy at the age of twenty-five and from Doshisha College at twenty-eight. Then he went to the United States of America to enter Oberlin College, Oberlin, Ohio, and graduated from that institution at the age of thirty-one with the degree of M.A. Coming back to Japan he was in the ministry for six years before

he went to Seinan Gakuin, Fukuoka, as a professor in the college and academy departments. When Seinan Jo Gakuin was founded in Kokura, he was called there as the dean of the institution. This was in the year of 1921. Since then he has been serving Seinan Jo Gakuin for fifteen years, sometimes as dean, sometimes as acting president, and at present as president.

He is the son of a country peasant. Therefore, considered from his family and social standing such things as a higher education or a teaching profession were quite alien to his thoughts.

God's Christmas Gift to Japan

It was on the night of December 24 that baby Matsuta was born, but at the time of his birth the word Christmas was familiar to only a very few small groups of Japanese in the large cities of Japan. Baby Matsuta's parents had never heard then of that word nor of its beautiful message.

There arose a debate as to the registration of the baby boy. As it was then and even so now in the oriental countries, when they count the number of days or years, they count every day and every year even though only a little part of it is actually included; for instance, if a thing happens on Friday night and ends on Sunday morning, we say that this thing continued for

three days. All birthdays are counted from New Year's Day, even though the person may have been born the day before New Year's Day. In the same way a baby who is born during the Christmas-time will be said to be two years old on the next New Year's Day, even though in reality he will be not yet fully two weeks old.

So when Baby Matsuta came, most of the family members thought his birthday should be registered as the first of January instead of the twenty-fourth of December, because it was too bad for him to be counted a year old when he was only seven days old. But there was one uncle who said that Matsuta's father had advanced rather too much in his own age to have his first born child, so "For the father's sake, let us register the baby just as he is, though it is a pity for the child." The suggestion was accepted; the writer is glad for that and he believes that he was born Christmas Eve as a Christmas gift from God to the people of Japan.

When Matsuta was four years old, his father died. His mother was only twenty-three years old then. As it is very often practiced even now in Japan, Matsuta was taken into the grandmother's care

to be brought up to be the heir of the Hara family and the young widowed mother was urged to marry again.

After a few years Matsuta's grandmother took him with her to live with her daughter, Matsuta's father's sister, who had married a rather well-to-do farmer, and there Matsuta attended school.

In those days four years' of primary school education was compulsory. So when Matsuta finished those four years, he was sent away to find his own bread.

For two years the young lad had been driven back and forth by the wind and waves, when another aunt, his mother's younger sister, who had married a captain of a ship, took the boy and let him attend grammar school or higher primary school. There Matsuta enjoyed almost two years of higher primary school education. Though that aunt was willing to put him into a middle school or high school, the boy stopped school to work as an errand boy in the little town council, and continued studying his books. It was at that time that the boy began his English lessons. The first payment that the boy received in that town council was four yen and fifty sen (\$2.25) a month.

His life as an errand boy of a town council ended in two years and the boy became a porter in a railway station. He received twenty-two sen a day or six yen and sixty sen a month. After a little while he was promoted to be a train boy. This was a fine job for an ambitious boy because it brought him a good income and ample time for study. Most of his associates spent their money in harmful ways and their time in a bad pastime, but Matsuta saved his money and studied useful things.

One springtime while Matsuta was employed as a train boy, he visited his aunt, his father's sister, and stayed for several days. She had an only son. Though he was Matsuta's cousin, Matsuta used to call him "Elder Brother," because the two were brought up together for a while and he was five years older than Matsuta. This cousin was employed as a plain workman in the ship building yard of the Navy of the Japanese Government, but Matsuta found him a very diligent, sincere and promising young man.

One day this young man and a very close relative of Matsuta's put a question to him: "Matsuta, what do you think the greatest aim in this life is?" Of course, Matsuta could not answer. And he told Matsuta that he had become a Christian. He had found what was the greatest aim in life and he wished Matsuta to become a Christian, too.

Matsuta thought that he would accept this advice if it would make him also as diligent and as promising as his cousin seemed to be.

Matsuta still remembers that he wrote to this cousin in a month or so after his return to Kobe the following lines:

"As you advised me, I have begun to go to a Christian church which is very near to my boarding place. The name of it is the Kobe Second Baptist Church, the pastor's name is same as mine and he shows me the way of God very kindly."

The pastor and his wife taught Matsuta kindly and he knew that they prayed for him earnestly. He was baptized in a few months and later received into very cordial fellowship of a Christian church. This pastor was not any other person than Rev. Michinosuke Hara, the father of the girl who some day would become Matsuta's wife.

The Christmas of that year was a very happy and memorable one indeed. Getting the pastor's permission, Matsuta made a testimony to the Christmas celebration of the church. His subject was: "Why I became a Christian." The content of the testimony, he recalls as follows:

"The two greatest religions of the world are Buddhism and Christianity. I was born and brought up in a Buddhist family and became a Christian. This means a conversion from one great religion to the other.

"Buddha, the founder of Buddhism was born in India, as a crown prince of King Kabiroya, and when he was born, it is said that he cried out: 'I am the only greatest one both above heaven and beneath earth.' At the age of twenty-nine, he wanted to save men from the four kinds of suffering: suffering of birth, suffering of illness, suffering of aging, and the suffering of death. He succeeded in finding the way of salvation after seven years of painful struggle. Then he began to preach. When he died at the age of seventy-nine, he was surrounded by three thousand great disciples. And even birds, animals and plants all wept over his great death.

"Jesus, the founder of Christianity was born of a nameless maiden, Mary, who lived in the country of Judea. The place of his birth was not a palace, but a stable. He did not cry out: 'I am only the greatest both above heaven and beneath earth,' but he

was laid down quietly in a manger. He was forsaken by the leaders of his nation, by his fellow countrymen, and even by his own disciples. He could not die even a natural death: he was cruelly crucified among robbers.

"So the comparison should be: if we say that Buddhism is a religion founded by a king, we must say Christianity was founded by a slave. But, look at the difference between the people who received the two religions! Look at India, look at Tibet, look at Mongolia, look at China and Korea. And turn your thoughts, and think of Italy, think of Germany, think of England and America. I cannot but believe that Christianity has life which makes its believers live powerfully.

"From this life-giving power, if we can say that Buddhism is a religion by the greatest man of the world, we must say that Christianity is a religion by God himself.

"A poor boy like myself who has no money, no education, no friend, and who has a very weak will-power which defeats him repeatedly, cannot live without some help by a religion from God. I wish to look up to God for help, therefore, I became a Christian."

The heart of the young convert began to burn with evangelistic passion. He thought that he would become a teacher in a primary school to satisfy his passion. As he had saved enough money to keep him safely for several months, he gave up his railway position and commenced to prepare himself to enter a teacher's training school. There was a training school that gives a third-class teaching certificate after six months; he took an entrance examination to that school with much hope, preparation and prayer, but failed miserably.

The first sincere attempt in his new Christian life was thus a failure, and Matsuta was disappointed not a little.

But this disappointment was changed into a motive. He decided to educate himself from high school, although his age had been advanced several years beyond the average age of high school students. After many preparations he took an entrance examination to the second year or sophomore class of the well known Doshisha Academy, and he was successful this time. He was twenty-one years old at that time. When he entered Doshisha he had fully expected that he would be the oldest boy in the class, but to his great consolation, he found a boy one or two years older than himself. But he also found that that boy was a little simpleton and he stopped school within a year. Matsuta was then the oldest, even five years older than the average of the class.

Doshisha, founded by noted Joseph Hardy Neeshima, is the most famous Christian institution in all Japan. Matsuta stayed there for seven years and graduated from both the Academy and the College. The most noteworthy thing in his student life there was that he supported himself through school for those seven years. Self-supporting in Japan is much more difficult than in America because labor is so cheap.

The way that Matsuta supported himself was by selling milk. He got up at three o'clock in the morning every day, filled his bottles with fresh milk that came to him in gallon cans, put them into a big sack and carried them on his shoulder to deliver to his customers, who were scattered over various parts of the city. Thus by selling twenty-five bottles of milk every day, he could earn enough to pay his expenses as a student.

Thus, since the milkman-student had to use three hours of his precious time in the mornings and two in the afternoons to earn his bare expenses, he had to do his very best during the rest of the day in order to meet his school requirements satisfactorily. So he had little time to develop his latent talents or to find a hobby. Consequently, he had no training in music, nor in fine arts, nor in any kind of sports.

However, he was indeed thankful that in those days, Doshisha had two holidays a week, namely, Saturdays and Sundays. On Saturdays students, in groups or individually, went out on hikes. Some mountains Matsuta climbed, almost one hundred times. Even though he had little opportunity for developing his finer tastes, yet he is a good mountain climber, indeed.

During his very busy student days at Doshisha he faithfully attended church. Pastor Hara, who had led Matsuta into faith in Christ had moved to Kyoto from Kobe and his home was a place of cheer and comfort. Not only did Matsuta teach Sunday school, but he started a night school for young boys and taught them English and Bible. Some good friends in the church praised him by saying, "Mr. Hara does the work of three persons: a student, a teacher and a business man."

Matsuta's aunt, his mother's sister who was married to a sea

(Continued on page 32)

The Ministry of Intercession

JOHN R. SAMPEY

President, Southern Baptist Convention

WHY is it necessary to ask a gracious and loving God to bestow blessings upon ourselves and others? Is not prayer an impertinence? Why not give ourselves entirely to active service on behalf of others, leaving results wholly in the hands of the Heavenly Father?

What answer to these questions would the Old Testament saints give? When Abraham learned of the danger that threatened the inhabitants of wicked Sodom he prayed earnestly that Jehovah would spare the city, if there should be found in it even ten righteous persons. God remembered Abraham and sent his nephew Lot out of the midst of the overthrow.

When the Israelites made and worshiped the golden calf at the foot of Mount Sinai, Moses pleaded long and earnestly that Jehovah would spare the rebellious nation. The prayer of Moses averted the complete rejection of Israel. Hundreds of years later Samuel became the great intercessor of his time. His prayers on behalf of Israel were worth more than armies for her defence. At a later time when Judah had sinned grievously Jehovah said to the prophet Jeremiah, "Though Moses and Samuel stood before me, yet my mind could not be toward their people: cast them out of my sight, and let them go forth." Judah's sin was so great that the two mightiest intercessors of the early times could not avert the punishment of exile.

The tender intercession of Jeremiah on behalf of his stubborn people could not avail and he was commanded to cease praying that Judah should not go into captivity. The prophet of comfort challenges the watchmen on the walls of Zion in bold words: "Ye that are Jehovah's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

When Amos saw in vision an army of locusts about to devour Israel's crops he cried out, "O Lord Jehovah, forgive, I beseech thee: how shall Jacob stand? for he is small."

The prophets practised the ministry of intercession on behalf of God's people. Psalmists also prayed for Israel's safety and prosperity: "Save thy people, and bless thine inheritance: Be their shepherd also, and bear them up for ever." The author of the book of Job calls attention to the fact that "Jehovah turned the captivity of Job, when he prayed for his friends." Surely the Old Testament encourages men to practise the ministry of intercession for others.

The Lord Jesus urges his followers to a ministry of intercession both by his example and by his exhortations to prayer. In the model prayer he teaches us to associate ourselves with others. We address God as "Our Father," and pray for "our" daily bread and the forgiveness of



"our" sins. We plead for the coming of God's Kingdom on earth and the doing of his will by all men here as it is done in heaven. Selfishness has no place in the model prayer.

Before the Lord Jesus sent the twelve disciples on a missionary journey throughout Galilee he said to them, "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." When the seventy were sent forth on a similar mission Jesus used the same words. In our hurry, do we forget to ask the Lord of the harvest to thrust forth laborers into his harvest?

As the hour drew near for the Lord Jesus to pass through Gethsemane to Calvary he felt deep concern for the disciples and urged them to meet temptation with prayer. On the last night as they were in the upper room he said, "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren."

Let us enter the Holy of holies and read our Lord's Intercessory Prayer in John 17. Would that we could intercede for others as he prayed for his disciples! A few hours later as the soldiers nailed him to the cross, he cried, "Father, forgive them; for they know not what they do." We do well to listen to him when he commands, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." Our Lord Jesus in the days of his flesh practised the ministry of intercession, and he continues his gracious intercession at God's right hand.

James exhorts us to confess our sins one to another and to pray one for another that we may be healed. John encourages us to pray for a brother committing a sin not unto death. Stephen died pleading that the Lord would not lay his murder to the charge of those who were stoning him to death.

After Jesus no one has surpassed Paul in the ministry of intercession. Paul's prayer list included every church that he founded and scores of believers whom he had never seen. On his great heart rested the care of all the churches throughout the Roman Empire. If we may judge by the prayers in his letters to the churches, his ministry of intercession was the most comprehensive of which we have any knowledge. Read 1 Thessalonians 3: 9-13, Ephesians 3: 14-19, Philippians 1: 9-11, Colossians 1: 9-13 as samples of his beautiful prayers for others.

The ministry of any pastor may be transformed, if he will rise early in the morning, and with his list of church members before him, will earnestly pray for each one by name. An interceding pastor will be a victorious pastor.

HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

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EDITORIALS

THE very complexity of our age is a challenge to Baptists; its glaring weaknesses are but evidences of its needs. In such an hour it is well for Baptists to consider their opportunity and their responsibility. Obviously, they have neither except as their message is vital; there is neither time nor room for superfluous creeds or denominations, and Baptists should be the first to vote to go out of business if they have no distinctive message. On the other hand, if Baptists have been entrusted with a body of truth indispensable to the happiness and welfare of humanity, they are obligated to give it to the world at any cost,—and the greater the cost, the higher the type of service. We sometimes think that our failures are due to the fact that our service, such as it is, has become a costless service.

In the light of the laxness and confusion that obtain in current opinions on religious subjects, we believe it is opportune to remind ourselves and the rest of the world of some of the really great principles held by Baptists and which Baptists alone are prepared to give to the world. Ignorance of Baptist principles is appalling. Other people, when they give the subject any consideration at all simply rest on tradition, often colored by prejudice; and unfortunately the great masses of Baptists know little more about themselves. Ask almost any one you meet about the distinctive principles of Baptists, and the response (if any) will usually be "immersion" and "close communion." At once every thoughtful person knows that millions of Christian people other than Baptists practice immersion and that the great majority of evangelical people hold substantially the same view that Baptists do concerning the Lord's Supper. By no means would we minimize the importance of the ordinances, and Baptist loyalty to

them in their scriptural significance but betokens a constancy which qualifies Baptists to be stewards of great principles which the world longs for and which we cannot withhold without being faithless to our trust.

SAVING GRACE

BAPTISTS hold to the doctrine of the all-sufficiency of the saving grace of Jesus. "By grace are ye saved through faith." Baptists believe that: salvation is an unmerited favor bestowed by the Saviour upon all who exercise faith in him. Jesus does all the saving. The New Testament, therefore, contains no complement, no supplement to the saving grace of Jesus. Baptists are strong believers in church membership, in proper observance of the ordinances, in godly living, and in sacrificial service; but Baptists deny that any one of these or all of them combined can have anything to do with the salvation of the individual. On the contrary, Baptists believe that only the saved person is entitled to the privileges mentioned and can enter upon the joys implied in consistent witnessing. We are aware that the word "salvation" must be pronounced softly in certain quarters; but it is our deepest conviction that the supreme need of this age is the proclamation of the terrible ravages of sin, of man's helplessness to save himself from sin, of the fact that salvation is through Christ alone and is gloriously available for all who will accept it on Christ's terms.

SPIRITUAL DEMOCRACY

BAPTISTS believe in the democracy of the Cross and of those redeemed by the Sacrifice of the Cross. Of course, this doctrine, like the others mentioned in these pages, is as old as the New Testament, but it has had comparatively slight emphasis and less practice. Out of the depths of his own love and mercy our Lord has opened salvation to all,—not merely to progressive peoples, to self-important groups, to cultured, refined classes; but to backward peoples, to obscure groups, to underprivileged classes, without regard to race, color, or condition,—and upon identically the same terms. As has been observed often, "The ground around the Cross is level"; that is one place where we must meet on common ground, and that is the last place where any man will think of any personal worth or of any pride in personal achievement. How badly our age needs to pause a little while before the Cross of Christ!

We have been speaking of a precious doctrine: its corollary is equally precious. The democracy of the Cross compels democracy among the saved. Baptist churches recognize no human overhead authority; they have no preferred classes; Baptists acknowledge One as their Master, and they themselves are brethren. Distinctions among Baptists are based upon consecration in service, and of course these distinctions are not fixed since the way to such distinction is open to all.

SOUL LIBERTY

THE most absurd statement possible is frequently heard among the uninformed, that Baptists are

narrow, bigoted people. Occasionally, in informed quarters for reasons best known to themselves, others repeat such silly opinions. As a matter of fact substantiated by abundant evidence Baptists stand and have always stood for perfect soul liberty. While zealously evangelistic, Baptists would never invade the sacred precincts of the individual conscience. Emphatically, Baptists believe in the right of the individual to have what religion he will,—to have none if he prefers, and never by any means other than by telling the story of Jesus would they seek to change any man's convictions.

It is a matter of real satisfaction to all Baptists that in the annals of religious persecutions there is no record that Baptists were ever offending participants; of course, they have been frequent victims, but never the offenders. In the struggle for religious liberty in Virginia, Baptists had excellent opportunity to show their conviction and their courage. When other non-conformist congregations joined with the established church in a proposal that money raised by taxation for the support of the established church be divided among the denominations in proportion to their numerical strength, Baptists objected, saying that they would not receive any tax money for their own support, and they would go to jail before they would pay taxes to support an established church. Well, they went to jail, but we have religious liberty.

Aggressively, Baptists have always championed the right of minorities to worship as they please, thereby supporting others in privileges which they demand for themselves. To make it concrete, if in any imaginary community, large or small, every citizen should be a Baptist except one Jew, instead of passing a law requiring the Jew to worship as the Baptists worship, the last one of them would die if necessary to guarantee to the Jew the right to worship as he pleases.

DEVOTION TO TRUTH

A KIND of tradition has grown up in certain sophisticated circles that truth and Christianity are inevitably in conflict. It is not our purpose to attempt to analyze the background of such a tradition, but in the name of millions of Southern Baptists we would enter most vigorous denial of the truth of any such statement. Both positively and negatively, the Christian is the only man equipped for the pursuit of truth: he knows that freedom lies in the path of truth and he has nothing to fear from the disclosures of truth. This idea was beautifully expressed some years ago in our hearing by an internationally known authority on chemistry at the close of an hour's address in which he had held the absorbed attention of an audience of laymen. The scientist said, "Now, some people tell me that I can't be a Christian and a scientist too. I want to say that I own only one Master, Jesus Christ, my Lord, and I have never thought that my little efforts to discover the mysteries of his universe were displeasing to him, for I have known that when I have found truth I have found God."

Baptists believe in unhampered devotion to truth. They hold to no man-made dogmas; they have no Apostles' Creed; they are not interested in human systems of theology. Baptists accept the New Testament as their creed, their only guide in faith and practice. Furthermore, Baptists require no ecclesiastical or priestly class to interpret the Scriptures; Baptists believe not only in the right but in the duty of the believer to read and interpret the Bible for himself—the Word itself is truth, and the author of the Word, the Holy Spirit, is available to guide the earnest seeker into all truth.

Baptists are devoted to the pursuit of truth in all of its channels and branches. Baptists have more money invested in educational institutions than any other denomination in the world. Baptists are willing for the light to be turned on; they are willing to turn it on.

STEWARDSHIP

AS we have given this brief emphasis to a few Baptist principles for which the world hungers, we have caught the echoes of intermittent "Amens" from every section of our constituency—we trust that this same chorus of approval shall accompany the closing and more practical word. Baptists believe in a responsible stewardship. In their relationships with men in general, they are independent; among themselves they are brethren; but when it comes to their relation to their Lord "servant" and "bond-slave" are honorable titles. Baptists gratefully and gladly acknowledge the lordship of Jesus over all life; to him they owe life, from him they derive the capacity to live, by his mercy they are permitted to live, and through his grace and power they obtain victory in living. With dependence so absolute, it is but natural that Baptists should claim the privilege of intimate fellowship with Jesus, should so order their lives as to live in accord with his ideals and wishes, and should give an account to him daily,—not merely finally—of their use of what has been entrusted to them.

Responsible stewardship gives direction to the life. Baptists have no business at all on the earth except to carry out the will of their Master. Always they must be alertly sensitive to his slightest wish, and his specific commissions must take precedence over all other claims. It is this conception of stewardship that forces Baptists to be missionary, regardless of what men may think as to expediency or propriety. Baptists lack the authority to compromise or to temporize. They know they can't save the world, but they can place themselves in the hands of the Saviour to be used by him in working out his good pleasure in bringing men to him.

THEREFORE

WITH the utmost good will toward all men and with genuine happiness in all that others may do in the service of our Lord, Baptists cannot but give themselves humbly and sacrificially to the propagation of the body of truth committed to them. To this end, Baptists everywhere should rally, for the days are evil and the time may be shorter than we know.



A class of graduate nurses, Southern Baptist Hospital, New Orleans

The Hospital's Religious Life—"Religious services are held daily in the chapel; there is a standard Y.W.A. among the student nurses; and the New Orleans Baptist Association employs a 'Hospital Chaplain' who is doing a fine work among the patients"

"What Hath God Wrought!"

LOUIS J. BRISTOW

Superintendent, Southern Baptist Hospital, New Orleans, Louisiana

WHILE riding on the train with the late beloved John T. Christian, as we were entering the city of New Orleans our train passed near one of the city's famous cemeteries; and Doctor Christian, to illustrate the progress Baptists had made in New Orleans, told me a story of a kinsman of his who had died in this city years before, and whose body was denied burial because he was not a member of the dominant religious life of the city: how the body, so far as the family ever knew, was cast out for hogs or other animals to eat. Then, with a gesture characteristic of the grand old man, he said, "*Now, see what hath God wrought!*" Doctor Christian at that time was a professor in the Baptist Bible Institute and I was superintendent of the Southern Baptist Hospital, which had only recently opened its doors. Could he have lived a few years longer Doctor Christian would have seen much more to encourage him.

Records of the struggles of Baptists in New Orleans have been published time and again; but relatively few constituents of the Southern Baptist Convention really know what has been accomplished in the last quarter of a century. There were loyal men and women through the years who were faithful in the face of greatest difficulties; and those of us who are here now have built upon the foundations they laid in tears and hope and faith. Today Baptists are an honored people in this historic city. Their churches and institutions rank with the best, and their influence is no longer negligible, but to be reckoned with. The quotation by Doctor Christian of the first telegram sent over the wires from Washington to Baltimore in 1844 may well be repeated here: for it may be said of Baptists in New Orleans as Balaam said of Israel, "*What hath God wrought! Behold the people shall rise up as a great lion.*"

The Baptist Bible Institute

For a hundred years Baptists had prayed and labored in New Orleans, but little headway had been made. Certain forward-looking Baptists had seen the need and had suggested that a Bible school should be established in this

Southern metropolis. For a century the thought of such a school survived, grew, and then, behold! the "Century Plant" bloomed (the phrase is the late President DeMent's); the Baptist Bible Institute was established. Its history has been fraught with peril and is redolent with romance; but the dauntless courage of those who have been charged with its administration has brought it to a place of worthy distinction and honorable usefulness. Today it is a recognized theological seminary, holding its place among the eminent educational agencies of the city and of the South. Founded in 1917, beginning its work the next year, the Bible Institute has sent its graduates into every quarter of the United States and into many foreign countries. Members of its alumni fill positions of trust and honor in the denomination. Its students preach in churches in the city, on street corners, on the wharfs, in vacant buildings rented for the purpose, in sections of Louisiana destitute of evangelical religion—anywhere, everywhere they can get an audience. They visit jails, work houses, alms houses, hospitals and kindred institutions, carrying the gospel. Results have been almost phenomenal: new churches have been organized and existing ones strengthened.

Southern Baptist Hospital

Eight years after the Bible Institute was opened (1926), the Southern Baptist Hospital was ready for patients, and, singularly enough, the first one admitted was the wife of a professor in the Institute.

For eleven years the hospital has been engaged in its blessed ministry of healing humanity's hurt. About one hundred thousand persons have been given service in the hospital. Thousands of persons who, probably, never would enter a Baptist church or listen to a Baptist preacher's sermon have come in direct personal contact with Baptist life in the hospital. A Bible is kept on every bedside table and many sick persons have read that Book for the first time while in bed recovering from an illness. Literally hundreds of requests for a copy of the Bible have

been made by persons who said they had never owned one. Many have had nurses read the Bible to them, and have asked for a copy. The Sunday School Board furnishes the hospital with Bibles for use and distribution. Time would fail me to tell of incidents of conversion: but I will recite one story:

A boy twelve years old, while returning from school, was struck by a truck, rendered unconscious, and was rushed to this hospital in the arms of the Negro truck-driver. No one knew who he was. Doctors found a multiple fracture of the skull and pronounced the boy's condition extremely grave. After more than an hour other little boys who had been with the lad at the time he was injured came in, bringing his school books which had been scattered in the street when the accident occurred; and through them we located the boy's mother.

When the mother reached the hospital little hope was held out for the boy's recovery, and it was my duty to meet her and tell her the tragic truth. We gave her a bed in the boy's room, and her meals; she stayed close to her unconscious son. Many days later the boy became rational, and he lived. It was a long, long case; and more than once I talked and read and prayed with the sorrowing mother. She and her mother were Catholics and her father had drifted from his religious faith.

I learned that the injured boy's father had been killed in an accident some years before, and the man's wife had been denied the privilege of being with him while he lay dying in a hospital. Her experience in this Baptist hospital gave her a new view of Baptists and a new conception of Christianity, and she frankly told me so. I invited a Baptist pastor to visit her, with the result that later she and her mother and the boy were converted and baptized, and the woman's father restored to fellowship in a Baptist church. Today they are members of a New Orleans Baptist church, and active in Christian work. Every Baptist hospital has similar experiences.

Thus the good influence goes on spreading far and wide. This hospital is an outstanding house of healing. It bears the hall-mark of approval from every hospital

standardizing agency in America. It represents Baptists at their best in the Christian social service field.

Baptist Rescue Mission

Closely related to the Institute and Hospital is the Baptist Rescue Mission, an agency of the Home Mission Board. I say "closely related," though its work is of a nature distinctly its own. But the Institute furnishes preachers and other workers for the Mission, and the Hospital cares for its sick. The Rescue Mission has two departments—one for men and one for women. The "down-and-out" is given a chance. Derelicts are welcomed, fed, given a bed, and the opportunity to hear the gospel. Every night there is preaching, and every night there are scores or hundreds to hear. Thousands have been won to Christ, many others restored to places of usefulness. In the woman's home—well, many whose lives have been wrecked are brought to Christian friends. Not a few are young unmarried mothers-to-be. They are given a place of refuge, competent medical attention and hospital care; and are helped back to a place in life—all as a Christian ministry. Could the full facts of the Rescue Mission be published, the denomination would weep in sorrow and rejoice in praise—weep over the tragedy of sin, and rejoice over the Christ-like restorative work of the Mission.

Many Churches

In New Orleans and its immediate environs there are twenty-five Baptist churches, all having full-time service. Besides, there are many missions: some maintained by individual churches, some by the Association, and others are independent or self-sustaining. But wherever they are the gospel is preached, Christ is exalted.

For many years the New Orleans churches were affiliated with rural churches "across the lake" in the Saint Tammany Association. In 1918, the year the Institute was opened, there were only six Baptist churches in New Orleans, with "about a thousand members." However, in 1925 the New Orleans Association was formed with fourteen churches, having 4,352 members, and reporting 338 baptisms the previous year. The Association now has twenty-five churches, with 7,654 members, which reported last year 445 baptisms, 908 received by letter, and thirty-four received by restoration and statement. Every church has a Sunday school and together an enrolment of 5,287 pupils. There are twenty-five Training Unions for young people, with enrolment of 1,146. In every church there is a W.M.U., and 1,322 women are active members.

Truly, we can repeat, "What hath God wrought!"

* * *

"We should never live a day without expressing our thankfulness to God by doing something for others. Thankfulness which does not find expression in giving becomes mere lip-worship."



Some of the preachers at Baptist Bible Institute

A Modern Day Miracle

Missionary Annie Allen, West Van Lear, Kentucky

Contributor's Note: Annie Allen and I were classmates in W.M.U. Training School. It has been with unusual interest, therefore, that I have watched the splendid service of this devoted missionary in the mountains of eastern Kentucky, under the State Mission Board of Kentucky. In the book, "Follow Me," the home mission textbook for 1937, there was a mention of the "human sacrifice" murder some years ago in Kentucky to illustrate the power of false religious teachings in regions where the true teaching of the gospel had not gone. Miss Allen read that reference and, knowing that the author would be interested in the sequel to that tragic story, wrote me of what had happened since in that mountain community. Because it was her story, I asked her to write it for all to read. This is her story, told at my request, told with that beautiful humility of spirit which has ever been Annie Allen's loveliest characteristic. It is the story of a miracle of grace, in this modern day.—U. R. L.



*Miss Annie Allen,
Missionary in the Mountains
of Eastern Kentucky*

IN this brief sketch of one mountain community in eastern Kentucky, my only purpose is to show the marvelous transforming power of the gospel message, and to glorify and praise God for his love and power.

In February, 1932, there occurred in Tomahawk, Martin County, the great tragedy known as the "human sacrifice." So widely known today even throughout our whole nation is this incident, I shall not go into details. All I shall say is that this mountain community, as well as a large part of that county, had failed to receive the true gospel message from the blessed Word of God. There came into their midst a woman from another state who introduced a false religion, a cult, which embodied among other untrue teachings, that of a "human sacrifice." A group of men and women, untaught in the Word and easily led, were swept off by this wicked, cruel "ism" or cult. Hence, there occurred very soon one of the greatest tragedies in our nation—the cruel sacrifice of a dear old mother, at the hands of her son and others. God dealt heavily with those who committed this crime, for it was indeed the blackest of crimes, and today some of the perpetrators are spending their lives in the state penitentiary. Even under the guise of a religion, no one could commit such a crime and go unpunished by our state laws. Much less would our God permit this to pass by without dealing with it at once.

God, in his tenderness and mercy, also looked with pity and compassion upon that community which lacked the true gospel message, and was in such darkness as to be swept off by such a cult. It is the record of the way God brought his message, his Word, to that community and through it wrought a great transformation, that I now tell, giving glory to his name, alone, for it all.

It has been my privilege to be a missionary for my blessed Lord in the Kentucky mountains for a number of years. (Since 1919. Editor.) When this tragedy occurred, I had already been laboring a number of years but not in Tomahawk community. It was then one of our "unoccupied fields," a field in darkness of error and "isms." In February, 1932, while in the midst of mission work in another part of our mountain territory, I was suddenly stricken with a serious heart trouble so that even my physician said the end seemed very near. As I lay there

for days upon my bed, longing that I might live only for one purpose, and that to reach many more for my dear Lord, there came over the radio and in every newspaper the news of the Martin County tragedy, the "human sacrifice."

Oh, that I could describe the agony that came into my soul. I knew that it was through ignorance of God's Word, through lack of his saving power that this had occurred. I had worked in the county seat, Inez, but not in the community where this had occurred. I cried out, "Oh! Lord, if it be your will, spare your unworthy servant a few years more and give her the privilege of taking your blessed gospel message to this needy area."

Praise his blessed name, our God heard and answered. He spared my life and gave me health and strength to longer bear witness for him. He opened the way for a Vacation Bible School at Tomahawk. Satan gave us a terrific battle before we were able to enter. Every possible obstacle seemed to be put in our way. Even some Christian leaders tried to dissuade us from going, saying, "They will run you out. They may even kill you." But God hourly gave strength to our souls and we said, "In his name we will go, even in the face of all opposition."

When we go "in his strength," and "in his name," how God does bless and wondrously provide every need. He provided assistant workers, two from Lexington, Kentucky, for one week, and then one from Ashland, Kentucky, for the last two weeks we gave to our first Bible School in Tomahawk. He provided finances for the work and for every possible need. But greatest of all, he verified Isaiah 55: 11, and saved fifteen precious girls and boys, one of these being the granddaughter of the victim of the 1932 tragedy.

Nor is that all. The seed has grown and multiplied. The opportunities have multiplied also. During February, 1937, I went there for my third Bible school. This time I had the able assistance of the Inez Baptist pastor and his wife, Brother and Mrs. O. C. Anderson. Last October we three labored at Tomahawk in a ten-days' revival meeting during which I conducted young folks' services before Brother Anderson preached. God greatly blessed all our efforts. Brother Anderson often preaches on week-nights at Tomahawk in addition to conducting a regular Sunday afternoon Bible school.

What has God wrought through the Word taught in our Bible schools, the Sunday schools and preaching services? It would take pages to tell all that has been wrought by him there. But in brief, not a trace can now be found in that community, or county, of this cult. Adults and children fill the house, eager to hear God's Word. We have given away hundreds of Testaments and Gospels and some Bibles in that community, and the Bible is being read daily, by many.

Since my return on February 20 from the third Bible school, I have received fully twenty letters and cards

THE HOSPITAL PASTORATE

A. U. Boone, Baptist Memorial Hospital, Memphis, Tennessee

SOME twenty years ago, when the Baptist Memorial Hospital, of Memphis, was coming into a fuller and more useful life, one of the local pastors had a conviction that some man should be added to the force, who would give definite attention to the spiritual interests of the institution, and who could come in contact with patients and friends as a gospel minister. "Believe it or not," the dream of this pastor came true almost overnight. Arrangements were made for the appointment, the worker was found, and the salary was provided.

The initials of the good brother were M. D., and following his name was another M.D., which indicated that he was a doctor of medicine. So it was M. D. Jeffries, M.D. He was an ordained minister and a physician. This combination of qualifications, together with piety and common sense, made him a most efficient person for the position, which he held with success and satisfaction for eighteen useful, happy years. On the twenty-fourth day of December, 1936, amid the joys of the holiday season, his gracious spirit was quietly liberated and answered the clear call, and went on to be with the Shepherd and Bishop of our Souls.

It is to be regretted that Doctor Jeffries did not write this article for these columns, as he knew so well from long experience and faithful service just such things as would have been inspiring and edifying. The words of an anicent king are quite appropriate to this situation. "Let not him that girdeth on his armor boast himself as

from my Junior boys and girls, whom I had taught, almost all, without exception, carrying this message, "I am reading my Bible (or Testament), every day"; or these words, "I'll never forget John 3: 14-18." I should have told you that in this 1937 Bible school five of my Junior girls accepted Christ. Others since have written, "Miss Allen, I am thinking of letting Jesus come into my heart." Grown people have been saved also and the whole community is changed.

What has God wrought? Only time and eternity will reveal all. But he promised (Isa. 55: 11), to bless his Word, and he has. It was ours only to be weak unworthy vessels to carry the seed and sow it, often in tears. But surely he has blessed and will continue to bless it to his own glory. For my own part, I feel I have done but little. I have taken his blessed Word as other of my co-workers have and taught it to hungry, eager hearts. We have taught them to search the Scriptures for themselves, and as they have heard and have read the Word, the Holy Spirit has opened their hearts to receive and understand it. It is blessed to be even a poor weak instrument used to carry his message; then to see him bless it, as he did the loaves and fishes.

There are yet other "unoccupied fields," waiting and as needy as was Tomahawk for God's Word. Oh help us, dear Christians over our Southland, to carry the Word to these thus waiting under the darkness of sin, the helpless, unsuspecting victims of "isms" and cults, where the Word has not yet gone.

he that putteth it off." However, the successor of our honored pastor may be able to write with some authority upon this work, so recently undertaken, and which has become something like a pastorate.

The Memphis Memorial Hospital is a Baptist institution. It is owned by the Baptists of Mississippi, Arkansas and Tennessee, and is controlled by a Board of Trustees appointed by the Conventions of the three states; but its doors are opened to the doctors, nurses and patients from any faith. It is built and maintained for the purpose of healing humanity's hurt. It belongs to the Baptist people, but its benefits are for the world. It is denominational in ownership, but undenominational in service. This, the most conspicuous building in the city, stands as a beautiful beacon light in the practical application of the principles of Christianity.

Therefore, the pastor is in some sense the pastor of all who come within the shadow of this institution. Any patient who enters the gates has a right to claim its benefits and blessings. These are gladly given to those of any faith, or of no faith. Those who desire the services of other pastors and religious leaders will be served in accordance with their wishes.

It would not be extravagant to say that at least three thousand people every day come within the walls of the hospital. Doctors, nurses, patients, visitors, friends, servants, and office force make a really large number. The pastor cannot contact all these people, but he has an interest in them and tries to be subject to their calls. He is as available as a fireman or a policeman would be for the entire constituency.

The friends and loved ones who anxiously wait during the periods of surgical operations are very responsive to sympathy, and it helps them to know that somebody has a prayerful interest in their moments of confusion and patient waiting. Some of them have never been in a hospital in all their lives, while others have a feeling that they have worked overtime in these experiences. The time sometimes comes when heavy hearts are torn by unhappy turns in sickness. It helps them to know that there are those who care, and those who share their distress. This writer has never found a single person in any hospital or elsewhere who failed to appreciate a kind word during these trying hours. And in that blessed time when there is a turn for the better, the pastor like the Master "rejoices with those who rejoice."

In the room of suffering, friendly words fail not when they come from a heart of throbbing interest. There are opportunities to encourage the backslider to renew his covenant, and also for a lost one to find the Christ.

This pastor conducts a weekly devotional for the nurses in training, and on Sunday morning leads a class in Bible study. Many other things are attempted and accomplished in this field of service, in the name of him who "came not to be ministered unto, but to minister, and to give his life a ransom for many."

"The good that I see in others
My greatest good shall be.
The love that I feel for others
Comes back my life to cheer.
The path that I walk with others
Is the path God walks with me."



Dr. and Mrs. Charles E. Maddy with the staff of the Leung Kwong Baptist Hospital, Tung Shan, Canton, China. Dr. C. A. Hayes now on furlough, is standing by Doctor Maddy

An Interlude

Inabelle G. Coleman, Richmond, Virginia

WHILE recalling my months in China, my memories of the several missions and their representative stations, out-stations, schools, hospitals and other mediums for contacting the people for Christ, are often broken by an interlude of following one type of work from south to north and into the interior. Consideration of Southern Baptists' eight hospitals in China claims just such an emphasis. (See pictures, pages 16, 17.)

It was in North China, the third mission to be organized in China that Southern Baptist medical missions began thirty-six years ago. Nowhere in all the world did Southern Baptists have a hospital until Dr. T. W. Ayers went to Hwanghsien, Shantung, China, in 1901 to begin the establishment of medical missions.

Today in North China there are three hospitals, at Hwanghsien, Pingtu, and Laichow-fu. Central China's one hospital is at Yangchow. The Foreign Mission Board, assisted by the Chinese Medical Board, has built their second largest and most adequate hospital building here. But one must add that the bigness of the structure reveals all the more in contrast the need for other necessary equipment before the hospital can be called an adequate hospital.

In the large city of Wuchow, by the river between the mountains of Kwangsi Province, Southern Baptists have a large five-story stone hospital building that matches any similar sized hospital in America in beauty and efficiency of arrangement.

Further into the interior of this same province is another Southern Baptist hospital located at Kweilin.

Many Southern Baptists think that the Leung Kwong Baptist Hospital in Canton is a product of Southern Baptists' investments, but in truth it is an example of the excellent autonomy and unselfish Christian living of the Chinese themselves. The only claim that Southern Baptists can make upon the splendid service being rendered by this hospital, is Dr. C. A. Hayes, Southern Baptist

medical missionary serving in this Chinese owned and operated hospital in Canton.

Completing the eight hospitals in China are the two in the Interior Mission located in Honan Province. Both of these hospitals, one at Chengchow, and the other at Pochow, are housed in the most inadequate buildings.

Dr. Mary King, the only doctor at Pochow, is carrying on in the native Chinese houses flanking a Chinese courtyard of the olden days.

Dr. S. Emmett Ayers and his Chinese assistants in Chengchow, waste untold energy walking the half mile from the woman's building (a residence converted into a hospital) to the clinic, dispensary and operating rooms, and another quarter of a mile to the men's building on the opposite side of the compound. Alongside these buildings is a beautiful shady site owned by the Foreign Mission Board and an ideal location for a new building to take the place of the present three.

Facing Government Standardization

All eight of the Southern Baptist hospitals in China are facing an early enforcement of the new regulations and requirements of the government. Along with the republic's plans for rural reconstruction, tariff autonomy and customs administration, internal revenue administration, budgetary control, industrial control, expansion and improvement of education, development and control of sanitation, has come the government's aim for better hospitalization for the nation.

One of the first steps toward this huge task would naturally be a standardizing and registration of the present hospitals. After this the government will know better where and how to proceed with an enlargement program for offering adequate hospitalization to her millions.

The lack of electric lights, waterworks, elevators, X-ray machines, up-to-date sterilization equipment and other

absolute necessities brings Southern Baptist hospitals face-to-face with a very embarrassing situation. Inevitably something must be done and eventually these hospitals of Southern Baptists falling short of the standard set by the Chinese for their government and private hospitals, shall be forced to close their doors. Surely this strategic situation will be met before it is too late.

Worthy of Commendation

When visiting these eight hospitals of China one is immediately impressed by the professional efficiency, the extensive influence and commendation of Christianity and the steady spiritual ministry.

It takes three weeks to go up the river from Wuchow to Kweilin. From hundreds of li beyond Kweilin come hundreds for healing. For the first time they hear that there is the one and only God of love, even Jehovah.

On tables by the entrance of the hospital and the two-day clinics of Stout Memorial Hospital in Wuchow, are tracts and Scriptures. Mrs. R. E. Beddoe has placed them there. Those who can read often see upon these pages the way of salvation for the first time, even as they stand in line waiting their turn. Missionary, Bible women and evangelists are quietly, reverently working with these guests at the house of healing all the while. These contacts and these seeds sown are further developed through the follow-up work of other evangelists, pastors and Bible women in their respective communities. There is a new work of co-operative soul-winning between the hospitals of China and the other workers in the fields. And added to this are the extension clinics covering a diameter of one hundred miles, directed by the far-sighted Doctor Beddoe and conducted by members of the hospital corps and Mrs. Beddoe.

No patient can come and tarry in the hospitals without hearing and witnessing God's love. Wistfully one smiles and praises God as she listens to the natural and easy way in which Dr. C. A. Hayes talks of his Friend, Jesus, while he tests eyes, gives ear or nose or throat treatments.

To follow Dr. N. A. Bryan from bed to bed, room to room, ward to ward at Hwanghsien and to see him blend so naturally his physical and spiritual ministry makes one wonder if there is any missionary work in the world so gripping as medical missions. Abiding in him as a branch, the doctor not only checks charts, gives the attending nurse instructions, prescriptions and orders, but he also pauses here to tell again the way of faith, and there to pray a brief prayer of comfort and faith, and yonder to answer heart-questions and soul-wondering. The blending of these two ministries makes one recall that it was also Jesus who went about all Galilee teaching and healing.

Alongside this ministry one sees these great Christian souls of China paralleling their service and their unselfish ministry with that of the missionaries. The Board has never been able to pay the Chinese physicians and nurses on an equal basis with the salaries that they would receive for similar services in non-mission hospitals. Dr. Jeanette Beall's two assistants, the doctor and head nurse, are living examples of two young people turning away from positions offering salaries twice as large as our hospital can pay them and staying loyally by the missionary and the mission hospital. "The door is open for winning souls here," he said. "And just think what Doctor Beall

and the missionaries have meant to me in bringing Christ into our lives and our homes."

And when one thinks of professional efficiency and cleanliness, memories of the immaculate, orderly hospital at Pingtu comes immediately to one's mind. If missionaries, nurses Florence Jones and Blanche Bradley, were in America they would not have any higher standards for orderliness, neatness and cleanliness. Dr. and Mrs. A. W. Yocum and their corps of missionary and native doctors are carrying forward a program that will match in intelligent application, thorough consecration, and efficient service any similar unit in America.

Of Jesus, Matthew says: "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Over and over this verse pounded one's brain as she watched the vast multitudes outside of the Pochow Hospital gate, seeking to come in. Some had waited days for their turn, spending the nights on the ground rolled up in their rags. The gate keeper had to close the gate at noon long enough for the one frail little veteran doctor of sixty-seven years to get a bit of food for refreshment. Forty-six years ago she went to China and always she has worked in pioneer fields among the thronging masses and suffering multitudes. Now as the twilight of life approaches, she yearns for an Elisha on whom to drop her mantle, received from God in her own girlhood, and worn so worthily through the years.

Another most encouraging challenge of medical missions is seen especially at Chengchow, the crossroads to the north and south, east and west of China. Officials and national leaders may not of their own choice deliberately come to church or seek counsel with the missionaries, but when sickness befalls them, they do turn unto the best doctors and hospitals. Dr. S. Emmett Ayers, that second-generation medical missionary of China, says that officials constituted forty per cent of the patients registering during the weeks following the reopening of the Chengchow hospital last May 5 (1936). Reared in China, Doctor Ayers knows "his Chinese." They call him "one of us"—the highest of compliments. Daily this young man contacts and witnesses to the people of China whose lives and activities will mould the destiny of the nation. Hospitals are one of the widest of open doors to the evangelization of all the people of China.

Combining the hospital and clinical services with a library, Dr. R. E. L. Mewshaw, superintendent of the Yangchow hospital, is demonstrating another most far-reaching and fruit-bearing service of a hospital. Yangchow is an aristocratic old city of royal prestige. Scores of the men, old and young, living off investments have leisure beyond an occidental's imagination. Eagerly they come in large numbers to read and to browse and to visit in the hospital library.

Space suffices neither for setting forth the varied services of Southern Baptist hospitals in China, nor for proclaiming the dire needs of all of them. Unless something is done shortly to enable these eight hospitals to reach the government's standards, they must close their doors. Immediately one is conscious that the government is right to set a standard. Can Southern Baptists' standard be lower than the Chinese? Surely not! Then something must be done quickly to save this phase of missionary endeavor that God has blessed so gloriously!

Cuba the Gem of the Antilles

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

CUBA, the "Gem of the Antilles," lies 130 miles south of the mainland of Florida, between 19 degrees and 23 degrees north latitude. It is 730 miles in length and has an average breadth of 80 miles. Its area, including adjacent islands, is about 72,000 square miles, of which twenty million acres of land are still uncleared and thirteen million of this is forest.

This beautiful island, the largest and most fertile of the West Indies, was discovered by Columbus on October 28, 1492. A flock of birds turned him to Cuba and caused him to land there instead of landing on the Florida coast. The aborigines, like our North American Indians, believed in a Great Spirit and in the immortality of the soul. This race has been entirely destroyed. The present Cubans are mostly of Spanish descent.

The climate is of even temperature, averaging for the year 77 degrees. The average during the hottest months, July and August, is 82 degrees, and during the coolest months, December and January, it is 72 degrees. The highest mountain in Cuba is 3,000 feet, and in winter frost has occasionally been seen on the top of this mountain. The mountains of Cuba abound in ores and all sorts of minerals; much gold was found in 1525. Owing to the unfavorable mining laws, high taxes, and so forth, very little has been done to develop the mineral resources of this wonderfully rich island.

Cuba as an agricultural country is not surpassed by any country of the same area. It has been truly said: "If you tickle it with a hoe, it will laugh with a harvest." There are in operation on the island 1,200 sugar, 5,000 tobacco, 160 coffee and 25 cocoa plantations. There are also 5,000 breeding farms and 17,000 small farms; some 125,000 stores, workshops and factories. This is but a brief outline of Cuba from a commercial standpoint, under the most oppressive laws that ever galled any people since the first days of the East India Company in India. What she could do with improved agricultural instruments and better laws is left to the imagination to picture. Some of her wisest men express the opinion that Cuba is capable of sustaining a population of 15,000,000 people.

Our Cuban Work

The Island of Cuba has an area of about 44,000 square miles and a population of about 3,500,000. The people secured their independence from Spain by the treaty of Paris, December 10, 1898.

Of its six provinces, Southern Baptists are working in the four western. They occupy about half of the territory and have about three-fourths of the population. A very large proportion of this population lives in cities and in small towns.

Our work began in Cuba in 1886. It embraced the entire island until 1898, when these two eastern provinces were given by the Home Mission Board to the Home Mission Society of the Northern Baptist Convention. Southern Baptists had already established work in the territory ceded. We now have 73 missionaries, 45 churches, 125 missions and about 4,000 members.

Some Cuban Contrasts

Some one, in describing Cuban conditions, has said: "There is no country on earth where the gulf between the extremes of society is so great." This was in the old Spanish days. Perhaps the same could not be said today. Democracy is a great leveler, and there can be no doubt that it has made considerable progress in Cuba in the last twenty years. But there are still great contrasts that demonstrate the abuses of bad government.

Knowledge and Ignorance

The Cuban people have by nature very bright minds. They learn rapidly. The gray matter that produces the literary acumen of Cervantes, and made of Castelar a veritable wizard in word-handling, has come down to them—Spain's only worthy legacy to this island empire. There are many Cubans of real culture; many who go abroad and study in the best schools of America and Europe. But only a negligible proportion of any people can ever study abroad, and the brightest minds come to naught unless there be opportunity for development.

City and Country

Cuba has a number of cities that are well advanced. They are what we would call up-to-date, from a material standpoint. The electric car, the automobile, the modern bathroom, electricity for lighting and gas for cooking, clean streets, and so forth,—Cuba has them.

The country presents a different picture. The rural backwardness in material advancement is surprising. Take for instance what is considered more than an average country community. It is between two railroads, four miles from one and seven from the other. The only means of locomotion are the saddle horse and the ponderous ox-cart. If it has rained very much, horse-back travel is difficult and the cart is impossible, for the seven-foot wheels sink into the rich loamy soil to the hubs.

Spiritual Darkness

Cuba is in spiritual darkness and sorely needs the gospel. It is generally conceded that those who have never been taught about Christ need the gospel, but what about those who have been taught wrong? The sad results of four centuries of false teachings are seen in Cuba, and if religious teaching is to be judged by its outcome in the peaceable fruits of righteousness, our insular folk are not one whit better off than those sections where the gospel has never been preached, save of course the gratifying results of the years of missionary work.

There is great spiritual ignorance. The conception of a living, redeeming Saviour, the only mediator between God and man is unknown. In its place they have built up an intricate system of saints, saints' days, charms, amulets, and the like. A white metal disc, stamped with the image of some saint is worn to charm away evil spirits, or if the wearer is well-to-do, it may be of gold.

Our work in Cuba is progressing. It is well organized, our pastors are evangelistic and missionary, and are taking advantage of every opportunity to preach the gospel in the four western provinces.

*A. D. Martin**Mrs. A. D. Martin**H. H. Stilley**Mrs. H. H. Stilley*

Home Board Missionaries' to the French

Anotole D. Martin of Houma, Louisiana, was born April 22, 1882, on Bayou Bleu, LaFourche Parish, Louisiana, a bayou-born and reared Frenchman. He attended the grammar schools of Terrebonne Parish in his childhood, and later received the education necessary for ordination to the Methodist ministry. He was converted under the preaching of a Methodist missionary sent to his home community on Bayou Bleu by the Methodist Mission Board. He volunteered for the ministry and was ordained in 1920 by the Methodist church in De Ridder, Louisiana, and was set apart for missionary service.

His first appointment was in Raceland, Louisiana, a strong center of Catholic life. Here he found a group of settlers from the north who were of the Methodist faith. He organized them into a church, and erected a building. Later he was sent to the French people along Bayou Dulac, in the region of his boyhood, near Houma, Louisiana. Here were several small congregations of French Methodists which necessitated "circuit riding" by boat as well as by foot, on a horse, or by buggy—later a car! Twenty-five years were spent in this missionary service among his own people.

In 1933, Mrs. Martin was ill for some time and not able to attend church. She formed a habit of listening over the radio to the evening sermons by Dr. M. E. Dodd, of First Baptist Church, Shreveport, Louisiana. When her husband came in from his preaching services on Sunday night, she told him of what she had heard and his interest was aroused in the teaching of Baptists. He became interested enough to hurry home from his Sunday night services to listen to the question and answer hour conducted by Doctor Dodd, after the regular preaching service was over. Soon this Methodist preacher, earnest student of the Bible for a quarter of a century, was sitting by his radio looking up for himself the Scripture references given by the radio voice as proof of the beliefs held by the people called Baptist. He and his wife talked these matters over in deep concern, for they began to believe the Baptist position in many matters was the scriptural one.

A few months later, Rev. Lucien D. Smith came to Houma with his tent to hold a meeting. There were a few English-speaking Baptists among the oil people who had come into the town, but there had never been any French Baptist mission work in Houma. Mrs. Martin attended the services and interested her husband in them. Studying their Bibles together, in the light of Baptist teachings, they

became convinced in their hearts that they must change and follow this way.

It was not an easy decision to make. They owned a small farm, a home, and had twelve children, some grown, others still quite small. He had been a faithful and effective missionary of the Methodist Mission Board for a quarter of a century. Ties like that are not easy to break. But he had been convinced of the right way to follow his Lord, and, cost what it may, the decision was made. He resigned from his work, gave up his missionary salary, and he and his wife joined the little mission church at Houma, organized from that tent meeting. There was at that time no prospect of the appointment of any new missionaries by the Home Mission Board.

At once the Martins became devoted and capable volunteer workers. He now had to depend upon his farm for a living, but soon he was giving three days a week to preaching up and down the bayous where no preacher had gone before and where he had longed to preach for many years. Now free from the restrictions of an assigned field, he realized a dream of many years in breaking new ground for the gospel along the bayous south of Houma.

There was never very much money for this self-supported work, and often none at all. Once he had promised to hold a service in a place which had to be reached by bus. When the day came, he had no money for bus fare. He knew the people were waiting for him, many of whom had never heard the gospel before. He sold the only watch the family possessed for five dollars, bought his bus ticket, and kept the appointment. There were several converts that day and no one regretted the loss of the watch. Another time he had an appointment in a home which could be reached only by a trail through the dense forest that extends along many of these bayous. It was cold, and the place of the meeting was eight miles from where he was staying. He kept the appointment and had a glorious experience, one of the memorable services of his missionary life. But on his way home he became lost in the deep woods and did not reach home until daylight.

In 1936, Mrs. M. L. Jenkins, dean of women at Baptist Bible Institute and president of Louisiana Woman's Missionary Union, became acquainted with the Martins, and provided the money for gasoline for his car, making possible the opening of definite Baptist mission work on Bayou Pointe-au-Chien, Lake Caillou, and neighboring settlements. In this area lives about twelve thousand

French people, with some three thousand people of Indian descent who speak French. There are few schools, and no churches. In one settlement on Bayou Little Caillou there is a Methodist church and a small school, and in another settlement a small Episcopal chapel. But for these, there are a hundred other settlements where there has never been either a school or a missionary.

The Indian settlements have never had public or private schools, being almost 100 per cent illiterate, though a people who average good intelligence, many being prosperous fishermen, trappers and traders. In one section there are 300 children of school age who have never been to school, and for whom no schools are provided by anybody. To reach this section the missionary must go to the end of the highway along the bayou, then take a canoe, paddled by an Indian, for fifteen miles down the bayou. This is pioneer work.

On July 1, 1936, A. D. Martin was appointed missionary of the Home Mission Board with this territory on Bayou Little Caillou, Dularge, Dulac, Pointe-au-Chien, Saint Johns, and Saint Charles Islands as his field. The territory occupied by the small Methodist churches where he served so long are not in his field. He is preaching the gospel to those who have never heard it before. This area south of Houma is one of the richest oil fields in the world, where the wells are drilled in the waters of the lakes and bays that indent the Gulf Coast, and in its salt marshes. It is one of the most populous and neglected sections religiously, in the South. Here we have an intrepid, blue-eyed Frenchman, with his deeply rooted convictions, for which he has paid a great price, and his simple way of telling to his

people the story of Jesus, the Saviour of men—even Frenchmen.

Mrs. A. D. Martin (Agnes Matherne Martin), Houma, Louisiana, was born July 7, 1883, on Bayou Bleu, LaFourche Parish, Louisiana. She attended the grammar schools available in her community and was married to A. D. Martin in 1902. She became a Christian under the preaching of a Methodist missionary on Bayou Bleu in 1908, and entered with her husband into service as a missionary of the Methodist church, being his faithful helper in all his work. She interested her husband in the study of Baptist teachings when aroused by listening to Doctor Dodd over the radio and joined him in the grave decision to give up their work as missionaries of the Methodist church and follow their convictions into the Baptist church. She continues her effective work as a helper to her husband, and the mother of twelve children, one Miss Alice being a trained nurse who is at present maintaining a small mission school on Bayou Dularge.

Hines H. Stilley, Acadia Academy, Church Point, Louisiana, was born March 25, 1904, in Independence, Louisiana. He was converted in the summer of 1923 and surrendered his life to the preaching of the gospel. Entering Acadia Academy, he completed high school and went on to Louisiana Baptist College where he graduated with an A.B. degree in 1933. He was engaged in active mission work from his conversion, being ordained by Palmetto Baptist church in 1928. For eight years he has been a pastor in the French field. He was appointed by the Home Mission Board to teaching duty at Acadia Academy, September, 1936. (*Continued on page 18.*)

News Notes from Home Mission Fields

*Una Roberts Lawrence, Mission Study Editor,
Home Mission Board*

ACADIA ACADEMY

*(Gleaned from correspondence of Dr. Alfred Schwab,
Principal of Acadia Academy, Church Point, Louisiana)*

I VISITED twenty-two of the thirty-seven associations in Louisiana this fall (letter dated November 2, 1936), in the interest of Acadia Academy in particular and our Home Mission Board in general. This had to be done between Sundays of course. I have failed to speak for the school, or to preach, only about six Sundays in seventeen months. I am the only representative of the school afield, thus far, so I am kept busy. Mrs. Schwab is Stewardship chairman for the State W.M.U., which causes me more traveling. I have put 22,000 miles on my car since April 15, 1936, not to mention driving trucks at times. All this driving is the Lord's work.

Among the many privileges of my work in recent months have been calls to help unite in fellowship two of our churches which had gotten in a bad way. When Rev. N. B. Wallace died, I helped the Jennings folks out of some difficulties, of course preaching there on Sundays above my regular work here at the school. Jennings is an important center, with 3,000 people and a large trade area. Recently another church called on me for a different type of help. They had become divided into three warring bands. The hardest work I ever did for our Master

was a week of preaching there, seeking to save this great church for our cause. Only God knows how complicated church affairs can get. God did give us the victory, and harmony is coming out of their problems. There were four additions in that week's work. Where souls are being saved, problems can be solved. They now have a pastor, a man of sweet spirit with love of the Lord and people in his heart.

The French mission field challenges with compelling might. One of my efforts to meet this need when I came here was to promote Denominational and Bible Conferences. We had our first such meetings here at Acadia Academy January, 1936, with over thirty of the pastors in this French field attending. This year we have enlarged the scope of this conference to include all Baptist pastors in the four adjacent associations. (*This doubtless means English pastors as well as French.*—Editor.)

The program will be along promotional and inspirational lines. Out of our meager income we will transport and feed free all who come, using our Academy car, our own personal cars and the produce from our farm for this. We expect an attendance of over fifty this year. We will discuss in detail how to do mission work among our people in South Louisiana. In such an exchange of experience and thought between the workers, we hope to find the best ways, and in our student mission work to avoid past mis-

takes. Our monthly missionary days greatly help along this line also.

God allows us to work with him in a glorious task here in South Louisiana. The work seems to be getting more stable, especially among our French preachers and churches. Out of meager salaries, some of our State Board missionaries are buying their homes. I know of four churches built in the last year, particularly for French people. I believe the Academy is more stable than in all former years. (*During the depression, times were really hard at Acadia.*—Editor.) In spite of all the scheming and activity of the Catholic Church, God blesses our Baptist work in ways wonderful to our eyes and minds. Without a single exception I think all our churches in this French territory are gaining in membership and influence. My faith in the future is truly "as bright as the promises of God."

The improvements in the physical property of the school mount to more than one can believe who saw it some years ago. A house no longer usable for residence was torn away and a new six apartment house has been erected in its place. It is paid for, thanks to friends of the Academy, one of whom has just sent a check for \$500 which will settle all final bills. (January, 1937). We have torn down old dilapidated garages to build a new twelve-car garage. Cars, even second and third-hand ones, mean a great deal to the mission work of our students, and we are managing to get enough to be able to go in many directions with books, tracts, and burning messages for the people in our widely scattered mission points. Five new buildings were dedicated on January 8, 1937. These were the apartment house, garage, toolhouse, canning house, and barn. We are now building concrete walks.

Our school offers Bible classes in both English and French. (*The latter, taught by a German who entered Acadia Academy the first year it opened, graduated from B.B.I., and then attended the Baptist Seminary in Hamburg, Germany, founded by Oncken.*—Editor.) A thorough course in Religious Education is offered, giving the main books in Sunday school, B.T.U., W.M.U., and Brotherhood work. All students must take Bible. The Academy is an accredited high school.

Our students are taught missions. We are going each week to thirty-three churches and preaching points. Many are won to Christ and to our evangelical views from the Catholic Church. We observe a monthly Missionary Day. Missionaries and pastors bring uplifting messages on the motive, method, aim, types and cost of missions. Thus by theory and practice we are building a missionary people. Rev. Lawrence Thibodeaux means much to our work this year as director of all these activities. There are fifty mission and ministerial students.



Students at work, at Acadia Academy



Rev. Sydney Doucet was recently employed by the Louisiana State Mission Board to work among the French, and is located at Sulphur, Louisiana. He came to A.B.A. unable to sign his name in either French or English. With a large family of eight to care for, he averaged a grade each of the seven years he was here, besides supporting his family. He is a man over forty years of age, a good preacher with a most appealing testimony of the Lord's hand in his life.

Rev. Stafford Hebert, a lad of eighteen years, who graduated here last year, averaged a grade of 94 for the four years in A.B.A. He is now in Louisiana College, working for his A.B. degree, and making good. He was married a year ago. During the summer he built a trailer house which is his home while in college. He is a young man with the vim and courage which will win. He sings in the Louisiana College quartet.

In two years one of our students has won four generations in one family, on one of our mission fields. The great-grandson was the first to believe. Through the efforts of this lad of twelve and our student, the great-grandmother now believes in Jesus as her Saviour.

Eight of the twenty of our missionaries among the French employed by the Home Mission Board, and all under the Louisiana State Mission Board, received their pre-college training in A.B.A.

South Louisiana is becoming Baptist-conscious. Most, probably all, Baptist churches south of Alexandria have French members. Our Roman Catholic friends are awake to the perils of evangelical work for their Church. Still, Baptists do not have definite methods nor clear-cut aims in the winning of the French people. Few Baptists think of missions as supreme. Baptists are not a missionary people, either in belief or practice—as a people! In this, the French field suffers like all mission fields. Thank God for the exceptions! From them come the prayers, interest, and money which support the mission work we have.

A Personal Testimony

(*This is taken from a personal letter. We believe Doctor Schwab will forgive our using this as the closing paragraph to his notes from the Academy.*—Editor.)

"An important factor in opening my heart to our Baptist message came when I was ten years of age. A group of French missionaries and some fellow Christians held a service on the porch of our neighbor's house. While I was not allowed to attend the service, my foster mother and I hid in the weeds near enough to hear the music from



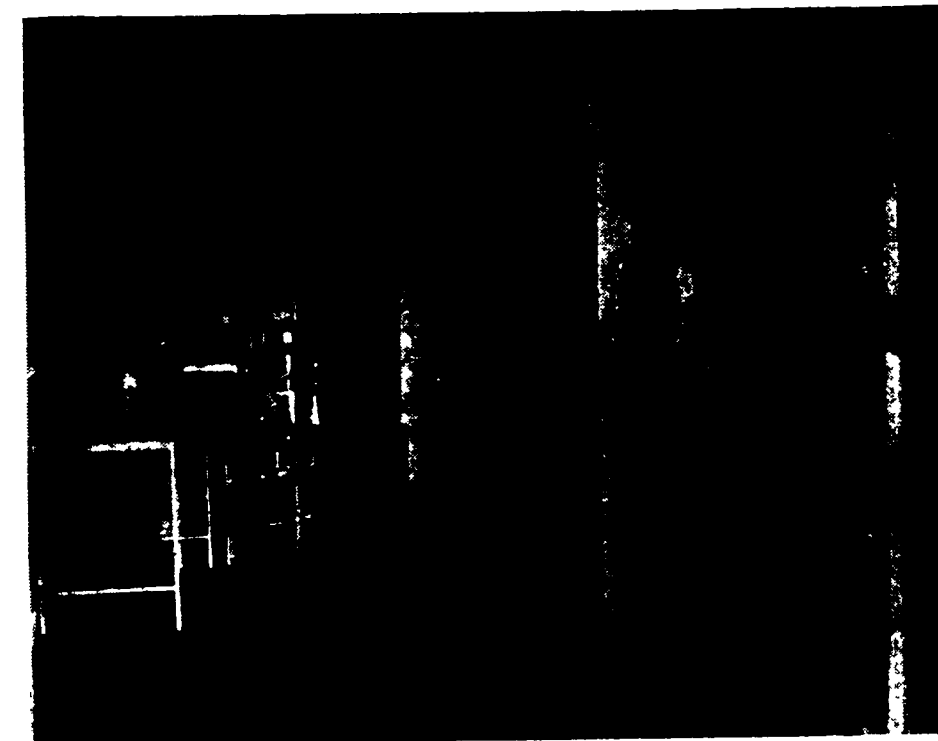
Baptist Hospital, Ogbomosho, Nigeria, Africa. Baby clinic mothers on porch, Miss Ruth Kersey, missionary, with native dispenser and male nurses, in front of ward built for ambulatory patients by Dr. B. L. Lockett



Missionary R. E. L. Mewshaw, M.D., superintendent of hospital at Yangchow, China



Left: Doctor and Mrs. Lee, graduate nurse and assistant to Dr. Jeanette Beall, Laichow-fu, China, and their only baby Hsien I. Right: Dr. Mary King "out on the Pacific" en route home last summer for her first furlough in eight years. But she could not stay away from her nursing and sick in Pochow. She returned to China at the end of six months



Emma Reddish Memorial Room in hospital at Pingtu, China

"Healing Humanity's Hurt"

(Read the article, page 10, about medical missions in China)



Baptist Hospital, Kweilin, South China, where Dr. J. Mansfield Bailey is superintendent



Dr. and Mrs. N. A. Bryan, missionaries, Hwanghsien, China. Dr. Bryan operates the hospital at Hwanghsien, but "operates" over fifty square miles



A group of nurses of the Stout Memorial Hospital, Wuchow, South China, and six brand new celestials. On the extreme right is Mrs. Winnie Kong Leung, superintendent of nurses, and next to her stands Dr. Wong, hospital obstetrician



Dr. and Mrs. S. Emmett Ayers and their children. Dr. Ayers, son of our veteran missionary, Dr. T. W. Ayers, is in charge of the hospital at Chengchow, China

the portable organ and the simple singing of the gospel hymns, which to me was the most thrilling experience I had ever enjoyed up to that time. I was restless until I found him who is the satisfaction of all our spiritual longings. Music and a portable organ help much with some of our people. I doubt that a university graduate who is a Cajun would pay much attention to that appeal, but few of our people in the countryside are university graduates. Indeed, few have had an opportunity to go farther than the third or fourth grade, that is, among the older people. And always will the music and the little organ draw the children, as it drew me that day!"

ILLNESS IN THE SANCHEZ HOME

JOSEPH SANCHEZ, youngest son of our New Mexico missionaries, Rev. and Mrs. J. G. Sanchez, was taken suddenly and seriously ill in March, his life being saved only by a very skillful emergency operation. His recovery seems certain, but will be a very slow matter. At the time of his illness he was connected with the Juvenile Court of Albuquerque. He is quite well known to readers of *World Comrades* as the writer of some very charming stories of Spanish American life published during 1936.

His illness was so sudden and critical that he was rushed into the nearest hospital where an immediate operation was possible. Six minutes after he entered the hospital, exactly at midnight, the doctor was actually operating. There was no time to decide what he or his parents wished. It was a matter of minutes as to whether he would live or die. Of this experience he writes:

"This is a Catholic hospital, but the sisters who are in charge are very nice to me. As my case was a rush affair and as my condition was serious, the attendants had no time to ask questions, so the sisters took it for granted that I was a Catholic. One of the sisters came in while I was being prepared for the operating room and I remember she took my hand and held it tight. My condition was getting worse every minute. I was in a sort of a daze, due to the terrific pain. I heard her praying. Maybe she sprinkled holy water on me, for all I know. Anyway, she went into the operating room with me and stayed until it was all over. When I came to, about two hours afterward, I was in my room and she was still holding my hand. Even though our beliefs differ, I feel as if her attitude, spirit, and sincerity made things easier for me. She knows now that I am not a Catholic, and she is still my friend. She visits me every day. Yesterday she said, 'Well, one thing, Joseph, I don't think you will die of intellectual anemia,' as she looked at the ten books I had read the past week. I can do little now except read and plan and dream—and hope I can get up and back at my work soon. But the doctor says it will be a long time, even after I can go home, before I can work."

Friends who would like to make things a little easier for this missionary family in this time of serious illness and perhaps long convalescence, can write to Joseph Sanchez, or to his father and mother, Rev. and Mrs. J. G. Sanchez at 811 South Third Street, Albuquerque, New Mexico. It is interesting to know that the nearest Baptist hospital to this missionary son, when he was stricken, is across the State, 267 miles away.

ELEVATOR INSTALLED

SOME ten years ago, Mrs. Bottoms, following a visit to the Baptist work in Cuba, gave \$1,500 for an elevator to be installed in the Baptist Temple, Havana. It was a most necessary improvement, since the missionary residence and the Seminary dormitory rooms are on the third floor, up six flights of stairs, the distance between stories being unusually long, due to extremely high ceil-

ings. The gift was made at a time of high building costs, and it was found that this sum would not provide more than half the cost of the elevator. So the money was set aside until such a time when the Board would have enough to add to it to make the installation possible.

During all these years the missionaries have toiled many times a day up and down those long stairs. The fact that the first flight was of lovely marble, a relic of the days fifty years ago, when the building was a beautiful theater, did not in any wise diminish the aching of tired muscles. But during these years the cost of installation of elevators in Cuba has diminished. Last spring as the result of the visit of friends from the United States, who saw very plainly the cost of missionary energy used in toiling up and down these stairs, the question of the elevator was raised again, and investigation was begun concerning the possibility of utilizing this long-kept gift for the still needed elevator.

Now word comes in a letter from Doctor McCall that the elevator is being installed and the missionary family atop the Baptist Temple will be using it within a few weeks. To all who have visited our Cuban Baptist work, this will be most welcome news, for no one has climbed those long stairs without wondering how Doctor and Mrs. McCall have stood the strain through more than thirty years, and the others for at least half that time. We rejoice with them in this new aid to all the work, for upon that small group living on the third floor rests the burden of responsibility for our work in the "Pearl of the Antilles."

* * *

MISSIONARIES TO THE FRENCH

(Continued from page 14)

Mrs. Hines H. Stilley, (Lela Salassi Stilley), was born July 2, 1904, in French Settlement, Louisiana, the daughter of a family of Italian extraction in a French community. Her father was a carpenter and boat builder of some means. Two older brothers went to work in the Yazoo Valley Railroad machine shops in Vicksburg where one of them came into contact with Baptists through a fellow-workman who invited him first to a B.Y.P.U. party and then to his Sunday school class. After his conversion this brother returned home to tell the story of the gospel to his own people, only to be disowned by his father, and his new faith bitterly opposed in his community. He persisted in preaching despite persecution, and finally won his father and other members of his family, among them his sister, Lela, in 1917.

In the rural areas of the French country, few French girls have an opportunity for more than the first few grades of schooling. It is notable therefore, that upon becoming Baptists, the older members of a French family are eager to give the girls of the family an education along with their boys. Lela entered Acadia Academy, graduating from high school there in 1929. During her years there she led in the practical mission work, devoting much attention to the development of W.M.U. work in the little French churches. She spent her summers in going from one little church to another, teaching training classes in Sunday school, B.Y.P.U. and W.M.U. work, frequently walking long distances in the hot Louisiana summer, and enduring much hardship. She was married to Hines H.

Stilley in May, 1929, and has been a devoted and capable helper in his work. They have two children.

On March 3, 1937, four new missionaries were appointed on the Mexican field, Rev. and Mrs. Isais Rodriguez, located at Mission, Texas, and Rev. and Mrs. Isais Armendarces, Cameron, Texas. The two last are succeeding to the field and work of Rev. Moises Robledo who was killed last fall in an automobile accident suffered on his return from taking a member of one of his churches to the hospital near San Angelo.

Miss Mary Headen, for some six years missionary to the Italians in Birmingham, Alabama, was transferred to Herrin, Illinois, where her work will be among the many nationalities of the mining regions of Southern Illinois. She formerly worked in this field.

* * *

BESSARABIAN RUSSIANS PRESSING TOWARD THE MARK

Missionary W. E. Craighead, Cernovitz, Roumania

THE recent annual Bessarabian Baptist Convention revealed that the Russians of that province are pressing "toward the mark for the prize of the high calling of God in Christ Jesus."

The mark of one thousand baptisms was again reached in 1936, in spite of all the stratagems of the devil. Outward persecutions having abated, the enemy has used insidious means to handicap the work. Local authorities often refuse permission for open air baptism; those in charge of making the legal transfer of persons from one faith to another often refuse to do this, or require so much money for their service that poor believers cannot pay it. In that way baptisms are delayed indefinitely, for it is against the law to administer baptism before the legal transfer is made. Sometimes after the convert declares his intention to forsake the recognized faith, a priest tries to persuade or threatens him to retract. On a recent occa-

sion a priest visited the home of such a convert and demanded that he kiss the emblem of the cross. Upon refusing to do this, the convert was accused of defaming the cross, for which he, along with another, was tried and convicted to a month's imprisonment. Lay-preachers are commonly taxed by local tax officials, who refuse to recognize that their services are without remuneration. Recently the brethren in a small village were summoned by the local authorities to haul stone for the building of a Greek Catholic church in that village. As a result of their refusal to do this, they were forbidden to gather their harvest from the fields, and deprived of their cemetery until the matter was settled by the central authorities.

Not content with merely preaching the gospel to their own people, the element of foreign mission work has been introduced. Instead of sending contributions to Africa, as at present, the goal of sending a Bessarabian to that country has been set, the promotion of which has been entrusted to a committee. An interesting report of work done in a leper colony shows that twenty-five have been converted, thirteen of whom wish to receive baptism. Couples who have been living together illegally are requesting marriages. As the lepers have no chapel in which to worship, the convention adopted a plan for meeting that need. During the discussion of that question an aged Swiss pioneer-missionary, attending the convention, made the initial offering for that purpose. The presence of this aged Swiss missionary impressed the need of making some provisions for our pioneer circuit preachers of Bessarabia. For this purpose a fund was established by the taking of an offering to which the churches will contribute.

Some who have fixed their eyes upon "the prize of the high calling" are attending the Seminary at Bucharest. Since the majority of the leaders cannot do this, a special course has been arranged for them next January in the capital of Bessarabia. This is the first extensive Bible course for which the Bessarabians will have undertaken the entire financial responsibility. The Seminary will assist in the teaching. As part of the preparation for this course, the translation of a new book on doctrine, by Dr. Everett Gill, has just been completed, and we hope that it will be ready for the course and that it will be taught then by the author.

Another far-reaching step has been taken in regard to organization. Thus far the entire territory of Bessarabia has been divided into six large districts, which were supervised by district circuit preachers. Now, according to Jethro's plan, these have been divided into sub-districts with a special worker for each. The goal for this year is to set free from secular labor and release for exclusive Christian work these new sub-district workers, whose selection will partly depend upon their attendance on the Bible course in Kishineff.



"In obedience to his command."—Baptismal scene in Roumania

Mellowed Memories of South China

Inabelle G. Coleman, Publicity Secretary, Foreign Mission Board, Richmond, Virginia

PART I



Mr. and Mrs. Harold Snuggs, Baby Margaret Ann, John and Harold, Jr., of Canton, China. Mr. Snuggs is secretary of the South China Mission

IT was just a year ago (February) that I was in China. I began my six months' missionary journey in *South China*. And while I was there some one suggested that I wait a full year to write very much about my experiences and observations. Another advised that one cannot write authentically from a train window.

Adhering to these kind counsels, I seized every opportunity possible to *live with* the people of the Orient. I mingled with them in the market places, at temple fairs, on trains, boats, sam pans, in their homes and in their churches. I rode on every kind of means of transportation possible including rickshas, wheelbarrows and donkeys. I sat on the family kahns with the women and children, and slept on Chinese beds in chapel attics and in humble homes. With chopsticks I ate from the common bowl at thirty-two course feasts in wealthy homes and drank gallons and gallons of tea in official mansions where the beauty is so exquisite that it is breath-taking. Handsome brocaded tapestries; clean, shining, polished hardwood floors parqued with other beautiful hardwoods of varying colors in designs dignified and perfect; gorgeous rugs whose silky softness melts under one's footsteps; teakwood furniture, hand carved and polished; lacquer inlaid with mother-of-pearl; cloisonné and crystal and jade and hand-painted china; scrolls artistically portraying the perfect handiwork of the family as well as the history and poetry of the ages; and on and on, one may extravagantly describe the interior beauty of the Chinese homes. A passion for beauty is a national trait. Even in the humblest mud and grass houses with the hard beaten mud floors, there are evidences of souls in love with beauty. Perhaps there is only one teapot and only one bowl, but these will without ex-

ception be hand-painted, dainty, beautiful. There will be a colorful, artistically sketched scroll "in the honorable corner," and a flower or tiny tree by the door. These intrinsic indexes to the heart of the people of Cathay were not seen from a train window.

The other bit of advice I have also observed. I have waited the suggested year. And now as I pensively and meditatively ponder in my heart the lingering afterglow of my journey through China, I find that my memories, woven of impressions and observations, have grown even richer with a year's aging and more precious from having been treasured and shared with friends in the homeland.

A Zeal for God

Among these mellowed memories is one scintillating fact throwing a light of understanding and appreciation on every other observation. These dainty, beauty-loving people of the Orient have a *zeal for God*. "I bear them record that they have a zeal for God, but not according to knowledge" (Paul).

A few blocks from the spot upon which J. Lewis and Henrietta Hall Shuck first set foot a hundred years ago in old Macao, there stands at the intersection of two paved streets a great live oak, gnarled and rugged. Between its knotted roots rising up out of the plot of ground reserved about its base, were scores of half-burned incense sticks and folded prayers. A grandmother and tiny girl come to kneel and burn incense while they pray. The grandmother is a widow. Her husband went to sea, never to return, when her first-born was only a tiny babe. When this son reached manhood and married, he, too, answered the call that woos and wins scores of the South China men. Most of the cabin boys and workmen on the great ships that plow the Pacific are from the Ng Yap and Hakka people of South China. The son also never returned. With no man in the house, the grandmother

(Continued on page 25)



The Baptist Gospel Boat at Macao, China, where evening services are held for the vast boat population, recorded to be ten thousand people

PERSONS AND PERSONALITIES

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

"Whatsoever things are true,
Whatsoever things are honest,
Whatsoever things are just,
Whatsoever things are lovely,
Whatsoever things are of good report;
If there be any virtue, and if there be any praise,
Think on these things."—Philippians 4: 8.

THREE LETTERS AND SIX FRIENDS

THREE letters from three friends of mine—and yours—concerning three other friends of yours—and mine—remind me so vividly of Paul's admonition to his friends in the Church at Philippi that I am adopting his words as our May "Must Motto." Presenting these six friends is my joy. First, the correspondents themselves, and then those whom they so generously and justly praise.

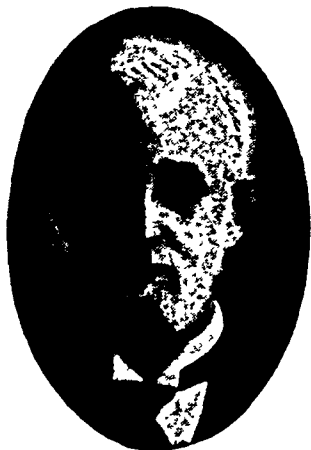
NANNIE BARTLETT MCDANIEL

HERE is one of those heroines of faith "of whom the world is not worthy"—dark-eyed, matter-of-fact, genuine missionary of ours. Her call to the mission field—to China—was very clear, her determination to answer that call unwavering. "Don't go to the foreign field as a missionary," she advises young people today, "unless you are very sure God has called you. Don't go if you *can* stay at home." Thirty-five years of missionary life gives her the right to speak with authority.

Looking back along these years, we see her activities fall into five types of missionary service. Solomon might have had her in mind when he wrote, "Whoso findeth a wife findeth a good thing and obtaineth favor of the Lord." Five beautiful children have come into her heart and home, to be cared for, shielded from harm, educated and advised. Five times her heart was all but torn out of her body as the year of separation came for each one of them. Sprue, that dread disease of the Orient, laid its devastating hand upon her years ago. Only the most rigid discipline has kept her on her feet and on her field. She is a pioneer in Sunbeam work in China,—the pioneer for all I can discover. Her work with the women in Soochow, her Primary Sunday school class, her quiet influence upon the Station and Mission, as a whole, her faith in laying the foundations for Wei Ling Academy,—these are snapshots of thirty-five years from the life of Mrs. Charles G. McDaniel, of Soochow, China, who gives us the following tribute to a fellow-missionary.

EZRA FRANK TATUM

FIRST impressions register. Nearly thirty-five years ago, when two young missionaries landed in Shanghai where everything was new and strange, their first night was spent in the home of Brother E. F. Tatum. They never lost the impression made of the gentleness and kindness of the man. Later, they learned that he could be as firm as he was gentle. They came to know him as one ready to bear the end of a work that made no show, but that strengthened and supported the rest. He was



E. F. Tatum

willing to be the pile-driver for imposing super-structures.

Brother Tatum exerted a wholesome and beautiful influence in the Central China Mission for many years. He has recently been called away (March 1, 1937). Whither he has gone we know, and there he will meet Chinese whom he led to know the Lord. His assurance was inspiring. With him it was, "*I know him whom I have believed.*"

ANNIE JENKINS SALLEE

ONE day a beautiful girl standing upon the threshold of life walked with others to the "place of worship." Her brother-in-law was the preacher, and missions was the subject of his sermon. When the day was over God had a new missionary, and what a messenger she has been! That girl was Annie Jenkins, later Mrs. Eugene Sallee.

Some years later another girl, working in the office of the Foreign Mission Board of the Southern Baptist Convention, read the report of its Interior China Mission, just four years old. The author of that report was Annie Jenkins Sallee, pioneer missionary. That second girl was caught up into the wonder and glory of the picture of pioneer work which was painted so vividly by the happy, victorious missionary.

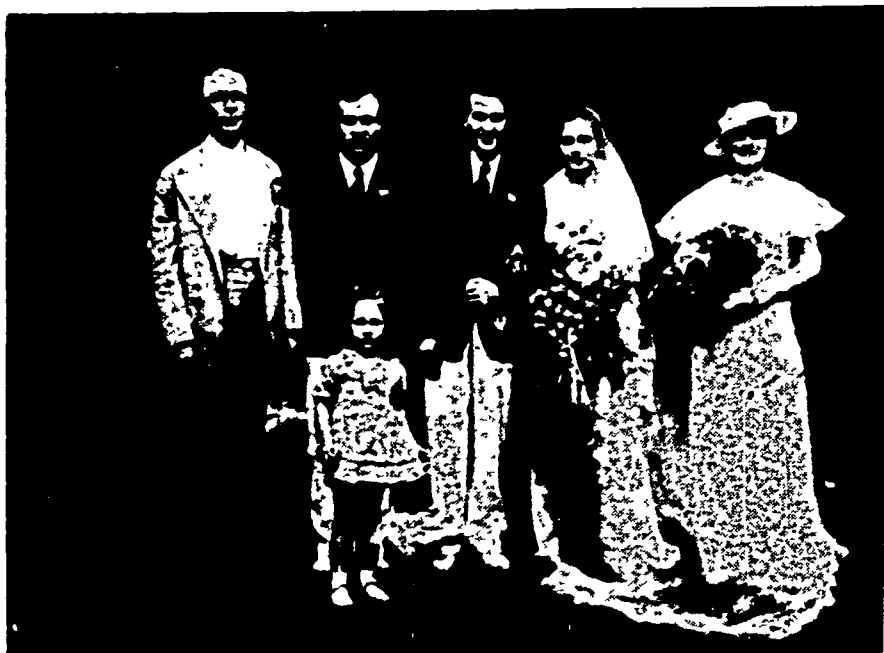
Years passed; the work grew; Mrs. Sallee came home on furlough and found that she had collected another admirer who could not be detached. Sorrow came,—overwhelming sorrow,—which revealed the great spirit of the missionary as even her phenomenal missionary activities and success could not. Back to her field she went. Lesser souls declared that she *could not bear* to return to the home in China which she and Doctor Sallee had built, to the work which, under the blessing of God, she and Doctor Sallee had so largely built. In a letter just received she tells of the joy and peace which she has found in Kaifeng. "The loneliness has never appeared," she writes. One missionary comes in each day for dinner and a Chinese woman sleeps there at night, coming at nine o'clock.

Annie Jenkins Sallee captured the imagination of an eighteen-year-old girl years ago; her personality charmed her, her indefatigable energy and faithfulness shamed her into larger service; her conquest of self in the time of sorrow gave her a glimpse into a noble missionary soul; her serenity and faith today are a living testimony to the truth

of the words we quote, sometimes, too glibly: "And I will be with thee, all the way, even unto the end of the world." "He will keep his promise, I KNOW," for he has proved it and continues to prove it in the life of one who has taken him at his word.

Mrs. Sallee asks me to present to you two new missionaries of ours, but I am quoting her words instead of spoiling the introduction by any of my own.

INTRODUCING MR. AND MRS. DEAYER LAWTON



DEAYER LAWTON came out to China when he was twenty-five. He came by faith, never doubting that God would care for him. God cared for him in a wonderful way. Deayer gave himself to language study. He went to the Language School at his own cost and was enabled to finish his first year's work and take his examinations. He came back here and stayed for some time and worked around while he was studying. He is simply fine at personal work. He gets people on his heart and he knows how to pray for them and how to get them saved. He is so sweet in his life and so sweet to have around. He is very thoughtful of every one. He is so very careful not to hurt any one, or to say an ugly thing of any one. He is gentle as a woman, and courteous and kind to all.

"In September, 1935, he was ordained in our Sallee Memorial Church. The most unusual thing about the ordination was that it was all done in Chinese. It was very noticeable that he was so familiar with the Chinese language that he even knew theological terms. It was a surprise to us all, but he was very much at home and stood a good examination. It did much good, for being all in Chinese, the Chinese not only saw how it was done; they grasped its meaning in their own tongue.

"Then came his love affair. He prayed that girl (Dorothy Dodd) willing. She was not easy to catch and he was mighty long-faced sometimes, but through prayer he won her. She is a clear answer to prayer, and we feel that they are going to be very happy. Hannah Fair Sallee who was at the wedding reported that Dorothy was the prettiest bride she had ever seen, just "breath-takingly beautiful." She said she almost cried to see one so beautiful. It was not her clothes, though they were most suitable and pretty, but it was the girl, who seems to be remarkably fine. She was teaching in a Presbyterian school in Shanghai. After she and Deayer were engaged she became very

fond of some of our missionaries, and all of our Mission in Shanghai have the most extravagant things to say about her. Of her own accord she asked to be baptized in the lovely baptistry in the Sallee Memorial Church there. The baptistry is lovely with its beautiful painting of the Jordan River at the back and on the sides. They said Dorothy was lovely when she was baptized."

Mrs. Sallee didn't say anything about the time Doctor Sallee found young Deayer down in the Baptist Bible Institute, discouraged about the future. It was during that dreadful period when Southern Baptists abandoned so many missionaries and missionaries-to-be. She didn't remind us that it was largely due to Doctor Sallee's fatherly advice and generous help that the Lawton boys were saved to our work. The Lawtons, you know, are very dear to the Sallees, for we remember that journey from Central China to Honan Province to spy out the land for a new Mission, which W. W. Lawton, the experienced missionary, and Eugene Sallee, the new missionary, made some thirty-eight years ago. The Sallees did not have children of their own, but the Lawton children filled a large place in their hearts. Wouldn't it be a lovely thing if Deayer, somehow, could be in Kaifeng now, to carry on the work and hold up the hands of the one who loves him very dearly for his own sake and for the sake of the fellowship which will always bind very closely together the Lawtons with their fellow laborer who has been spared to this day?

MRS. J. W. STORER

IT will be good exercise for you, dear reader, if you will stop right here and search the lists of home and foreign missionaries for this name. If you are not able to find her name and are tempted to write me, pointing out the fact that I have made a mistake, please turn, first, to Samuel 30: 21-25, and read of the second line of defense in missionary ranks.

One day some one will give us the stories of some of the missionaries who "have tarried by the stuff." I am placing Mrs. J. W. Storer, of Tulsa, Oklahoma, in that column. Nothing makes her so happy as contact with missionaries, except to be helping them. This very lovely little lady presents to us a missionary whose life justifies all that Mrs. Storer says about her. She presents to you—

VENA AGUILLARD

*"She held us, stirred us, swayed us,
We hung on her every word,
Till we fain would rise and follow
Not her, not her, but her Lord."*



Vena Aguillard

WE did not know whether we were wise in bringing Vena Aguillard to Tulsa for our Home Mission Week of Prayer because of the expense, and too, she is such a frail, tired little person, but I'm very sure now the Lord was directing.

The Y.W.A.'s came back from Ridgcrest last summer with such glowing reports of the little French girl from Louisiana that our hearts were moved with the desire to bring her here this spring.

I've never before seen a Week of Prayer turned into an
(Turn to page 30)



*Charles E. Maddy,
Executive Secretary, Foreign
Mission Board of the South-
ern Baptist Convention*

FOREIGN MISSION WEEK

Ridgecrest, North Carolina

August 8-13, 1937



*Claud B. Bowen,
Educational Secretary, For-
eign Mission Board, in charge
of program for the week*

THEME: "He had opened the door of faith unto the Gentiles"
(Acts 14: 27)



*J. T. Williams,
of China*



*Rosalee Mills Appleby,
of Brazil*



*Miss Ruth Walden,
of Africa*



*Miss Mildred Cox,
of Brazil*



*C. K. Djang,
Chinese Student, Southern
Baptist Theological Seminary*



*Miss Cornelia Brower,
of Chile*



*Miss Minnie Landrum,
of Brazil*

DAILY PROGRAM

7:20 Morning Watch
8:00 Breakfast
9:00- 9:45 Missionary Message
9:45-10:15 Young People's Hour
10:15-11:15 Round Table
11:30-12:45 Missionary Address
1:00 Lunch
1:30- 6:00 Rest and Fellowship with Missionaries
6:45- 7:45 Sunset Service
8:00- 9:00 Missionary Message
9:00- 9:30 Missionary Moving Pictures

Representatives of 416 Southern Baptist missionaries in fifteen na-
tions will have part on this daily program as they spend this week
on the mountain sharing from platform and personally the evi-
dences of God's victories around the world.

Reservations for rooms may be made now to
Manager Perry Morgan, Ridgecrest, North Carolina



*H. H. Muirhead,
of Brazil*



*Mrs. C. K. Dozier,
of Japan*

Sowings and Reapings

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

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

« Searching through the old records of the Foreign Mission Board we find the brethren taking stock of the progress of the foreign mission work at the end of the first ten years of the Board's life. It will be remembered that the Convention and the Foreign Mission Board were organized in May, 1845. In 1856, the Board began the publication of a foreign mission journal called *The Commission*.

Evidently there had been criticism of the slow progress of the gospel in the two mission fields of the Board, China and Africa. In the second issue of *The Commission*, in August, 1856, we find the tenth annual report of the Foreign Mission Board. A total of \$26,503.84 had been received for foreign missions for the year. After reviewing the slow progress made by other foreign mission boards for the first ten years of their existence, the editor of *The Commission* proceeds to sum up the progress of our Board for the decade of 1845 to 1856 as follows:

"Let us now turn to the history of our own missions. The receipts into the treasury, with such fluctuations as are incident to such funds, have increased from \$11,735.22, the first year of the Board, to \$30,066.60; the amount reported last year. We have sent out at different times thirty-eight male and female missionaries to China and Central Africa of whom seventeen are now in the service of the Board. In China ten baptisms have been reported, and five in Central Africa. In addition to this we have sustained missions in Liberia (through native workers), as the result of which about 800 have been reported as baptized. We had at the time of the last report twenty-three missionaries and assistants engaged in this mission. Thus it appears that within the first ten years our receipts had reached within some \$6,000.00 of the amount received as donations by the American Board of Commissioners in 1829—ten years after their organization—and that, with smaller means, and fewer missionaries, and notwithstanding our losses by the death and return of missionaries (which have been very heavy), we have reported more than *one hundred and sixty times* as many accessions to our communion within ten years, as *both* the Board of Commissioners and that of the Triennial Convention did within the first ten years of their existence (exclusive of their missions among the Indians of North America), and of these, it may be remarked not less than 115 were converts from heathenism! And this is want of success! These facts should discourage us? No, we have reason for deep gratitude to God for the blessing which has attended our labors, and should feel impelled to renewed zeal and increasing liberality and energy."

« The growing sense of nationalism in all lands is making it more and more difficult for our Board to carry on mission work through educational institutions, and hospitals. In all matters of education, the governments of all lands where we have work, are becoming more and more drastic in regulations and requirements until it is very difficult to conduct a Christian institution under the rigid supervision of anti-Christian and pagan governments. Before very long we will be completely driven out of the field of education, except in Bible schools and theological seminaries and we are going to be severely hindered and circumscribed in these.

« In the matter of hospitals, the Chinese government is now requiring that all hospitals shall be registered and brought under strict government supervision. In the mat-

ter of equipment and current support, we doubt if we have a single hospital in China that can meet the requirements of the government.

« Very few if any of our hospitals are equipped with running water and sewerage. We are going to be compelled to completely renovate and equip our hospitals or the government will close them. It is going to take more doctors and nurses to man these hospitals and a great deal of money to equip them if we continue in medical mission work. Already our schools for nurses in several places have been closed because we do not have a sufficient number of college trained nurses to meet the requirements of the government.

« Already in many lands the governments are requiring that the directing heads of all educational institutions shall be nationals. We rejoice that in many lands native leaders have been raised up and sufficiently trained for such leadership. The time is coming rapidly when our missionaries must co-operate with these nationals and work *under* their leadership. We are glad to believe that every missionary under our Board will have wisdom and grace sufficient for the critical transition period we now face everywhere.

« After all, this is the aim and idea toward which we have been striving from the beginning. It will set us free from the difficult business of trying to conduct educational institutions in an atmosphere of intense and growing nationalism, and enable us to move out into new and unevangelized areas. It will set us free to preach the gospel to the multitude who have never yet had a chance to hear.

« Every mail from China brings further news of the success and far-reaching significance of the Centennial Celebration held in Canton, South China, last October. There were present representatives from every section of China, and there is a new and growing sense of denominational conscience and loyalty throughout all Baptist circles in China.

The presence of our official representatives, Dr. John R. Sampey and Dr. M. T. Andrews, added much to the occasion and brought great joy to missionaries and native believers alike. These brethren were given every opportunity to preach and were everywhere greatly used of the Lord in the salvation of the lost. We are so happy that they could make this journey and have some share in the gospel triumphs in great and needy China.

We wish indeed that other pastors and teachers in the South, who have gifts in winning the lost, could visit our mission fields and share with the missionaries in the fellowship of winning the lost.

(Turn to page 29)

NEWSCASTINGS AROUND the WORLD

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

Sailings

February 20, 1937 aboard the *S. S. Deutschland*, Miss Ruth Mahan, who was appointed as a new missionary to service in Europe at the meeting of the Board on February 19, sailed from New York City for Budapest, Hungary.

February 27, 1937, aboard the *S. S. American Legion*, Miss Martha Ellis, a recent appointee of the Board, February 18, sailed from New York City for Buenos Aires, Argentina.

April 10, 1937, aboard the *S. S. Rex*, Rev. and Mrs. W. Dewey Moore, appointees at the meeting of the Board, February 18, sailed for Rome, Italy.

Arrivals

From Argentina—Rev. and Mrs. S. M. Sowell of Buenos Aires have arrived in the States on furlough. Their address is P. O. Box 1137, Seminary Hill, Texas.

From Brazil—Rev. and Mrs. A. B. Christie of Campos are spending their furlough in Temple, Texas.

Births

To Mr. and Mrs. Hermon S. Ray, Tokyo, Japan, January 20, 1937, a daughter, Mary Evelyn. In reply to this message of good news, the Foreign Mission Board sends congratulations and good wishes.

To Mr. and Mrs. John Lake, a daughter, Rosa Florence. This announcement came to the Board rooms March 9. Congratulations and best wishes!

Death

The Foreign Mission Board received a message March 1, 1937, announcing the death of one of China's senior missionaries, Rev. E. F. Tatum in Yangchow, China. He would have been eighty-eight years old this April 26, and had given forty-nine of these eighty-eight years to China as a faithful messenger of the Cross in China.

Illness

The Board regrets to announce the serious illness of Dr. Hallie G. Neal, following a major operation. Doctor Neal is in the hospital in San Antonio, Texas.

Foreign Mission Night—May 13

The first evening of the Southern Baptist Convention assembling in New Orleans, May 13, will be given to the presentation of foreign missions. Dr. Charles E. Maddry, executive secretary of the Board, is in charge of this hour. He is planning to present a corps of missionaries in the States on furlough. A number of these will bring greetings and brief messages from their fields located in sixteen nations of the world.

Announcement

Foreign Mission Week at Ridgecrest, North Carolina, is scheduled for August 8-13, 1937. The Board's educational secretary, Claud B. Bowen, is in charge of planning the program and of presenting this conference to Southern Baptists. Reservations for rooms in the hotel or cottages can be made now. Write to Manager Perry Morgan, Ridgecrest, North Carolina.



MELLOWED MEMORIES

(Continued from page 20)

grieved and lamented the sad plight of her daughter-in-law and the baby girl. Now the daughter-in-law lay ill at home. Fervently the grandmother prayed for the restoration of health. Surely a tree so large and strong, old and healthy, that had weathered the storms and typhoons from the sea, and that had escaped the woodman's ax there in the center of the city, must have a god-spirit in its branches. To this god-of-the-tree, she prayed.

A World War poet wrote that "Only God Can Make a Tree." Surely the divine emotion in the heart of Joyce Kilmer and the searching zeal in the soul of the little Chinese grandmother are akin.

In their search for satisfaction to their soul's zeal for God, the Chinese say that there are eight million gods. "They have a zeal for God, but *not according to knowledge*." Eight million gods, but because of their lack of knowledge, Jehovah God is not yet within the fold of the eight million! "How shall they believe in him of whom they have not heard?"

"Where there is perfection there is a god" is a truism familiar to every Chinese family. The influence of this serious discernment and appreciation of beauty and perfection encourages the Chinese's zeal for God. And there is much exquisite beauty in China. Perhaps not enough has been said or written about China's beauty. South China's tropical trees and flowers, verdant gardens and miles of bamboo, rivers winding through mountain ranges, and towns and cities of Chinese courtyards, curving house-tops of artistic tiles and colorful shops, combine to make South China a land of rare beauty. Hongkong, a horse-shoe harbor nestling into the balsam and pine covered mountain peak, is one of the world's most beautiful ports. There is much beauty all over China. And the Chinese love beauty.

It was sunset time on the West River. Nine ranges of mountains reflected the gorgeous iridescence of the prismatic glow. Veiled in pink and orchid, violet and purple, rose and lavender, gold and crimson, these mountains to the west become a mosaic of God's handiwork. Like the psalmist of old, the heart instinctively hastened its throb of praise, and it was easy to whisper a child's adoration, "Oh! God, I love you!"

But what of the Chinese comrade-passengers upon that boat! Calmly, silently, poisedly they gazed into the rich beauty. Then a lovely maiden, whose silk costume, clean daintiness and queenly poise, bespoke her culture and charm, fastened incense sticks between the brass and wooden parts of the rail around the deck; and while they burned, she clapped thrice her tiny, pretty hands, and kotowed to yonder sunset glow.

"Whom are you worshiping, my child?" Wistfully she replied, "I don't know. But surely where there is so much

beauty and perfection there must be a god. He would be quite angry if all of this boat load of people passed by and failed to worship. Something dreadful might happen to us before we reach Shiu Hing." And fear filled her lovely dark eyes.

Stirred by the glory of the setting sun and its afterglow, and recalling the proverb that where there is perfection there is a god, this girl of twenty-two had such a zeal for God that she prayed: "Oh! God! If there be a god of the sunset, please be so kind and good as to . . ."

Cultured, charming, from an official home of wealth and education, this daughter of China had never had an opportunity to hear of God, to see a Bible, to listen to a prayer. She had a zeal for God, but not according to knowledge. No one had ever told her of Jehovah, God, the one Creator and God of every sunset.

Our Christian missionaries have made a good beginning in China, but only one million have been touched while the population of China totals 450 millions. There are 449 millions yet to be told. They wait, hungry-hearted, soul-thirsty for the message of love.

Manifold are the evidences of the Oriental's hunger and thirst for God. The little children are named "Lover of Kindness," "Source of Purity," "Queen of Virtue," "King of Courage," and the like. These odd-sounding, monosyllabic nomens have such a challenging character significance that distinctive personalities are moulded by the children's pondering these names in their hearts.

At New Year's time, upon their door posts and on their lintels, like Joshua, they paste the holy goals for which they pray. When one daily walks through one's front door over which is inscribed, "A hundred-thousand paterfamilias," it is not easy to be comfortably irritable and sensitive. The influence of the reactions that have been born of the Chinese's zeal for God and for godly virtues has been so profound that the Chinese minds are good soil for the teachings of Christ and their hearts ready ground for the seed of salvation.

Foreigners sometimes inadvisedly speak of the Chinese as *heathen*. This ought not to so happen. To the question, "What suggestion do you have for us Southern Baptist writers?" a Chinese Christian and loyal friend of the missionaries softly said: "For Christ's sake I tell you. Please do not call the Chinese *heathen* in the articles you write. The use of that word offends, creates prejudices and turns many away from their growing interest in Christ. The Chinese students read all the English that they can find. Most of the Southern Baptist publications are widely read in China. The first time a Chinese student of English comes upon that word *heathen*, he turns quickly to his Webster seeking to comprehend the meaning of this new word applied to him. The first meaning is *non-Christian*. That is all right. He grants that. But his eyes shift to the second and third meanings—*uncultured*, *barbarous*—and his pride boils. *Uncultured*? Why! The Chinese have a culture that dates back to the days before Abraham. Their emperors were abiding in handsome palaces amidst charming finery and expensive jewels, and their subjects were wearing silk, creating poetry, producing drama and painting masterpieces when the forefathers of the Anglo-Saxon Americans were wild, skin-clad, uncivilized nomads of the forests. *Barbarous*? And resentment fills his heart! He recalls the poetry and art, the history and truisms, the philosophy and teachings of their enlightened

centuries. Our country is five thousand years old and throughout these centuries the great scholars and teachers have added rich contributions to the vast storehouse of knowledge and literature. Many Chinese are versed in these Chinese cultures. To be called barbarous is too much for his sensitive soul. Please don't call the Chinese *heathen*!" he pleaded.

Indeed one finds that it is true that the imbibing of the teachings of the ages has made good soil for the gospel. For example: "Do not run from the raindrops, and you will find them beautiful," interpreted means, "Do not run away from difficulties and you will find joy in mastering them." Stimulating, conducive to fine traits of character and training for patient poise, refinement and charm, these teachings of the ages have produced a civilization far from *uncultured* and *barbarous*; a civilization that has a foundation for the making of excellent, faithful, autonomous Christians. But with all of the culture and enlightenment of the centuries there is a vast vacuum in the educated souls as well as in the ignorant until they find God. For fifty centuries the quest for God has left the most indelible influence upon China's civilization. Everywhere there are evidences of "a zeal for God, but not according to knowledge." (TO BE CONCLUDED)

NEW YEAR'S DAY IN NORTH CHILE

First Baptist Church Organized

Missionary J. L. Hart, Antofagasta, North Chile

IN 1879 war broke out between Chile and Bolivia for the control of the Port of Antofagasta and the Nitrate fields. No sooner had war been declared than it was discovered that Peru and Bolivia had a secret treaty of mutual protection. Therefore Chile had to fight them both. The history of that war, and the great victory that Chile at that time won, is too well known to need further comment from me and was only mentioned because it was used of God to bring Baptists to Antofagasta. With peace declared, there was a rush to the Nitrate fields.

Among the many who came to Antofagasta was a German Baptist. He was no preacher, but he knew his Lord and as he saw the wretched condition in which his fellow-workers were living he knew that it was due to their sinful lives. He could not refrain from telling them about what Jesus had done in his life, and what he could do in theirs if they would let him. Some were converted and he baptized them in the waters of the Pacific Ocean. Soon afterwards he left Antofagasta, and no one here ever heard of him again.

The little group of baptized believers that he left found themselves without a leader, but just about that time the Methodists began work here and the little Baptist group was absorbed by them. For thirty years the Baptist testimony was silent in all North Chile except for an occasional echo of the Canadian Baptist work in Bolivia.

About three years ago owing to some very advanced social teachings of the Methodist pastor, two survivors of the little Baptist group with some others separated from the Methodists and began an independent work. Shortly after their separation they called a man who had been their pastor years ago, but owing to some difficulties he had withdrawn from the Methodists and was now man-

(Turn to page 30)

"For his merciful kindness is great toward us: and the truth of the Lord endureth for ever."—Psalm 117: 2.

* * *

HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

Birthdays for July

Date	Name	Address
1	Rev Earl Parker	Pingtu, Shantung, North China
1	Rev. T. F. McCrea*.....	969 Marshall Boulevard, San Bernardino, California
4	Rev. W. Harvey Clarke*..	17-25 North Avenue, N. E., Atlanta, Georgia
4	Mrs. I. N. Patterson*.....	Owings, South Carolina
5	Mrs. T. C. Bagby*.....	Whitestone, Virginia
5	Miss Anne Nora Laseter...	Casilla 185, Temuco, Chile
5	Rev. Paul C. Porter*.....	17 Shorter Circle, Rome, Georgia
5	Rev. A. J. Terry	Victoria, South Brazil
5	Mrs. Sidney J. Townshend.	Kweiteh, Honan, Interior China
6	Rev. George A. Carver ...	Shanghai University, Ku., Central China
6	Miss Blanche Groves	Soochow, Ku., Central China
7	Miss Alda Grayson	Laiyang, Shantung, North China
7	Rev. A. E. Hayes	Caixa 178, Pernambuco, North Brazil
8	Miss Mildred Cox*.....	721 East Titus St., Mexia, Texas
10	Mrs. M. W. Rankin	Shiuchow, Kt., via Canton, South China
10	Rev. J. A. Tumblin	Natal, North Brazil
11	Rev. T. Neil Johnson*....	Route 4, Lumberton, North Carolina
13	Rev. D. W. Herring*.....	State College Station, Raleigh, North Carolina
14	Mrs. W. W. Adams	Dairen, 25 Noto-Machi, Manchuria, North China
14	Rev. A. L. Dunstan	Caixa 196, Pelotas, South Brazil
14	Rev. W. Dewey Moore ...	93 Via Boncompagni, Rome, Italy
15	Dr. C. A. Hayes*.....	312 Mission Road, Glendale, California
15	Miss Neale C. Young	Oyo, via Lagos, Nigeria, West Africa
15	Mrs. J. F. Ray	456 Senda Machi, Hiroshima, Japan
15	Miss Thelma Williams	Pochow, An., Interior China
16	Miss Bonnie Jean Ray	Pingtu, Shantung, North China
17	Miss Ruth Pettigrew	Waichow, Kt., via Canton, South China
17	Mrs. J. C. Pool	Abeokuta, via Lagos, Nigeria, West Africa
18	Rev. J. R. Saunders*.....	1457 Oxford Avenue, Pasadena, California
21	Rev. H. H. McMillan	Soochow, Ku., Central China
23	Mrs. R. H. Graves*	101 South Carlin Street, Mobile, Alabama
25	Dr. Leonard Long	Ogbomosh, via Lagos, Nigeria, West Africa
25	Mrs. S. M. Sowell*.....	Box 1137, Seminary Hill, Texas
26	Dr. George Green	Ogbomosh, via Lagos, Nigeria, West Africa
26	Miss Pearl Johnson	Chefoo, Shantung, North China
26	Rev. C. G. McDaniel*.....	Care of Foreign Mission Board, Richmond, Virginia
27	Rev. Wm. H. Berry	Rua Plombazine 192, Bello Horizonte, South Brazil
27	Miss Hannah F. Sallee ...	Shanghai, Ku., Central China
28	Rev. M. T. Rankin	P. O. Box 1581, Shanghai, Ku., Central China
29	Miss Kathleen Manley	Ogbomosh, via Lagos, Nigeria, West Africa
29	Miss Reba Stewart	P. O. Box 32, Harbin, Manchuria, North China
30	Rev. Frank P. Lide	Hwanghsien, Shantung, North China
31	Mrs. W. W. Enete.....	Caixa 352, Rio de Janeiro, South Brazil

* At present in this country.

Monthly Devotional

— JOHN L. HILL —

PERHAPS no one will dispute the fact that without the guidance of the Spirit of God it is worse than useless to engage in any missionary undertaking. Such a statement, of course, implies that such guidance is both possible and available, and must be obtained by any who would do missionary work. The eighth chapter of Acts contains ample illustration of these facts with special reference to home missions but with no less significance for missions in general.

At times the Holy Spirit seems to move in the form of necessity. The persecution resulting in the martyrdom of Stephen was used of the Lord to transform believers into active missionaries, who went everywhere preaching the gospel. Thus were the first missionaries of the church thrust out, and thus did whole regions hear the Word. Man would not have planned it that way. One of these Christian refugees was Philip who carried the gospel across national lines and preached in the city of Samaria, winning the attention of the people by his words and by his miracles, and bringing great joy to the city. The leadership of the Spirit was vindicated. The apostles who had remained in Jerusalem heard that Samaria had received the Word, and sent Peter and John to investigate. This first official committee of the church went out with apparently only one desire, to follow the lead of the Spirit. They did not make up their minds that something was wrong in Samaria and that the Samaritans had not really accepted Christ. On the contrary, they went praying for these whom they were to investigate, and as a result of their prayers they had the joy of seeing the Holy Spirit come upon the newly baptized believers.

Again, the Holy Spirit seems to interrupt man's successes and to direct him into less spectacular but more extensive service. Philip was having a marvelous meeting; great crowds were thronging his ministry; from a human standpoint there was every reason why the meeting should continue; but the Lord told him to go toward the south to the Jerusalem-Gaza highway. Without a moment's hesitation, he went, and as the distinguished Ethiopian drew near in his chariot, the Spirit told Philip to approach the chariot. Philip obeyed promptly, and in response to a question was invited to a seat in the chariot, and in this intimate chat, using Isaiah which the Ethiopian was reading, Philip led the inquirer to Christ, and the new convert became a missionary to another nation.

The work of the Spirit was not done yet. Under his leadership, Philip had left Jerusalem; in his power, Philip had preached to the Samaritans; by his direction, Philip had won the Ethiopian to Christ and had baptized him. Now that this mission of twofold importance had been carried out, the Spirit caught Philip away for further ministry in the cities on his way to Caesarea.

Clearly, the Holy Spirit leads; clearly, the Holy Spirit leads those who yield to his leadership; clearly, instant response to the leadership of the Holy Spirit makes it easy to form the habit of following his leadership; clearly, the one bond of Christian unity is the leadership of the Holy Spirit; clearly, it is foolish to try to do the Lord's work in our own wisdom when his leadership is available.

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

OF INTEREST CONCERNING THE NEW ORLEANS MEETING

TODAY a large committee met to formulate plans for the meeting of Woman's Missionary Union in New Orleans, May 11-12. Of general interest is this word from the committee:

Not only will the hotels offer attractive rates (see this page), but two thousand or more homes will be at the disposal of delegates at a maximum cost of \$1.25 for bed and breakfast. Please do not pay more in any home: there is no reason why you should. Write to Mr. A. L. Kirkwood, care Coliseum Place Baptist Church, New Orleans, to reserve a room in a home.

The Municipal Auditorium where all sessions will be held, is in easy walking distance to all downtown hotels but, in case you are staying uptown, you can reach the Auditorium by street car within half an hour or less time. There is a universal taxi rate of 35 cents anywhere within the city limits: any one asking more is taking advantage of a stranger.

There has not been any danger of floods here because the new Spillway, which will interest the sightseer, has worked beautifully. The weather in May is almost sure to be its balmiest. Perhaps the crepe myrtle trees will be in bloom, forming a double aisle of pink along the city's boulevards.

But more important than these inducements will be the annual meeting itself. Speakers will raise us to such heights of spiritual joy as we seldom experience. Reports of our work will increase our determination to work harder for the Master. A great congregation singing together gives new meaning to the old hymns of praise. Leaders who have been only names and faces on paper will become friends at last. But more than that will we remember the great surge of power that enters our hearts when God's people meet to worship and work.

Suppose the apostles had not met together in the upper room! We know nothing of those who were absent, but the records of the work of those who were present when the Holy Spirit came are our inspiration and guidance today. God will send his Spirit upon his people when they meet in May. We dare not be absent from this "Pentecost."—*Mrs. T. T. Moore, New Orleans, W.M.U. Publicity Chairman.*

HOTEL RATES

The following data are 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. For information as to boarding houses, and so forth, write to Mr. A. L. Kirkwood, care Coliseum Place Baptist Church, New Orleans, Louisiana.

A BEAUTIFUL LIFE IN KINDLY SERVICE

THERE is nothing in life so wonderful as *life* itself," has been rightfully said. It is given, not to angels and not to inanimate things about us, the power to portray God's greatness. Beauty is at its best in a human life. Love is possible only when there is a lover. Faith can be demonstrated only through human instrumentality. Goodness is limited to beings who have ability to choose. God has taken men and women to show forth the potentialities of the soul and to reflect his glory. Gordon says: "A sunbeam can be truly understood only as it is refracted by passing through a prism, and so unbraided into its manifold colors. The pure white ray of the divine holiness in like manner must pass through human virtues, before it can be apprehended by us."

When I think of the beautiful lives that have interpreted in human terms the glories of God's kingdom, there comes before me as a remarkable example, Effie Roe Maddox. For thirty-two years she has been a living message from him to the people of the Land of the Southern Cross, imaging ever in life and word the King of kings in his beauty.

No wife was ever more loyal or more helpful than Effie Maddox has been to her successful, missionary husband. For many years Otis Maddox has been the senior missionary in a state as large as Texas. Many have been the long, weary journeys through the interior on mule back or rough trains. It is doubtful whether he could have stood the strain of the long years without the assurance that a noble companion cared for his children, guarded his home, saw after his correspondence and solved the problems that would arise. When Mr. Maddox returned after his trip, often crushed because of inadequate means to carry on, his wise wife never rushed at him with the new difficulties that had arisen while he was away. After he had rested and enjoyed the quiet of home, she gently brought before him the new needs. Her sympathetic way of presenting things, her warm friendliness, unself-

ishness and strong sense of justice have saved many a critical situation.

Seven children rise to testify to the kind of mother Mrs. Maddox has been. How one woman could bring up so many useful men and a daughter active in the mission work has been a marvel to many. One by one the boys have entered the ministry as they reached the age to do so. The third preacher boy, Samuel, was consecrated to the ministry last year in the same church that set his father apart for the Master's work. Even David, the youngest, won a cultured woman to Christ when only nine. The Maddox children have seen Christianity lived in the home with its family altar.

Mrs. Maddox is an ideal missionary. From the day when she knelt in her room to find God's will, she kept the spark flaming in her heart—a zeal that catches fire in other lives. Her home has been a missionary center, not only showing hospitality to the many Brazilians who seek it, but to the missionaries. One never leaves her without carrying away something that cheers and inspires. After thirty-two years of unselfish service, Mrs. Maddox still accomplishes a stupendous amount of work. She has been for the last few years the guiding spirit in the Bello Horizonte Baptist High School, looks after much of the financial work, takes an active interest in the state W.M.U., and serves as wife of a local pastor. Unselfish in spirit, showing no jealousy or envy, lovable and consecrated, her beautiful spirit has been probably the greatest factor in the development of the Baptist cause in this great state. Many who never read God's Word have been attracted by this living "word" reflected in a beautiful life.—*Rosalee Mills Appleby, Brazil.*

A CHILDLESS WIDOW

IN general it is not wise to extol the superior Christian virtues of any one who is not already "safe in the Promised Land." Human nature is so often disappointing, and pitfalls for overconfident feet abound. But I do not hesitate to tell of Mrs. Ho and her testimony to the saving power of the gospel.

When quite young she was left in that saddest of all states, childless widowhood, which in China is a case of hopelessness for this world and also for the next. Paul's advice that young widows remarry does not harmonize with Chinese custom. A widow belongs to her husband's family as truly after his death as before. Only abject poverty can excuse remarriage. In very special cases where her own family are extraordinarily indulgent and the husband's family complacent can the widow return to the home of her girlhood and from there be again given in marriage.

A childless widow is cut off from that hope of immortality which depends upon the support of her spirit after death by offerings and worship from living descendants. Her deplorable fate is the punishment of the gods for her sins, committed probably in a previous incarnation. She has brought this disaster upon herself, and the whole family suffers because of her. Unhonored in life she is not worshiped in death.

But Mrs. Ho, instead of being bowed with grief or rebellious at her fate, could smile. She went about her work with interest.

"My daughter, how *can* you be happy?" asked her pagan mother. "Think of your lonely, pitiful fate. Your hus-

PROGRAM OUTLINE

THEME—KINDNESS

(Based on Gal. 5: 22; 1 Cor. 13: 13)

Hymn—"We Praise Thee, O God"

Lord's Prayer (in unison)

Scripture Lesson—Christ's Parable on Kindness: Luke 10: 25-37

Talk—Other Bible Characters Revealing Kindness

Hymn—"Sowing in the Morning"

Talk—A Beautiful Life in Kindly Service (See article by that title on page 28.)

Prayer for all missionaries as they "go about doing good"

Incidents of Kindness (Have four members come prepared to narrate such incidents as told in articles on pages 1, 6, 9, 18, 21.)

Hymn—"Help Somebody Today"

Talk—A Childless Widow (See article by that title on this page.)

Prayer for native Christians on foreign fields that they be "stedfast, unmovable, always abounding in the work of the Lord"

"My Favorite" (Have three members each come prepared to tell her favorite story as found in this issue.)

Business Session—Reports on: 1—May meeting in New Orleans; 2—W.M.U. Young People's Organizations; 3—Stewardship of Tithes and Offerings; 4—Mission Study; 5—Personal Service; 6—Enlistment—Minutes—Offering.

Hymn for the Year—"Christ for the World We Sing"

band is dead and you have no one left to worship you!"

"O Mother, you do not understand. My husband is not really dead. He has gone home to our Heavenly Father. I, too, have a home in Heaven and a Father who will supply every need of my spirit. He cares for me now and will care for me forever. I have nothing to fear. His Son has atoned for *all my sin* and given me a portion in Heaven, that cannot be hurt."

Her own family were led to the Saviour by her triumphant faith. She came to our Mission school where she received four dollars a month, part-time salary, for she was also a pupil.

Our schools were desperately in need of money with which to pay salaries, and there was nothing left for coal to warm the classrooms. Mrs. Ho with a happy smile, gave the principal a small package: it was her most precious possession, for it had been given her by her husband. But she loved the school and gave gladly. The little box contained a ten yen gold piece. Like Mary's fragrant ointment it was a gift of love and gratitude for the atoning sacrifice of Christ who makes even the path of a childless Chinese widow bright with hope.—*Mrs. C. W. Pruitt, China.*

* * *

SOWINGS AND REAPINGS

(Continued from page 24)

✦ When we were in North China in 1935, we met for the first time Missionary Martha Linda Franks. She was known as the "baby" missionary, because she was the only recruit sent to the North China Mission in ten years. She works in the Woman's Bible Training School at Hwanghsien. We quote from a recent letter from her:

"Our first problem in the woman's department was finding space for the increased number of students. There seemed no way as every room was full—four in the small rooms, six in the larger ones. We accepted the increased number as God's appointment and by putting traveling baskets, straw trunks, and so forth, under the high wooden beds, the baggage room was converted into a bed room and space was finally found for the fifty-seven women students. In the dormitories for men, space was not a problem, but the extermination of very undesirable creeping 'guests' was."

NEW YEAR'S DAY IN NORTH CHILE

(Continued from page 26)

aging a farm. He accepted the call, and against almost incredible difficulties he has led that little group, that separated from the Methodists, to do one of the best pieces of work for the Lord that I have seen in South America.

When Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board, visited Chile, he hung a map of Chile on the wall of the sitting-room of the Colegio Bautista, and as the missionaries gathered for their annual mission meeting, he pointed to Antofagasta and said, "Some one of you here must go to Antofagasta."

After consulting with Doctors Maddry and W. C. Taylor, Mrs. Hart and I offered to go. Brother Fernandez, my faithful co-worker also offered to go with us. Brother Fernandez and I came on the ship as far as Antofagasta with Doctor Maddry as he was returning to the United States. He and Doctor Scarborough got off the ship with us and we went over the city together. They were much impressed with what they saw, and Brother Fernandez and I remained several days to study the situation. As we looked over the city and saw the needs and opportunities, we were convinced that the Lord was leading us to open work here. That fact was more strongly impressed upon us as we came in contact with, and had fellowship with the little group of believers.

When Mrs. Hart and I arrived, the pastor approached us and asked for baptism. Both he and his wife had been accepted for baptism by the First Baptist Church of Santiago, but while that church was trying to clear up some opposition that had been raised against him, Brother Baez moved to the North and was without opportunity to be baptized until now. He told me that the group he was pastoring also wanted to be baptized. We took the matter up with them and after a Bible study with them and much prayer, we decided they were ready for baptism. On Christmas Day we had the joy of baptizing in the waters of the Pacific Ocean Brother Baez and his wife and eleven others. Those, with two of the original Baptist group, united to organize the First Baptist Church of Antofa-

gasta, Chile, on New Year's Day, 1937. Pray for them.

We were long in coming, and the Baptists have lost golden opportunities here, as well as in other places in South America, by delaying to enter the many doors that God has opened unto them. Let us pray that he will forgive us and that he will now grant unto us the means and the men to enter the open doors of all South America, and thus not only to lead many to the Saviour, but also to save South America from the tragic days that are now going on in Spain. Conditions all over South America are rapidly arriving at the danger point; what we do, we must do quickly or it will be too late.

* * *

VENA AGUILLARD

(Continued from page 22)

old-fashioned revival with even *men* dissolved to tears. (Yes, *men* actually attended!)

Mrs. Appleby was here on her birthday, February 26; we just kept her over, and with them both it was a feast I've rarely experienced. At the closing session when Vena had told of her conversion, four united with the church and scores rededicated their lives.

One day I thought Vena was in her room resting, while I was with a dressmaker who was at the house sewing. She is a Christian Scientist and we've had many conversations about God's Word being all-sufficient. Presently, I looked up to see Vena standing quietly in the door, a New Testament in her hands, open, ready to back me up with a "*thus saith the Scriptures!*"

"With grace in her step and heaven in her eye" and that persuasive never-to-be-forgotten story of God's mercy and love, I pray that Vena may long be spared to go up and down our land. She asked me not to say anything about her health, but I must, Miss White. She is fragile as a flower and should have a real rest.

I'm reminded of the little girl who asked, during a storm one dark night, "What is God doing? Making morning?" With more such flaming evangelists, surely God could make morning out of all this turmoil and strife in America.

BAPTIST BROTHERHOOD

J. T. HENDERSON

GREAT RALLY OF BAPTIST MEN

THE Executive Committee of the Baptist Brotherhood is planning a significant meeting for May 12, 1937, in New Orleans; it will be held in the auditorium of the Roosevelt Hotel, which is located on the twelfth floor, and will consist of three sessions, morning, afternoon and evening.

The morning session will be devoted largely to reports, testimonies and discussion of practical methods. It will be deeply interesting and profitable to hear brief reports and testimonies from the different states. This session will close, however, with an inspirational address by some eminent speaker.

The leading feature of the afternoon session will be a demonstration given by the Brotherhood of the First Baptist Church of Shreveport, Louisiana. A large com-

pany of their members will be present and illustrate their plan of conducting their weekly program. This should be a most suggestive and helpful performance.

An inspirational address will also be the closing feature of this session.

At each of the three sessions, worship in song and prayer will be given a large place. Some very attractive special music will be given from time to time.

Most of the evening session will be devoted to two inspirational addresses. The second is to be delivered by Dr. Theodore F. Adams, pastor of the First Baptist Church of Richmond. He is a very attractive speaker and the men will be thrilled by his discussion of "Men and Missions."

The other speaker of this session has not yet been selected but the Committee guarantees a man that will be heard with great interest and profit.

NEWS NOTES

Mississippi—

Beginning with Sunday, February 14, the General Secretary spent two days in Mississippi, mainly with the churches of Vicksburg and vicinity. He spoke briefly to the Men's Bible Class of the First Baptist Church at 10:15 A.M., and at the 11 o'clock worship spoke on the topic, "A Note of Optimism," to a fine congregation. At the evening hour two deacons were ordained. In connection with this service the Secretary made a talk on "The Qualifications and Duties of the Deacon"; the two young men who had been elected to this office were then set apart to their calling "by prayer and the laying on of hands." Rev. Wallace R. Rogers, the pastor, followed with an impressive charge to the deacons and to the membership of the church. This ceremony made a very profound impression upon the large audience. Vicksburg has two other Baptist churches and these were represented in the meetings at the First Church.

On Monday, February 15, in company with Pastor Rogers and one of his deacons, the Secretary drove to Jackson, Mississippi, and spoke at the meeting of the Central Pastors' Conference; there were perhaps as many as thirty pastors in attendance. He discussed the topic, "The Layman and His Pastor."

At 7:30 that evening in the First Church of Vicksburg he spoke at a banquet attended by fifty men, representing six churches. There was fine interest, and it is the purpose of this church to organize a Brotherhood in the near future.

The pastor is a Knoxville young man and the Baptists of his native city are very much gratified to learn of his growing success in the ministry. The First Baptist Church of Vicksburg has eleven hundred members and they are giving their pastor loyal and active support.

New Orleans—

While the occasion of the General Secretary's visit to New Orleans was to speak in connection with the Home Coming Week of the Baptist Bible Institute, which began on Monday, February 22, he went a day in advance and spoke at 11 A.M. on Sunday, February 21, in the Napoleon Avenue Baptist Church. Dr. W. W. Hamilton, president of the Baptist Bible Institute, Dr. L. J. Bristow, superintendent of the Baptist Hospital, and several members of the faculty of the Institute are members of this church. Rev. R. Houston Smith, the pastor, has not been with this church very long, but is held in high esteem by the membership, and the church is making good progress under his ministry.

At the evening hour the Secretary spoke to a fine congregation in the First Baptist Church, which was recently vacated by the resignation of Dr. John A. Huff. He had rendered a notable service of eleven years here and left the church in fine condition. The visitor was greeted with the largest Sunday night audience he has seen in some time, and the spirit of the church seemed to be ideal. Dr. P. H. Anderson of the Baptist Bible Institute is serving this church with eminent satisfaction as supply until a new pastor is secured.

The Home Coming Week at the Institute opened on the next day. At 11:15 the General Secretary discussed "The Origin and Purpose of the Brotherhood." At 7:30 in the evening he spoke on "The Progress and Outlook of the Brotherhood" to a good audience. On the following days the different enterprises of the Baptist Program were presented by prominent speakers. One day was assigned to the W.M.U., another to Home Missions, one to Foreign Missions, and so on.

The Secretary was delightfully located in the guest chamber of the Woman's Building and found the meals in the dining-room of the Institute quite satisfactory. He was informed that all the work in connection with this institution is performed by students except the service of two cooks. One cannot visit this institution without being deeply impressed by its fine spiritual atmosphere. It gives special prominence to evangelism, both in theory and practice; the evangelistic meetings held by students throughout the city and community the past year yielded about 2,500 professions of faith.

When the Institute was founded there were only six Baptist churches in the city, most of them on the Mission Board, and had 1,244 members. Now, there are nineteen Baptist churches in the city with nearly 7,000 members. This remarkable advance is due in large measure to the activities of the Baptist Bible Institute.

Chattanooga, Tennessee—

Beginning with Sunday, February 28, the Secretary spent three days in Chattanooga, mainly with the Central and East Chattanooga churches. On Sunday morning he spoke briefly to the Woman's Class of the Central Church, and at 11 o'clock made an address on "The Situation and Outlook of Southern Baptist Work." At 3 P.M. a conference with deacons from six churches was held in the Central Baptist Church, and at the evening hour the Secretary made a talk in the East Chattanooga Baptist Church on "Some Things God Expects of Men." Rev. J. N. Bull, a former student of the visitor, has been pastor of this church for more than twenty years, and is held in higher esteem today than ever before.

On Monday morning, March 1, at the weekly meeting of the Chattanooga Pastors' Conference in the First Baptist Church, the Secretary spoke for twenty minutes regarding the Work of the Baptist Brotherhood. There were about forty pastors in attendance, some of them coming from churches outside the city.

In the afternoon he made a brief talk to the W.M.U. of the Central Church, in connection with their Week of Prayer for Home Missions.

At 7:30 on both Monday and Tuesday evenings, he continued his discussion of "The Qualifications and Duties of the Deacon," using a blackboard outline.

On Tuesday evening the Secretary spoke also on the Plan of Organizing and Conducting a Brotherhood. Immediately following this second period, the men of the Central Church promptly and unanimously adopted a motion to organize a Brotherhood; they elected a president, vice-president and secretary, and authorized these three, in connection with the pastor, to prepare and submit a Constitution and By-

Laws and to nominate the other officers and committees. The zealous pastor, Rev. Ralph R. Moore, was in hearty sympathy with the organization of this Brotherhood, and it begins its activities under very favorable auspices.

Greenville, South Carolina—

The General Secretary spent Sunday, March 7, in this Baptist stronghold. Greenville reports twenty-five Baptist churches and claims to be in the center of a section in which the relative population of Baptists is greater than in any other similar section in the world.

The city not only has a number of strong churches, but Furman University and the Woman's Baptist College are located here; the *Baptist Courier*, the state denominational paper, is also published in Greenville.

In addition to speaking briefly to more than two hundred men and women in a joint meeting in the Sunday school, the Secretary spoke to a large audience in the First Baptist Church at 11 A.M. on "The Missionary Enterprise."

At 3 P.M. we had a discussion of the Baptist Brotherhood to more than a hundred men, representing five associations and fifteen churches. It was considered a very significant meeting, inasmuch as it touched representative men from a wide territory.

At the evening hour the Secretary had the responsibility of speaking to a good congregation in the Earle Street Baptist Church on "The Qualifications and Duties of the Deacon." The large group of deacons in this church sat immediately in front of the pulpit and proved a great inspiration to the speaker.

Both Dr. Leon M. Latimer, pastor of the First Church, and Dr. W. L. Ball, pastor of Earle Street, have the sympathetic support of a loyal membership.

This was a strenuous and yet a most delightful day for the Secretary.

Report of Lawson H. Cooke,
Associate Secretary

I am very anxious that the brethren know of a recent visit which I made to the State of Louisiana. This is one of the most enthusiastic and active Brotherhood states in the Southern Baptist Convention. There are in Louisiana nearly three hundred functioning Brotherhoods with an aggregate membership of nearly seven thousand. These Brotherhoods meet regularly Sunday evening, using the Brotherhood *Quarterly* as a basis for their program. Reports are made of the previous week's activities, and permanent records are kept of these reports. Mr. Dave H. Powell of Shreveport is president of the State Brotherhood, and is ably assisted by vice-presidents George A. Robertson of Baton Rouge and H. K. Litton of New Iberia. The state is well organized in the work generally, and is progressing splendidly.

The Louisiana Baptist Convention has authorized the appointment of a full-time Brotherhood secretary, and he will be on the field at an early date. The State Board has put in its budget four thousand dollars as an initial appropriation for the Brotherhood work.

During my recent visit we conducted seven district conferences, and during these

conferences reached nearly every association in the state, and a large majority of the churches. We began with a breakfast conference at the Louisiana State University, which was sponsored by the Junior Brotherhood of the School. Forty-six students attended this conference, and the spirit was genuinely inspiring. These young men, under the capable leadership of Brother Ira H. Peak, B.S.U. director, meet every Sunday morning for breakfast in the Baptist Student Center, and after an hour's service go directly to their several Bible classes in the city, and then to the morning worship. Could a finer testimony be given of the splendid work which is being done in our educational institutions by our Baptist Student Union?

Our second conference was held in the Istrouma Baptist Church of Baton Rouge, of which Dr. W. A. Corkern is pastor. This conference was attended by about one hundred and seventy-five men representing the following Associations: Judson, Eastern Louisiana, Amite River and Ascension. Next we held a conference in the First Baptist Church of Bogalousa with representatives from the following Associations: Washington, Tangipohoa, Saint Tammany and New Orleans. We then went to Alexandria to meet with the men from the following Associations: Louisiana, Mount Olive, Natchitoches and Big Creek. There were about one hundred men present at this conference, which was held at the Calvary Baptist Church, of which Dr. E. E. Colvin is pastor. Our fourth conference was conducted in the First Baptist Church of Leesville, of which Rev. W. B. Huntsberry is pastor. Brother Huntsberry is

leading the men in his district in a fine way. About fifty men were present from the following Associations: Vernon, Beauregard, Carey, Acadia, Sabine, and North Sabine. Probably the high point was reached in the two conferences held in the First Baptist Church of Shreveport, of which Dr. M. E. Dodd is pastor. About seventy-five business men met with us in a luncheon meeting, and then in the evening conference we had about one hundred and fifty men representing Grand Cane, Red River, Caddo, Bossier, Webster and Liberty.

From Shreveport we went to Ruston and met with a fine group of men from Bienville, Everet, Bethlehem, Jackson, Winn, and Shady Grove, in the Temple Baptist Church of which Rev. C. E. Autrey is pastor. Although it had rained hard all day, forty-two men met with us, some of them having driven more than thirty miles. Our next conference was held in the First Baptist Church of Monroe, of which Dr. L. T. Hastings is pastor. It was attended by about seventy-five men from the following Associations: Bayou Macon, Morehouse-Ouachita, Caldwell, Deer Creek, and Ouachita.

Taken as a whole my visit to Louisiana was one of the finest Brotherhood experiences I have ever enjoyed. The success of Brotherhood work in this state is due very largely to the unfailing efforts of Brother Dave H. Powell, the earnest co-operation of the pastors of the churches, and the appreciation of the value of the Brotherhood by the State Convention as evidenced by their willingness to make a substantial appropriation for the work.

I cannot imagine a better investment for

any state than to appoint a full-time properly paid Brotherhood secretary with an adequate budget back of him. Leaving out all spiritual considerations, which, of course, are always the most important, such a secretary would bring directly into the treasury of the state an amount many times that which is being spent by his department.

Echoes

A Mississippi pastor writes: "Please send me all possible information about the Baptist Brotherhood. I want to organize a Brotherhood in each of my churches. I am pastor of three country churches."

It is gratifying to note that country pastors and laymen are interested in the larger enlistment of men.

An Oklahoma layman writes: "The activities of our Brotherhood have been centered on evangelism. We have been holding services in the country. Recently we had four conversions on one of these visits. Any member who is willing and has demonstrated his ability to speak, is used in these services. Recently every member of our Brotherhood entered a class for the study of the book, *Our Lord And Ours*, under Brother Killingsworth, an intelligent layman of Oklahoma City."

An interested pastor in Maryland writes: "Please send me the information and suggestions that you have for the observance of Layman's Day. I want the members of the Brotherhood to have a worthy part in the church services that day. I have three churches and three Brotherhoods. The men of my churches like the *Annual* for 1937 very much. I feel that it is helping me and my men members."

LIFE STORY OF MATSUTA HARA

(Continued from page 2)

captain, and who had taken Matsuta to put him in grammar-school when he was younger, kept her warm interest in the development of her nephew and extended a helpful hand unto him. Occasionally, he fell into difficulty when he was very ill or when he unexpectedly lost his customers and could not pay his tuition. In those cases, this aunt was his nearest helper. His mother also did her very best to help her son when he made personal requests to her in times of dire need.

Before he graduated from Doshisha College, an ambition had grown in his heart to be educated in America in order to become the best possible instrument for the glory of God. God had educated him through academy and college, both of which seemed as a dream at first. These dreams had been beautifully realized through God. Now why would God not extend his grace a little more? The larger part of the traveling expenses was guaranteed by the good aunt. A father of Matsuta's friend in the college promised to send him some money, and through the recommendation of the president of Doshisha College, the president of Oberlin College, Oberlin, Ohio, offered him a good scholarship.

Before he left Japan a great event took place in the life of Matsuta. Next to his conversion, it was the greatest event in his life. It was his engagement to Miss Junko, the second daughter of Pastor Hara. They had been friends for several years. They taught Sunday school together. She had graduated from Doshisha College one year ahead of Matsuta and was teaching in a prefactory normal school. Though they had known each other for many years, yet Matsuta, of course, did not know her will concerning marriage. So according to the custom of Japan, to propose through a middle man, Matsuta made proposal through his cousin, who had told him about Christianity for the first time. This cousin through Pastor Hara obtained the maiden's consent. But their marriage

took place more than three years later, after he returned from America and was inaugurated as a pastor in a little Baptist church near Osaka. That was twenty-two years ago from now.

Life in Oberlin and since shall be told on some other day, but the writer of this little story wishes to confess through his own experiences his growing faith in Paul's statement: "The purpose of God according to election will stand." (Romans 9: 11).

For a little child no loss can be greater than that of the death of its father. But if Matsuta's father had not died and his household had not gone through a serious shaking up, the boy would have grown to be a country peasant to succeed his father, and no chance would ever have been given him to become a Christian, or to be educated to be a preacher or a teacher. It is indeed a most unfortunate thing that one should fail in an examination after one has spent much energy in preparing himself for that examination, but if Matsuta had not failed in the entrance examination to the training school, he would have become a primary school teacher. The writer had many friends both in church and in college who were more brilliant in the matter of learning, more faithful in the matter of faith and much nobler in character than himself, but many of them have forsaken their God and given up their life of character and influence while he has been kept in his faith as well as in character and in a life of service.

Moreover how often he has desired to leave faith and God and live a more worldly life, but God has been grasping him and keeping him, ever leading and ever purifying him.

Considering these facts, the writer says from the bottom of his heart:

"The purpose of God according to election will stand!"—Matsuta Hara, December 26, 1936.

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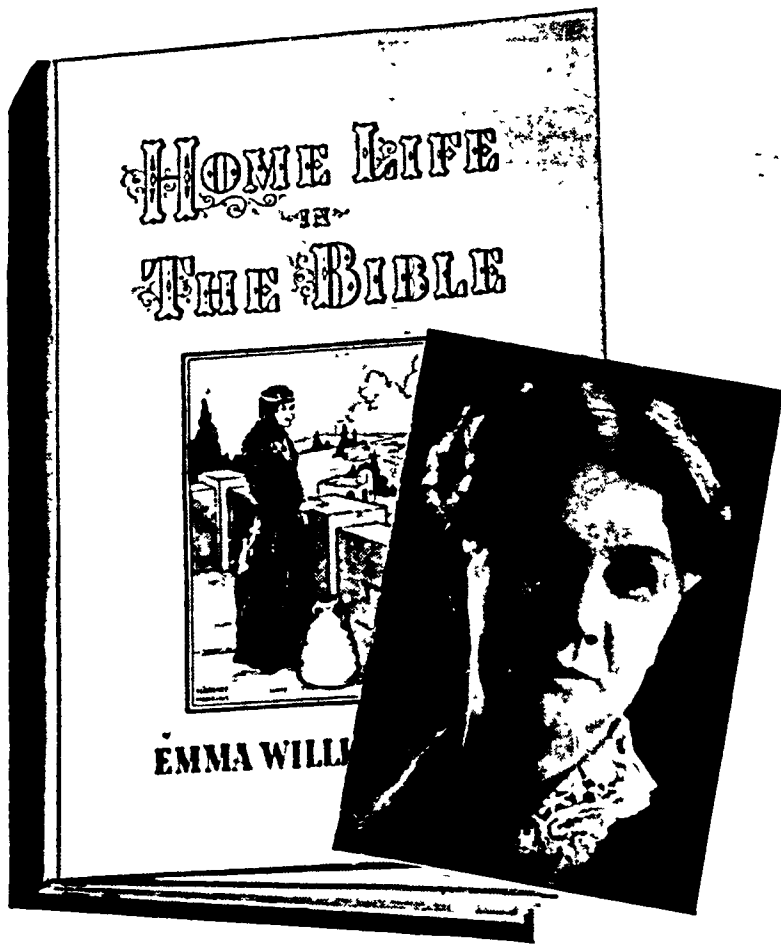
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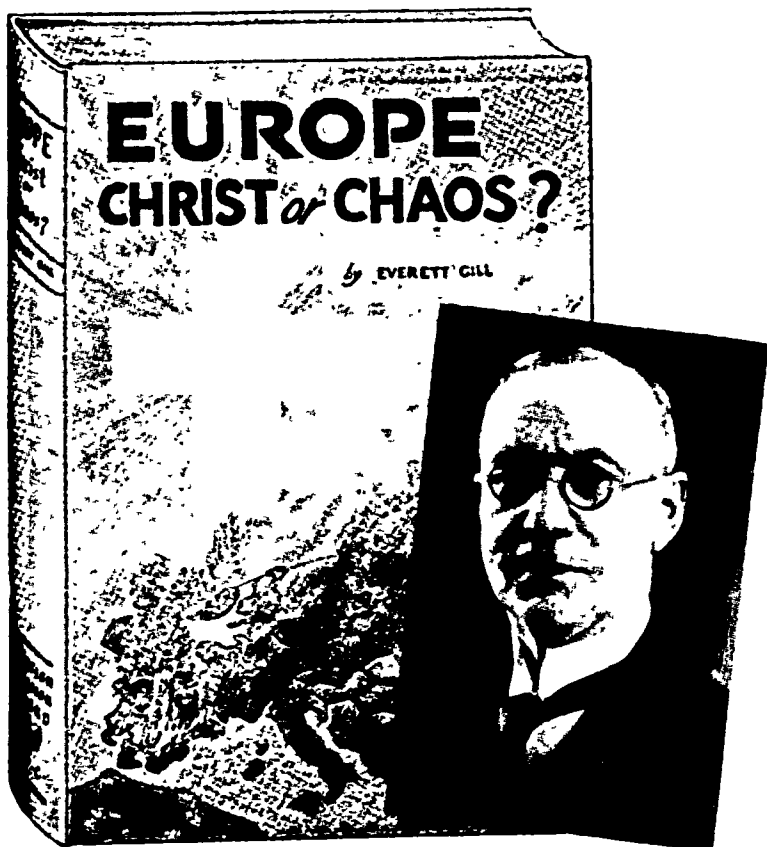
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