



AMERICAN MUSEUM OF
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HEAD OF NEGRO. By Malvina Hoffman

HOME and FOREIGN FIELDS

JULY 1937

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HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, Editor

Nashville, Tenn.

JULY, 1937

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A Week of Baptist Fellowship in Cuba

Missionary Herbert Caudill, Regla, Cuba

ARE you going to the Convention? That was the usual greeting that was heard in the Baptist churches of the four western provinces of Cuba during the first three weeks of March, 1937. We were getting ready for our annual meeting. Many had been putting something aside all through the year in order to be able to go to the convention. For many it is the one big event of the year.

We meet during Holy Week, and it is a week of holy fellowship when old friendships are renewed and new friendships are formed; when we discuss the matters of the kingdom of our Lord in Cuba and make new plans

for the work; and when we resolve to be more faithful in the fulfillment of our duty during the coming year.

Not many attend the convention in automobiles because they do not have them. Only three groups of messengers came in cars at the last meeting. The others came by bus and train, chiefly by bus because of cheaper fares and more frequent service.

On Sunday, March 21, the messengers began coming into Havana from the country. This was the pre-convention meeting place for those who came from Santa Clara and Matanzas provinces, and as they came and went there was a greeting and a farewell until we should meet again in Pinar del Rio.

One of our Seminary students, the most recent arrival, Jose M. Sanchez of Cienfuegos, better known by his friends as "Pepe," decided that we should have a special "guagua" or bus to take us to Pinar del Rio. Others had already made some investigations along this line without success, but "Pepe" was determined to carry it through, so he came in finally with the report that the bus was secured, provided there were twenty-five passengers. Finally the number of passengers necessary was secured and



At the hotel "El Globo," Pinar del Rio, Cuba, for Convention Week. Left: Dr. J. B. Lawrence, Executive Secretary, Home Mission Board, Atlanta, Georgia, and Dr. M. N. McCall, Superintendent of Cuban Missions, and President of the Cuban Baptist Convention since its organization thirty-two years ago

we set out for the convention in our special bus, in which there were about eight seminary students, three missionaries, including Miss Mildred Matthews, Miss Eva Smith, and the writer, three or four pastors and a number of messengers from various churches. As we began our trip to the convention we had a special prayer for a safe trip.

When we reached Pinar del Rio many were there already. Happy words of greeting were exchanged, and arrangements made about the places where we were to spend the week. It was my good fortune to have the privilege of room-

ing with our new missionary, Brother Walter Moore, with whom I had been associated during our seminary days on Seminary Hill, Texas.

Monday night, March 22, 1937, at eight o'clock the convention opened with the usual speeches of welcome and response, followed by an address by the president, Dr. M. N. McCall, who has been the only presiding officer of the convention since its organization. We were happy to have Dr. J. B. Lawrence, executive secretary of the Home Mission Board, with us during the greater part of the convention. He also spoke on Monday night, and at the close of the morning sessions on Tuesday, Wednesday and Thursday. Dr. Sidney Orrett, Baptist physician, who is in charge of the Baptist dispensary in Havana, acted as interpreter for Doctor Lawrence.

In our conventions we discuss all the work of our churches. The various organizations have their sessions. On Tuesday, both morning and afternoon sessions were given to the Federation of Young People. The elections in the federation are always interesting. They believe in making changes. Only the treasurer, Miss Umbelina Garcia, was re-elected. However, the choices were well

made, and I believe that under the leadership of David Becerra, new president, we will make progress. David is the son of the pastor in Sancti Spiritus and a student in the Seminary. He gives great promise of becoming a very useful worker, and is, in fact, already doing good work. The secretary is Jose M. Sanchez who will carry on his work with the same energy that enabled him to get a special bus for that group to go to the convention after others had failed. The splendid group of young people in our churches gives us great hope as we think of the future of the work.

At the night sessions we do not conduct business, for we feel that these services give us a good opportunity to reach the people of the town where the convention is held.



Pastor Enrique Vasquez and family seated in front of the baptistry in Pinar del Rio Church, where the Convention met

Due to the fact that the church building in Pinar del Rio is rather small, we did not have room for all the people who wished to come at night.

The session on Wednesday morning was given to the Sunday School Association. Dr. M. R. Vivanco, superintendent of the Sunday school in Havana, principal of Cuban-American College, and professor in the National University, was re-elected president of the Association. Other officers were re-elected.

Wednesday afternoon the Woman's Missionary Union had its meeting. Miss Mildred Matthews, who for a number of years has been its president, was also re-elected. The same officers will continue this year who carried on the work of the Union last year. The W.M.U. presented a good report, with an increase in offerings of \$135 over the preceding year. The ninety-eight organizations gave more than seven hundred dollars. When we consider the poverty of the majority of the members, this is a good offering. They have set a goal of \$1,000 for next year, which marks their silver anniversary. They also expect to have a worthy increase in the number of new organizations. Here, as everywhere, our women are doing a worthy work.

At the Wednesday night session Rev. A. Lopez Munoz preached the convention sermon. He is one of our younger ministers, pastor of the church at Colon, and a capable young man. Later on during the convention he presented a plan for the opening of four new missions in Matanzas province at a very small cost to the convention, and the opening is to be effected in such a way that the missions will be expected to take care of themselves after a few months.

During the remaining sessions the matters of the missionary work of the convention, religious education, and especially the matter of our Seminary publications, and other matters were discussed. One of the changes made was in the editorship of our paper, *L'a Vos Bautista*. For a number of years Dr. M. N. McCall has needed relief from this responsibility, but it was difficult to find a suitable man. Missionary Walter L. Moore was named to this important place with the feeling that he would be able to do the work acceptably.

The convention proper continues with the same officers of last year with the exception that Rev. Arturo Corugedo was named secretary instead of Rev. R. R. Machado, who was not able to attend on account of ill health.

The annual reports of the churches were fairly good. Baptisms totaled 277. We now have over four thousand members in our fifty churches. Two new churches were admitted to the convention. Gifts to all causes amounted to \$11,458—a slight increase over last year.

Our brethren are beginning to feel more and more that the responsibility of winning Cuba to Christ rests on them. Brother J. M. Fleytes has been instrumental in re-establishing a mission center with about a dozen stations around, two of which have already been organized into churches and another is to be organized soon. He and Brother Lopez Munoz have made two extended trips into places where we have no work, preaching in parks, homes and other places as opportunity afforded. Brother Ismael Negrin has used effectively campaigns of visitation from house to house. During the past few months Rev. Samuel Palomeque, who was ordained to the ministry on April 6 of this year, has been holding revival services in many of our churches.

Therefore we look forward and take courage. When the convention closed, the brethren returned to their homes with new desires and plans to make this the best year in the history of our convention. Much remains to be done.

On Good Friday as Brother Moore and I stood on the balcony of our hotel we saw enacted in Pinar del Rio a procession for the carrying of the body of Jesus to the tomb. In spite of the fact that it was a representation of the death of our Lord, the priest seemed to be enjoying the occasion thoroughly. There is still much of paganism and superstition in Cuba, but the light is dawning in many hearts. Pray for Cuban Baptists that we may be faithful until the darkness of sin is dissipated and the light of our Lord shines supreme.

*"The work is solemn,—therefore don't trifle!
The task is difficult,—therefore don't relax!
The opportunity is brief,—therefore don't delay!
The prize is glorious,—therefore don't faint!"*

Ezra Frank Tatum

April 26, 1847—March 1, 1937

Missionary Chas. G. McDaniel, Soochow, China



E. F. Tatum

I HAVEN'T the data at hand to write even a short account of the life and labors of E. F. Tatum, but I do have in mind some things I want to say about him as a man and a missionary. I want to say these things because my heart prompts me to do so. I want also to say them because when a man like Ezra Frank Tatum passes into the "great beyond," in the interest of our own highest development, it behooves us to pause long enough to discover what inherent motives and elements of character made him stand out above his fellows. Let us, therefore, ask what made Brother E. F. Tatum, the beloved missionary at home and abroad, "the Saint John of the Central China Baptist Mission"?

The first answer that comes into my mind is expressed in the words of Jesus, when he saw Nathanael coming to him: "*Behold, an Israelite indeed, in whom is no guile.*" Some years ago a lawyer in Brother Tatum's home church in North Carolina said to me that when the companions of his neighborhood were speaking of the bad traits common to most boys, they always added, "except Frank Tatum." To the day of his death one could not associate evil with him. "*Blessed are the pure in heart: for they shall see God.*"

Brother Tatum was a man of great charm. Tall, well built, with a rich baritone voice, and a quiet humor, he was always welcome in any home or circle. The perfect gentleman in him made him especially attractive to all ladies. In company he did not take the floor and keep it, but had an unconscious way of drawing out all that was witty and charming in others.

From what has been said you would easily suppose that our friend was a mild man, and he was uncommonly so. Not even a child felt afraid in his presence. But let any one speak disrespectfully or disloyally of his Lord in his presence and his mild eye would flash an unexpected anger, and his mellow voice would sound a stern tone discomfiting indeed to the one who had thus aroused him. He loved the fundamentals of the gospel, but could exercise great charity toward those who were venturing too far afield in their thinking. Some one asked him one day how he accounted for the fine Christian spirit of a certain liberal in theology. He replied, "He got his religion before he got his theology."

Brother Tatum's spirit of reasonableness and his good judgment made him a useful man in counsel. He was put on many committees, but rarely ever made chairman of one. This was due to his retiring nature and to his hesitancy in taking the initiative. He always kept the committees in good humor by interjecting a little dry wit into the discussions as they went along, often interrupting a speaker with an apt remark or question that brought forth a general laugh. And then when everybody else had talked out, he had the faculty of bringing together the arguments pro and con and in clear and

simple language. He would then suggest that some other member of the committee write a resolution embodying a certain idea, which idea was almost certain to represent the consensus of opinion as to the right thing to do. I would not say that he had a profound mind, but certainly no man ever had a clearer one.

Brother Tatum was by nature and by religion faithful—faithful to his fellow missionaries, faithful to the Chinese, and faithful to his sense of duty. He was faithful in all these, because, first of all, he was faithful to his divine Master. Surely he was greeted at "the pearly gates" with the words: "*Well done, thou good and faithful servant:*

... enter thou into the joy of thy Lord."

Nowadays, we often marvel that certain men are able to accomplish so much in a lifetime. Brother Tatum was not of this class. He always thought, talked and moved deliberately. I doubt if he ever in all his life stepped on anybody's toes, literally or metaphorically. He never had to waste any time undoing something that he had hastily done or apologizing for something that he had rashly said, for he always deliberated before acting and speaking. And so I may say about him what the speaker at her funeral said about the first Mrs. Tatum: "If being rather than doing counts most with the Lord, Brother Tatum sits in a high place in the Kingdom of Heaven."

On meeting some men we almost instinctively say professor, doctor or mister, but none of these titles fitted the subject of this sketch. When you met him the only greeting you could think of was *Brother* . . . Brother Tatum has gone to be with his Lord.

Appointed to service in China by the Foreign Mission Board, June 4, 1888, Brother Tatum of Farmington, North Carolina, and a graduate of Wake Forest College and Southern Baptist Theological Seminary, sailed for the land of his dreams. The next year he married Miss Alice Flagg, and together they worked faithfully for many years for God in Shanghai. The nomen "helper" defines Brother Tatum's attitude and activities. Always a "helper" to some one was he. Combining with his evangelistic work, teaching, he assisted Dr. R. T. Bryan with all of his pioneering projects in education. Brother Tatum taught at Ming Yang Boys' School and the Seminary of Shanghai College.

Of his years in Yangchow, Mrs. L. W. Pierce writes the following:

In the fall of 1918, the Central China Mission voted for Rev. E. F. Tatum to move from Shanghai to Yangchow. This change was made so that Mr. Tatum could oversee Mr. Pierce's work during the latter's absence on furlough. This work covered an area of seven thousand square miles and included within its borders ten out-station churches. These churches were visited by Mr. Tatum, and with them he held Bible classes and evangelistic services for the unsaved. Once a quarter conferences were held with the preachers of the out-stations. He was also of great spiritual help to the two churches in Yangchow. (Turn to page 6)

HOME AND FOREIGN FIELDS

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No. 7

EDITORIALS

SOME years ago we were attending a student convention in one of our county seat towns in the so-called Black Belt. Between sessions on Saturday afternoon we strolled through the business section of the town. We never had seen so many Negroes, and deliberately walked through what seemed to be the colored section and listened to the good-natured chatter of these simple people. Upon returning to the church we heard one of the finest addresses we ever heard by one of the most charming young women we ever saw, on the subject, "Why I Went to Africa as a Missionary." We were simply thrilled by her marvelous presentation of the cause closest to her heart, and we thanked God for her consecrated life and rejoiced that Southern Baptists could have such a gifted representative in far-away Africa. But,—the almost meaningless jargon of the holiday throngs of the child race right here in our Southland lingered and continues to linger in our ears; we coveted for them even as choice leadership as we were providing for their people in Africa.

This month we are happy in the privilege of giving to our readers some most excellent material concerning the work of Southern Baptists in Africa, and we are sure our friends will find no impropriety in the editorial emphasis on the challenge of the millions of Negroes at our doors. We write not without some knowledge of Southern history and with deepest appreciation of the unparalleled service rendered to our friends in Black by our own people throughout the years. We would not start an argument, but it is our conviction that but for the "holier-than-thou," fire-eating Abolitionists there would have been no War Between the States, slavery would gradually and peaceably have been abolished, and the Negroes would have

been admitted to happy civil and political rights just as rapidly as they could qualify for the responsibilities of such privileges. The greatest injury ever inflicted upon a non-understanding people was the enfranchisement of the newly freed slaves, and the spirit back of such enfranchisement was hellish rather than humanitarian.

When we think of the terrible nightmare of Reconstruction, which must always be the background of intelligent study of the Negro problem, we marvel at the patient understanding manifested by the white people and at the genuine sympathy and concern which have earned for them the title of true friends of the Negro. So, with profound gratitude for the good work that has been done, and with undying pride in our glorious Southern heritage, we would call our own attention to some tasks just ahead which rightfully look to us for accomplishment. If some one finds too much flavor of the "social gospel" in what we are saying, we find grateful refuge in the strong words of Dr. W. T. Conner, "There is no conflict between serving God and helping men."

HOUSING AND HEALTH

THE very vital connection between physical health and housing conditions is obvious, and yet it is surprising how relatively little attention is given to housing in the extensive health campaigns that are carried on. In most of our towns and cities, the great majority of Negroes live in most unsanitary, unwholesome shacks. It would be simply miraculous if out of such places should come clean, self-respecting, public-spirited citizens. It is not difficult to find encouragement for efforts to provide hospitalization and care for the sick, but it is by no means easy to arouse interest in legislation that would require property owners to meet certain minimum specifications before being permitted to rent property for residence purposes. The Christian sentiment of every community ought to be strong enough to compel the passage of housing ordinances which would specify that all places rented for residence should have at least light, ventilation, water supply, and where possible facilities for proper disposal of family waste. Such simple requirement would do more to improve health conditions than all of the cures that can be applied. Such a measure would benefit all renters, but would be specially helpful to the Negroes since they are in greatest need of relief.

In rural communities and out in the open spaces, the habitations of Negroes have plenty of light and air, but these are the principal advantages. Just a little sympathetic interest would result in more comfortable buildings, better improved grounds, and more wholesome environment. Nearly always the Negro home is overcrowded, and almost always it lacks that privacy so essential to healthy and decent living. Here is a near and open challenge to our Christianity; it is not particularly spectacular but it is comparatively easy of accomplishment and offers most liberal rewards. We have purposely confined ourselves to physical health in

this suggestion; every one will sense the application to spiritual health also. We can't get away from the implication of the pointed saying, "One cannot be very good if one does not feel very well."

EDUCATION AND RELIGION

THIS is another pair of twins whose relationship is almost as obvious as that between housing and health. Negroes are naturally religious, and some of the most devout souls that we have ever known have been and are Negroes. Our readers would give similar testimony. We shall not live long enough to forget a perfectly delightful address by Dr. Carter Helm Jones on "Some Preachers I Have Known." Beginning with his preacher father, to whom he paid beautiful tribute, Doctor Jones mentioned next Uncle Gabriel, a slave on his father's farm. He said one day his mother became very ill and he, a mere lad, ran through the fields to the doctor's. He found the doctor at home and obtained his promise to come at once. The doctor asked the boy to wait until he had hitched the horse to the buggy that both of them might ride. The anxious lad, however, declined, thinking he could make better time by running through the fields. As he approached the house he heard strange noises, and his heart almost stopped for he thought his mother had died and the Negroes were crying. As he drew nearer, he recognized the voice of Uncle Gabriel. In the arms of prayer this faithful servant was carrying the little mother into the very presence of Jesus. "We didn't need the doctor," said Doctor Jones, "after Uncle Gabriel had prayed."

The necessities of modern living, however, create new problems. Realizing the importance of proper religious leadership Baptists of both races are operating jointly the National Baptist Theological Seminary. The year just closed has been the most successful in the history of the Seminary, and the prospects are very bright. It is particularly gratifying to note the growing interest in this work on the part of the National Convention. We earnestly hope that our own Convention shall shortly catch a real vision and challenge accordingly. We doubt whether any educational institution anywhere can claim a more capable or better qualified executive than the president of this institution; he is doing a magnificent job. But a difficulty has arisen in a most unexpected area: the demand for educated preachers is very slight. This suggests the necessity of educating at both ends of the line. Of course, this means better school facilities for the masses, but it means specifically training in church membership, in denominational spirit, and in kingdom service. Many white congregations all over the South are finding real joy in carrying the blessings of education and enlistment to neighboring colored churches. This is an open door.

PLAIN DEALING

THE superior advantages which the white people have enjoyed through the centuries place upon them the responsibility of taking the initiative in safe-

guarding the interests of the Negro in all business and contractual relationships. Making due allowance for the trifling, the shiftless, the irresponsible among the Negroes—and intelligent Negroes know that such allowances must be considerable—the sense of fairness on the part of white owners and employers must be so obvious as to inspire steady desertions from the undesirable classes just mentioned. Self-interest is a dominant trait in humanity, and the Negro can be lifted economically only as he sees that industry, thrift, and dependability pay. His white landlord, employer, neighbor, and friend can and ought to be the Negro's practical, daily teacher in the virtues that make for respectable living.

NEGRO JUSTICE

UNDER this caption volumes have been written, and magazine articles almost without number continue to appear. It is always unfortunate when such important matters as social, economic, and criminal justice must bear racial labels: justice should be blind in impartiality between the races. We have space for only brief comment on criminal justice. We deplore the disposition in certain negrophile centers to claim that color is presumption of innocence; it is just as bad to insist that one is guilty merely because he is a Negro. Justice must know no color. Lynching, of course, continues wherever practiced to be an outrage upon public decency and honor; we do not know any Southerners who advocate or approve of lynching. On the contrary, active and determined steps, often led by the flower of our womanhood, are being taken to prevent lynching and thus to remove the blot which rests more often upon the South than upon any other section of our country,—not because other sections have higher ideals or better citizens, but because they are to large degree free from conditions which so often lead to lynching. We believe that our people are doing everything in their power to meet their peculiar problems, and we know that their task is not made one whit easier by the rasping criticism of descendants of those who found the Negro a fruitful subject for personal exploitation.

In these paragraphs we have sought to bring fresh to our minds the opportunities for Christian neighborliness that lie all about us in interracial relations. Christ is adequate for the very heavy demands of this perplexing problem: only the Spirit of Christ in the hearts of members of both races can bring to happy reconciliation the inherently conflicting characteristics of two widely different cultures occupying the same areas.

VERY IMPORTANT

At the close of the present calendar year the publication of HOME AND FOREIGN FIELDS will be discontinued. Proper adjustments will be made with those whose subscriptions are paid for any period beyond December. We suggest that new subscriptions and renewals be sent in at the rate of ten cents per month through December, 1937.

EZRA FRANK TATUM

(Continued from page 3)

He was deeply grieved when his wife died.

In 1921, Mr. Tatum became pastor of the Sha Jah Chio Church in Yangchow.

In September, 1921, Mr. Tatum was married the second time to Miss Mona Hall, formerly a missionary in Szechuen Province, and they made their home in Yangchow. Mr. and Mrs. Tatum entered heartily into the work of their adopted station.

In the hospital were many patients coming only for bodily healing and utterly ignorant of the far worse condition of their sin-sick souls. To these people Mr. and Mrs. Tatum daily ministered, teaching them of the Great Physician, who alone had the power of life and of death.

Mr. and Mrs. Tatum continued this work faithfully until early in 1927. At this time, all mission work ceased on account of communistic activities, which consisted in confiscating mission dwellings, schools, churches and the hospital, robbing and destroying everything in their path. As a result missionaries were compelled to leave and go to places of safety. Mr. and Mrs. Tatum went to Japan and later to Korea, where they spent a few months. As it

was still unsafe to return to Yangchow they then went to the United States.

In 1932, Mr. and Mrs. Tatum returned to Yangchow and again occupied their former residence near the hospital. The hospital was still closed, as there was a lack of funds to repair it and lack of doctors to man it. As the door there was closed to the gospel, Mr. Tatum turned his attention to evangelistic work and Bible teaching. As long as his health permitted, he regularly attended the street chapel services outside the South Gate. Here in company with Mrs. Tatum, Miss Edna Teal, Miss Mollie Moorman and Chinese Christians, he sowed the seed of the gospel and led souls to the Lord.

During the past year, Mr. Tatum's strength has been gradually failing. On March 1, 1937, at 2:40 in the afternoon, he was called to our Father's House of many abodes.

Mr. Tatum was a man of God. Daily did he walk with God. Great was his faith in God. In his dealings with the friendly or unfriendly, he was ever kind and considerate, thus exemplifying the Golden Rule, "All things whatsoever ye would that men should do to you, do ye even so to them." If Mr. Tatum ever showed anger, it was due to some act of injustice committed against the weak. He was a firm believer in God's Word from cover to cover. "Thus saith the Lord," was sufficient guidance for him; he asked for no other.

The Doors of China Are Wide Open

Contributor's Note: During a recent week practically every large and important newspaper of the world carried the following Easter message of Generalissimo Chiang Kai-Shek, the President of China. He and his first-lady-of-Cathay are members of the Young J. Allen Memorial Church (Methodist), in Shanghai. He sent this message to the Good Friday service of the Central Conference of Eastern Asia of the Methodist Episcopal Church in session at Wesley Church, Nanking, China, and the world seized upon it because of its moment. The Christian world agrees that this message will do more to forward Christianity in this nation of a third of the world's population than any message of this century. National leaders of the ages have occasionally taken steps to bring their people to Christ. Sometimes by law and force there have been mass baptisms. But all of these were vain and sinful failures oblivious of the fact that becoming Christian is an individual, personal matter. But Generalissimo Chiang's testimony has no force but contains a first magnitude of influence. Every Chinese who can read and those who cannot are eager-hearted to see that Book, called the Bible, that the President called for during his captivity. Millions will read and listen to some one else read God's Word during these days of great national reaction to the unselfish, Christian way the general behaved during his days of kidnap. For all this praise that many of the people of China are pouring out upon their leader, they will come to give God the honor, the glory. Then they shall seek him for themselves. Truly the doors of China are wide open! The fields are white unto harvest, but the laborers are few! If only Southern Baptist would match their response with these days of opportunity in China!

The Personal Testimony
of the President of China

My Spiritual Conception of Good Friday

WITHOUT religious faith there can be no real understanding of life. Faith in the cause of revolution is not unlike religious faith. Without faith human affairs, both great and small, are difficult of achievement.

"Often when face to face with opposition and possible danger, we mortals are prone to retreat and to abandon our work halfway. Such lack of confidence in ourselves is often due to the absence of strong religious faith.

"I have now been a Christian for nearly ten years, and during the time I have been a constant reader of the Bible. Never before has this Sacred Book been so interesting to me as during my two weeks captivity in Sian. This unfortunate affair took place all of a sudden, and I found myself placed under detention without having a single earthly belonging.

Asked for Bible

"From my captors I asked for but one thing, a copy of the Bible, and in my solitude I had ample opportunity for reading and meditation. The greatness and love of Christ burst upon me with a new inspiration, increasing my strength to struggle against evil, to overcome temptation, and to uphold righteousness.

"I am indeed grateful to all my fellow Christians who continually offered prayers on my behalf, and I am deeply conscious of the strong spiritual support for which I extend my hearty thanks to all Christians and to which before you all today I testify that the name of God may be glorified.

"Many virtues of Christ I cannot possibly enumerate. Today being Good Friday, I merely wish to explain some of the lessons I have derived from the trials of Christ. His utterances from the Cross are our spiritual inheritance. Entreating forgiveness for his enemies, he cried: 'Father forgive them, for they know not what they do.' Truly great is the love of Christ. In all my meditation I found these thoughts recurring and providing me with rich spiritual sustenance.

"To illustrate, I am going to recount some of my experiences at Sian. Before I went to Shensi on my second trip I already was conscious of the perverted thoughts and unusual activities in the army there. I had previously received reports of the intrigues and revolutionary rumblings that were threatening to undermine the unity of the state.

"My immediate associates tried to persuade me to abandon the journey, but I replied: 'Now that our country is unified and the state established, the Commander-in-Chief of the armies has the responsibilities for the direction and enlightenment from which he dare not withdraw. Furthermore, I have dedicated my soul and body to the service of the state, and there can never be any consideration of my personal safety.'

Followed Christ's Example

"According to the record of the New Testament when Christ entered Jerusalem for the last time, he plainly knew the danger ahead but triumphantly on an ass he rode into

the city without anguish, without fears. What greatness. What courage. In comparison, how unimportant my life must be. So why should I hesitate?

"My fondness for my troops always has been as great as love between brothers and this love drew me into the heart of the rebellion. Such disregard of danger in face of duty caused the deep concern to the government, worried the people and for this, numerous prayers have been offered by Christian friends. In the midst of it all, my understanding increased and my love multiplied.

"Following my detention my captors presented me with terms and demands, with tempting words of kindness, with threats of violence and torture, and with public trial by the 'People's Front.' On every hand I was beset by danger, but I had no thought of yielding to the pressure. My faith in Christ increased. In this strange predicament, I distinctly recalled the forty days and nights Christ passed in the wilderness, withstanding temptation, his prayers in the garden of Gethsemane, and the indignities heaped upon him at his trial. The prayers he offered upon the cross for his enemies were ever in my thoughts.

Strength Redoubled

"I naturally remembered the prayers offered by Dr. Sun Yat Sen during his imprisonment in London. These scenes passed vividly before me again and again, like so many pictures. My strength redoubled to resist recalcitrants and with the spirit of Christ on the Cross I was preparing to make the final sacrifice at the trial of the so-called 'People's Front.' Having determined upon this course of action, I was comforted and at rest.

"Following the settlement of the Sian affairs, the rebels, knowing their unwise and treasonable actions, naturally were afraid. Remembering that Christ enjoined us to forgive those who sin against us until seventy times seven and upon their repentance I felt that they could be allowed to start life anew. At the same time I was greatly humbled that my own faith had not been of such quality as to influence my followers and to restrain them.

"Ever since training cadets and launching expeditions, I have repeated to my followers these two principles: (1) On detecting the slightest selfishness on my part or discovering plans contrary to the interest of my country and people, any one may accuse me of guilt and put me to death; (2) should my words and actions betray the lack of truth and good faith or indicate the departure from the revolutionary cause and principle, any one of my subordinates may take me for enemy and put me to death. I honestly believe that these two sayings were prompted by sincerity and grew out of my religious faith. They are in line with the spirit of love of Christ and the forbearance and magnanimity of Dr. Sun Yat Sen.

"The life of Christ reveals the long record of affliction and constant persecution. His spirit of forbearance, his love and his benevolence shine through it all. No more valuable lesson has yet come to me out of all my Christian experiences.

"Dr. Sun Yat Sen was a Christian and the greatest



General Chiang Kai-shek and his wife, the former Mei-Ling Soong, daughter of the late Charlie Soong

thing he received from Christ was love—love for the emancipation of the weaker races and for the welfare of oppressed peoples. This spirit remains with us and reaches to the skies. I am an ardent follower of the revolution and although my faith in Doctor Sun at the outset did not appear to have any religious significance, it was similar to a religious faith. For this reason I have become a follower of the revolution based on the San Min Chu I.

"Today I find I have taken a further step and have become a follower of Jesus Christ. This makes me realize more fully that success of revolution depends upon men of faith, and that men of character, because of their faith, cannot sacrifice their principles for personal safety under circumstances of difficulty and crisis. In other words, a man's life may be sacrificed, his person held in bondage, but his faith and spirit can never be restrained. This is due to the confidence brought about by faith.

"On this Good Friday these reflections are ours. For such is the importance of faith in revolution and faith in religion.

"What I have just said represents my spiritual conception of Good Friday, interspersed with a few facts out of my own experiences. I offer them as testimony and not in any sense to exalt my own worthiness and achievements. I take this opportunity to extend my greetings to the Central Conference of Eastern Asia of the Methodist Episcopal Church and to express my thanks to Christians everywhere for their earnest and continued prayers."

Finding God

*God is not here. He is not there.
And yet he lingers everywhere.
There is no distance vast and dim
O'er which the feet may climb to him.
He is as near or far away
As the heart's welcome any day.*

*There is no measure of the road
That leads to the divine abode.
It is not reached by paths apart,
But by a whisper of the heart;
Not by a ladder or a tower,
But by Faith's touch and Vision's power.*

—Clarence E. Flynn, in *The Teacher*.



Rev. Samuel Palomeque

Cuban Convert Preaches In Sixteen Countries

Missionary W. L. Moore, Baptist Temple, Havana, Cuba

IT is doubtful if there is in the world a single church which has sent out more streams of influence for Christ among Spanish-speaking people than "El Calvario," at the corner of Zulueta and Dragones Streets, in Havana. Few countries where Spanish is spoken have not felt the results of the great gospel ministry of Dr. M. N. McCall at "The Temple." Recently there has come the climax of a story which illustrates how God works.

In 1925 there arrived in Havana from Madrid a wandering photographer by the name of Samuel Palomeque, with his wife, Dole. Although not a Christian, he had been reared under the influence of the Plymouth Brethren, and had great respect for them. Not finding a church of that denomination, he sought out the Baptist church, and attended several services. Soon, however, he began to sink into vice and sin, and lost interest in the church. His wife had been a devout Catholic, but he had undermined her faith, without giving her anything in its place.

Finally one day she said: "I cannot live without any religion. I am going out and start down the street. The first church I come to, I am going to enter and worship. If it is a Catholic church, I'll be a Catholic. If it is a Protestant church, I'll be a Protestant."

Don Samuel thought for a moment, and then said, "You do not know which way it is safe for you to walk alone. However, if you walk to the corner of Dragones Street, and then turn to your left, and go ahead, I think it will be all right."

Just as he expected, she came to the Baptist church, and entered. The service interested her deeply, and soon she became a regular attendant. Not long afterward, she accepted Christ and was baptized. Her husband usually came to church, just to please his wife, but for a time continued in deepest sin. Gradually, however, he became convicted. Then came Brother Calleiro to preach for Doctor McCall in a revival meeting, and Don Samuel became more deeply interested than ever. Josefa Munoz, of sainted memory, went to see him in his home. She had learned to read after reaching middle age, in order to read the Bible. But she became a great Bible student before she died. Josefa won Samuel to Christ.

There was a sudden and marvelous change in him. He now came to church all the time. He started attending B.Y.P.U. and helping with park services. His awakened conscience disapproved of his lucrative business, and he sacrificed profits for conscience's sake. He had begun the study of law, having secured his bachelor's degree, but being convinced that the practice of law as he knew it was not in keeping with his Christian conscience, he gave that up, and enrolled in the medical school. Then, due to political disturbances, the University closed.

Finally, he came to Doctor McCall one day and told him that God had called him to preach, and preach he must. Doctor McCall outlined a course in theology, and Palomeque began studying.

Then the blow came. A physical examination showed that he had tuberculosis, fairly well advanced. To "La Esperanza," the tuberculosis sanatorium, he went and there remained six months, after which he came out slightly improved. Financial resources used up, physical health gone, everything looked dark. But his little wife was undaunted, and God was watching over him.

An opportunity came for him to go to the Bible Institute in Costa Rica as a teacher of secular subjects. He talked it over with his Lord, and decided to give the time he had left in active services, though an X-ray examination showed cavities in both lungs.

At the Bible Institute he spent five years, teaching first logic, grammar, history, psychology, and then his heart's desire,—the Bible. This constant study and teaching of the Word of God has made him a master of the Scriptures.

Every summer he spent three months in evangelistic campaigns. He visited every country in Central America, Venezuela, and Colombia, preaching to great crowds everywhere.

But his native Spain was calling, and in 1933 he sailed to go back to his homeland. There he spent three years under the sponsorship of the Latin American Evangelization Committee, preaching in North Africa and the Canary Islands as well as in the Iberian Peninsula.

Then came the revolution. In Granada, territory of the rebels, he was arrested. Two of his associates in the work were shot, and he was left in jail. Daily for two weeks he saw new groups of faces almost every day, as these newly arrested took the place of others who were shot. However, having no political connections, his fate remained in doubt. His home and furniture were confiscated, but his wife was fearless in fighting for his freedom. Finally, the fact that he had worked in America decided the matter in his favor, and he was ordered out of Spain. On December 10, 1936, he landed in England, and on the twenty-seventh of the same month he landed in Havana.

Brother Pina, pastor at Mariel, was planning a meeting, and invited Brother Palomeque to preach for him. So splendid were the results that his time has been taken ever since in revival meetings in Baptist churches in Western Cuba. The campaign at the Temple in Havana was the greatest in point of crowds in the history of the church. Everywhere he has gone multitudes have come out to hear him, and great results have followed. La Vibora, Guanabacoa, Cardenas, Colon, Sagua la Grande, Santa Clara, Caibarien, Pinar del Rio, and Cruces all join in acclaiming him a great gospel preacher.

Through all these years Brother Palomeque has kept his membership in the Calvary Church, as he has not been in reach of another Baptist church. His Bible studies have made him more of a Baptist than ever. And, with a

(Continued on page 19)

A Complicated Home Mission Task

Noble Y. Beall, Field Secretary of Negro Missions, Home Mission Board, Atlanta, Georgia

THE Home Mission tasks in the South are many and varied; but the most difficult and complicated, requiring more tact, diplomacy, Christian statesmanship, and sympathetic understanding, is the work with and for the Negroes. Outnumbering all other racial groups by twice as many, constituting one-fourth of the total population of the South, there is to be found among them all the culture, wealth, Christian attainment, and ambition which characterize the best among white people; while on the other hand, there is to be found more depravity, desolation, ignorance, spiritual destitution, neglect, helplessness, and hopelessness, than in any other group; more than can be found in all other racial groups with which we work.

Three-Point Program—During the year we have attended conventions, conferences, and institutes, giving encouragement and assistance to the Negro leaders wherever and whenever possible. We have proposed to the Negro Baptists a three-point program, which has been accepted by both of their national conventions, namely: *First*, that we seek to know the Negro's needs, and that we co-operate with them in informing our own people as to those needs; *second*, that we share with the Negro churches and organizations all we know in Christian experience, organizational technique, and missionary information; *third*, that we join them in an effort to create a better racial attitude and a more harmonious racial adjustment in the South. The Negro leaders, both religious and educational, have given us full assurance of their unqualified co-operation in this program.

Our obligation to the Negroes is different now from what it has been in years gone by. This is due largely to the fact that they are better able to carry on certain phases of the work without our aid, and because of the rapidly changing social order of the South. They are as well evangelized as we are; in fact, a larger per cent of Negroes are professed Christians than of any other group in the South, and possibly in the world. Also, a larger per cent are church members, with a church for every 240, and a preacher for every 235. But at that, all of the mission work is not completed.

Negro Population—It is estimated that there are more than 13,000,000 Negroes in America (1937). Of this number, 11,000,000 are in the South. The thirteen southeastern states have the largest numbers. Of the 11,000,000 Negroes in the South, fully 6,000,000 are not Christians, and unchurched. There are more unchurched Negroes than the total number of all other racial groups with which we work.

Trends of Negro Life—The most significant trend in Negro life has been their rapid urbanization during recent years. This is indicated by an increase of 1,600,000 in the number of city dwellers and a net decrease of 206,000 in the rural population. As a result of this trend, the Negro populations of the larger Southern cities increased very rapidly during the past few years—thirty per cent in New Orleans, forty per cent in Birmingham, and fifty per cent in Atlanta.

Another significant trend among the Negroes of the

South has been a movement from the central south toward the southwest. With the development of these states along agricultural lines, and the growing of large cities, the Negroes of the "black belt" have been attracted in large numbers to these states.

It is possible that, with the breaking down of the farm tenancy in the old South, the next great migration of Negroes will be toward the southwest. Already we have two racial groups in the territory, the Indians and the Mexicans, which make strong appeals to Home Missions. If and when the Negroes go to the southwest in any large numbers, the Home Mission task will be not only increased but tremendously complicated.

There are 189 counties in the "black belt" in which Negroes constitute half or more than half of the population. Grouped around these counties are 288 more counties in which the Negroes constitute thirty to fifty per cent of the total population. In 477 counties of the "black belt" there are 6,163,328 Negroes, constituting 44.8 per cent of the total population. The sections most densely populated by the Negroes are in southeastern Virginia, northeastern North Carolina, South Carolina, Georgia, middle Alabama, and the lower Mississippi valley.

A Challenging Problem—The survival of the old slave-master pattern, both in their economic and social form, remain the basic peculiarity of the "black belt" and determine in the main the character of the Negro problem. A Home Mission program, carried out in this territory, must be prosecuted in view of this handicap. But one can conceive of nothing which should be more challenging to Home Missions today than the complete destruction of that which holds the Negroes in human bondage and places a monetary value upon their souls.

Negroes and Their Churches—At the close of the Civil War there were a very few independent Negro churches. Negroes now have in all denominations 42,585 churches with 5,293,487 members, and 36,000 of these churches, with 4,500,000 members, are connected with independent Negro denominations. Of these the Baptists are the largest group, with 22,081 churches and 3,196,623 members (1930 U. S. Census Report).

The Negro denominations support 175 schools, with a property value of \$4,000,000, and in normal times contributed \$3,000,000 annually for their support. It is estimated that since the Civil War Negroes have contributed \$40,000,000 for their own education, besides paying their proportion of taxes for the support of education, and that they have contributed three times that amount, or \$120,000,000, for their religious development. During the last fifteen years Negroes of the South have contributed \$4,683,000 toward the erection of 5,295 modern public school buildings (Rosenwald schools). A number of Negroes have given to certain of their institutions sums ranging from \$5,000 to \$25,000 each.

The Negroes have their own organizations. Negro Baptists, as an example, in the territory of the Southern Baptist Convention, have three national conventions, seven national auxiliary conventions, 24 regional conventions, 40 state conventions, 111 state auxiliary con-

ventions, 148 state district conventions, 544 state district auxiliary conventions, 1,081 district associations, 2 foreign mission boards, 2 home mission boards, 40 state mission boards, 20,414 local churches valued at \$39,453,200. With more than 3,209,604 members (1935), they constitute the second largest body of Baptists in the entire world.

In all of the states Negro Baptists have some sort of a mission program, and in several states are taking advantage of the willingness of white Baptists to co-operate with them in mission activities.

A large number of the Negro denominations carry on mission work in Africa, South America and the West Indies. The Negro Baptists of America have some fifty missionaries on these fields. In spite of their own needs here in the homeland, their kinsmen according to the flesh back in Africa, their near kinsmen in South America and in the West Indies present an irresistible appeal to them, and they give liberally for missions in these lands.

Economic Contributions—Negroes are able and are doing more than is generally known. It is estimated that they own 700,000 homes and 200,000 farms, and also operate 700,000 farms as renters and tenants. In Georgia, it is said, Negroes own 1,444,284 acres of land, with an assessed value of \$13,491,117. They own also city real estate valued at \$24,726,311 and about \$10,000,000 of personal property, bringing their total assessed values in that state to \$48,633,022.

In the entire country Negroes own more than 22,000,000 acres of land, an area larger than the five states of New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island. There are more than 2,500,000 Ne-

groes employed in industries, and more than 70,000 businesses conducted by Negroes in more than 200 different lines. In 1930 a National Negro Insurance Association reported aggregate assets of \$18,445,798 and \$260,174,467 of insurance in force. In the same year there were fifty-one Negro banks capitalized at \$3,000,000 with \$20,000,000 in resources, and an annual business of \$75,000,000. These strong insurance companies and prosperous banks are all organized, financed, managed and supported exclusively by Negroes.

The significance of this, in so far as missions is concerned, lies in the fact that these Negroes are the ones with whom we must co-operate in our work.

The Home Mission Task—The Home Mission task, as it relates to the Negro, now, is largely one of racial adjustment. The problem of the "color line" is three-fourths white, and only one-fourth Negro. Some one has said, "The Negro's very presence among us, by our volition, not his own, and primarily for our convenience rather than for his welfare; his vast contribution to the economic development and wealth of the country, especially the South; the fact that his condition today, good or bad—even his character—are in great measure what the white man has made them; the inevitable influence of these conditions upon ourselves; the sense of responsibility which a people so fortunate as we, cannot escape—all these considerations lay upon us a peculiar obligation to be not only just, but generous, in our treatment of the Negro in our midst."

In the sight of Jesus Christ every human being is sacred whether he be white or black. Christianity admits of no
(Turn to page 23)

The Need of a Trained Leadership for Negroes

J. M. Nabrit, D.D., President, American Baptist Theological Seminary, Nashville, Tennessee

ALL races need and must have some type of leadership to maintain their dignity, self-respect and to continue progress.

If it is for advancement in individual intelligence, it can shift responsibility readily and easily and still advance. But, where superstition, ignorance, poverty and environment hamper development, a race must of necessity have adequate leadership of its own choosing, well prepared.

A leader must have had advantages, which those whom he is to lead have not attained. For one can not teach what he does not know, nor lead where he does not go. What is true of other races, and groups, is doubly true of the Negro in America, and in the South in particular. Distinctly marked by color, living in the very places, and sometimes, with the very families where he served as a slave, hampered by adverse legislation which restricts him in citizenship privileges, confines him in the cities and forces him to accept not only the most menial positions for labor, but where he is permitted labor with others, he must accept a differential in pay, not because of inferior work or preparation, but based arbitrarily on color, the Negro, because of all these conditions must

have a well trained leadership to hold even the limited success he seems to have attained.

There are five disadvantages which the Negro leader faces as he assumes responsibility for his group. Poverty, ignorance, superstition, suspicion and fear of misunderstanding. To meet these and become a useful and helpful leader in the civic, social, economic, educational and religious life of a great people, the Negro leader needs a regenerate heart, a sympathetic disposition, a wealth of charity, patience and faith and a well trained mind. Unlike the average man, the Negro leader must lead acceptably to two groups in the community in which he serves, unconsciously at times, but always true nevertheless, if his work is to be permanent.

The natural leader of Negroes, for many years, will be his preacher. Here and there, hard-working, God-fearing, big-hearted professional men, exemplify some of the fine traits of the Galilean Physician and send out their words and heal through co-operation with the religious forces and other agencies at work among Negroes. But in most cases these set up an aristocracy and use their wealth to divide them from the sufferings of their fellows and rarely enter the doors of the churches

after they once get well settled in a given community. Pleasure and relaxation and separation at once mark them as useless.

The minister faces these conditions bravely. First, he realizes that his service is to a poor people, and like Moses, he chooses to suffer with them throughout a long ministry. The case is very rare where the minister ever reaches the state or assumes the attitude of indifference, however long he may have served in the community. Perhaps he has seen the expansion and development of the community outgrow him, but his interest does not lag. Tired, footsore, weary, poor as any of his parishioners, he preaches because he must, to the end of his life. Once a preacher, one is totally unfitted for anything else less venturesome.

The minister's family enters into every activity of the church and shares the burden of the community sorrow, generally without complaint. They accept the challenge by saying when faced with sacrifice, but you know father is a minister.

The minister's leadership then is of necessity a calling and a responsibility. He is God's man in a world of changes, pointing the way to success, here and hereafter.

Poverty is at once his first difficulty. Poor people can not follow their own opinions easily, nor meet the challenge of their leaders. When and if they do, they become apples of gold in pitchers of silver. I have found it necessary to excuse my most valued religious workers from special meetings and had to close revivals because the opportunity to make a little extra money came through picking cotton, gathering fruit, or some public function in the city that required extra help, drivers, waiters, and so forth.

The question of following was not merely a question of conscience, but one of bread for the membership and of co-operation with the community in which we served. Ignorance is always a handicap to leadership. Here the necessity is laid upon the minister to make most, if not all of the plans, programs and decisions which make for the success and progress of his flock. With infinite patience, he must explain in detail each step, and then assure them in advance of success, and side by side with them direct the efforts, or all is lost.

The Negro is still superstitious. He is therefore prey to the conjurer, the games of chance and promises that are vague and indefinite, but enchanting. Here, again, the minister must be trained to direct the thinking of his group away from these will-o-the-wisps, and lead him to the better economic way. If he fails, he loses spiritual caste.

Because he has been harassed and disappointed many times by rosy promises which were broken, and by unworthy leaders and by untrained leaders, who made mistakes of the head, the Negro is suspicious of all leadership until proved. Many Negro leaders have failed utterly, not because they were not good men, and had right notions; but because they were not sufficiently trained to put through the completion of their cherished ideas.

Finally, as a dual leader, the Negro must so lead as not to irritate or aggravate community sentiment. On the one hand, if he plays the hypocrite or traitor for applause or gain, he is marked as a white folk's leader, and if he leans the other way at once he is regarded by the white people as dangerous and radical, and wants social

equality and must of necessity be taught "his place."

The Negro minister now faces two other conditions which will force him to preparation. The rise of Communism which threatens to destroy utterly all that has been accomplished, and turn the religious faith of the Negro into ashes, wormwood and gall, and drive him into an uncharted wilderness without God and without a Moses; and the rise of liberalism in religion which means substitution of morality, human goodness and mere culture for the old-fashioned regeneration and spiritual power. Against these two new foes the minister must bring not sound but sense.

Never before since freedom has there been such a need for a trained ministry to lead Negroes. High schools and colleges are sending annually, hundreds of boys and girls under twenty-five into the community with knowledge, but without sense of how to use it. For without God, all knowledge is dangerous. If the young pleasure-mad, book-trained Negro, eager to have at once all that the present worldly civilization offers in our Southland of liquor, parties, automobiles, leisure, restricted labor and enforced idleness, meets the same type of irresponsible white youth, without the influence and guidance of the Church, and a well-trained ministry, anything may be expected.

To meet this demand—for a trained ministry, who will by the foolishness of preaching, but not by foolish preaching, meet this condition, catch hold sympathetically of the hand of this rising tide of youth and point them to the cross of Christ, the symbol of the triumph of truth, righteousness, and the establishment of human brotherhood and there humbly bowing, challenge them to use all their new found strength in completing a task that offers the largest reward—the National Baptist Convention and the Southern Baptist Convention are operating here in Nashville, The American Baptist Theological Seminary.

This institution offers training for religious leaders that will thoroughly fit them in mind and heart for this stupendous task of sharing in the leadership of a people whom God has promised shall have princes out of Egypt and worshipers out of Ethiopia.

Money given to the Seminary for the purposes mentioned will be the wisest possible investment in staying the rising tide of Communism and checking the revolt of youth against the Church, religion, and the rejection of God. To this service, some of us have devoted all that we are and all that we possess. Come join us in giving the Negro a trained leadership for his religious institutions and save the South for God and the Baptists.

A Willing Mind

"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8: 12).

A will to learn, a will to do,
A will to fight each battle through;
A will to be courageous—strong,
A will to do no other wrong;
A will to tread life's rugged road,
A will to share a brother's load;
A will to work, as well as pray,
A will to serve as best I may;
A will to be sincere and true,
A will the Father's will to do.

—Fred Scott Shepard, in *Kind Words*.



Shau Yan Lee

HOME AND STATE MISSION WEEK

RIDGECREST, N. C.

August 1-7, 1937

Theme—"Growing a Missionary Denomination"



Lucien C. Smith



R. C. Campbell



W. W. Barnes



*E. McNeill
Potcat, Jr.*

SPEAKERS AND SUBJECTS

John R. Sampey—Morning Watch and Evening Vespers.

J. Clyde Turner—Missionary Sermons.

R. C. Campbell—Evangelistic Conferences.

Jacob Gartenhaus—"Trials, Tears and Triumphs."

Thomas J. Wamego—"Putting the Indian's Feet in the Jesus Road."

J. E. Dillard—"Growing a Missionary Church," and "A Call to Co-operation."

J. W. Jent—"The Rehabilitation of the Country Church," and "Orienting the Country Church into the Mission Program of Southern Baptists."

C. W. Stumph—"New Mexico as a Mission Field."

Lucien C. Smith—"French Louisiana."

Frank Tripp—"What May Happen to Christianity in America?" and "A State-Wide Evangelistic Program."

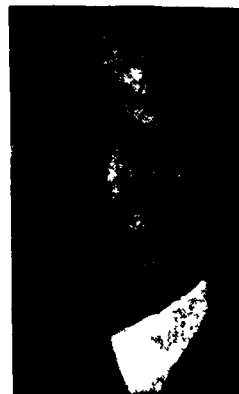
McNeill Potcat, Jr.—"Missions and Race Relations," and "The Conquest of Christ in the Field of Social Relations."

Noble Y. Beall—"The Home Missions Board's Approach to Negro Missions."

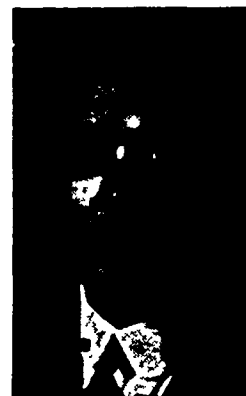
A. Velez—"The Mexican School at El Paso as a Mission Project."

Solon B. Cousins—"Home Missions Taking Stock—The Fields, the Scope, the Task and the Importance of Home Mission Work," and "The Holy Spirit in Missions."

Mrs. Una Roberts Lawrence—"The W.M.U. in Home Mission Fields—Tasks and Achievements."



John R. Sampey



J. Clyde Turner



*Mrs. F. W.
Armstrong*



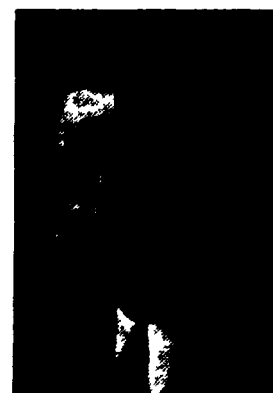
Solon B. Cousins



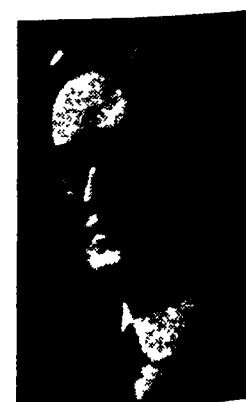
Joseph T. Watts



M. N. McCall



Frank Tripp



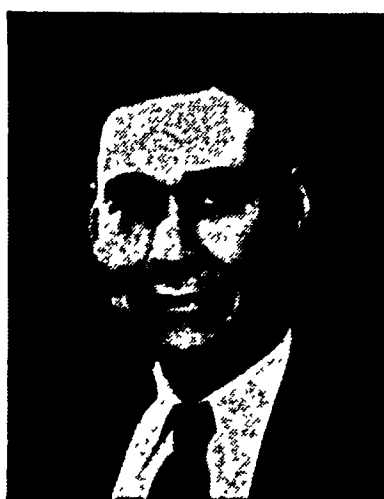
W. W. Hamilton



Edgar Godbold



J. W. Jent



A. Velez



J. E. Dillard



W. F. Powell



J. F. Plainfield



Mrs. Una Roberts Lawrence

SPEAKERS AND SUBJECTS, Continued

Mrs. F. W. Armstrong—"Women in the Mission Program of Jesus."

Miss Emma Leachman—"On the Wing With the Word."

A Cuban Missionary—"Cuba for Christ."

W. W. Hamilton—"Missionary Education in the Missionary Program of Southern Baptists," and "Home Mission Achievements in a Great Southern City."

E. Godbold—"A City Mission Program to Meet the Needs of Our Changing City Life," and "The Challenge of Change."

M. N. McCall—"Building a Denomination in Cuba," and "Cuba and Her Needs."

M. K. Cobble—"The Gospel in the Highlands."

W. W. Barnes—"The Co-ordination of Baptist Organizations—Conventions and Boards, State and Southwide—for Effective, Efficient and Economical Mission Work," and "Present Day Ecclesiastical Drifts Among Southern Batpists and the Effect Upon Missions."

Joseph T. Watts—"Rethinking Missions in the Homeland," and "An Adventurous Task for Our Generation—Winning the Homeland."

J. F. Plainfield—"Missions Among the Foreigners in the Homeland as a Means for Reaching the Foreigners in Other Lands."

Shau Yan Lee—"Winning the Chinese in America."

W. F. Powell—"Home Missions the Highest Patriotism," and "Winning the Homeland for the Sake of Lands Afar."



Miss Emma Leachman



Jacob Gartenhaus



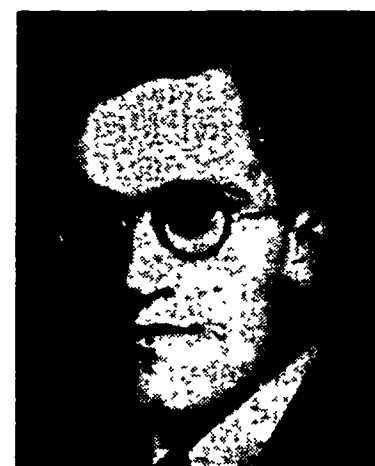
Noble Y. Beall



Thomas J. Wamego



C. W. Stumph



M. K. Cobble

Nigerian Baptist Convention, 1937

Missionary George Green, M.D., Secretary for Nigeria

THE twenty-fourth annual session of the Nigerian Baptist Convention was held at Ibadan, April 4 to 9, 1937, inclusive. Two hundred and fifty African and American messengers represented the Baptist churches, and the African Mission of the Southern Baptist Convention, in Nigeria. Several features of special interest and importance made this Convention more than ordinarily epochal in its relation to the program and progress of Baptist churches in Nigeria. (See picture, page 16.)

There was a significance in the place of meeting. Ibadan is the largest purely African town in Africa. Its population exceeds three hundred and eighty thousand, and the Chief with his Council and Native Administration constitutes a progressive ruling body. The town of Ibadan is developing rapidly along lines commercial, social and economic. The amenities of civilization making for health, sanitation, popular comfort and advantages are receiving attention and emphasis at the hands of the Nigerian Government and the Native Administration.

It was in March, 1914, that a company of pastors and missionaries met at the Idikan Baptist church, Ibadan, to consider the advisability of organizing the Yoruba-speaking Baptist churches into the Yoruba Baptist Association. The organization was effected, Dr. Mojola Agbebi, the outstanding leader among Baptists of that day in Nigeria, was elected the first president. Significant were some of the statements in his presidential address. Said he:

"The Yoruba Baptist Association is not only a mark of progress as touching its existence, but it is remarkable that it has been able to make its start clear of race domination. In an assembly of missionary and African workers it is not generally, not often, or perhaps has never been the case, for an African to preside. We hope and pray that the members of the Yoruba Baptist Association will be of great assistance to one another, to promote the kingdom and glory of our common Master, so that the future history of Baptists in Nigeria may be greater than in the past."

For twenty years the voice of that first president has been silent, but his message of that first session has been as leaven working within the life and mission of Baptist churches in Nigeria. Thirty-one churches were represented by seventy-six messengers in that first annual session of the Yoruba Baptist Association. Following the year 1917, Baptist churches were organized in the regions beyond the Yoruba-speaking people, so that in the year 1919 the name Yoruba Baptist Association was changed to the larger and more inclusive name, "The Nigerian Baptist Convention."

After twenty-three years the Nigerian Baptist Convention met in the same town, Ibadan, in the same Idikan Baptist Church, two hundred and fifty messengers represented two hundred and ten Baptist churches with more than sixteen thousand (16,000) members. The Convention was significant in that the progress of twenty-three years had led to what to the writer of this article seemed to be "The Kadesh Barnea of the Convention." A crisis had been reached, important decisions had to be made, we were confronted with progress or retreat. The growth and the development of the churches, the changing social, economic and political conditions in Nigeria seemed to a large number of African and missionary leaders to call for a re-organization of the Convention around a New Constitution

and By-Laws; setting forth a re-statement with a re-emphasis of Baptist Principles, and re-affirming our adherence to the New Testament standard of monogamy for members of Baptist churches; and adapting the management and working policy of the Convention to better serve and meet the needs of the time in which we now live and work in Nigeria. The proposed New Constitution and By-Laws had been printed in pamphlet form and circulated among the churches for their thought and consideration previous to their coming to the Convention. Three days of the Convention were occupied principally with the consideration, the modifying and eliminating of statements, the amending and the adoption of the Constitution and By-Laws, thus the re-organization of the Convention was in accord with the New Constitution and By-Laws which had been before the churches for six years at least.

A fine spirit prevailed during the days of discussion, periods for devotion, worship, with seasons for special prayer for divine guidance in all the business before us, and gave a real spiritual tone to the proceedings. The new organization provides a much larger place and scope for African leadership and management in directing the Convention activities; and this is as it should be.

The days of the Convention and the outgrowth of the business accomplished give us an index to the thinking of our Baptist people today. They are growing; they are thinking; and some of the results of this growth and thought are manifest in the desires expressed, the realization of which they are striving to attain.

It was heartening to witness a large majority of the messengers of the churches stand to express their loyalty to monogamy as the ideal state of family life, and that membership in Baptist churches with the privileges of the church should not be available for known polygamists. I must also say that it was highly commendable on the part of the minority who did not favor this full inclusive statement later to declare themselves as accepting the decision of the majority.

There was a strong note from the Convention calling for a better trained ministry and corps of teachers. A definite step was taken in the choice of a strong Educational Committee with an African and missionary personnel, requesting that the effort be made to affiliate our Theological Seminary with a Degree Conferring Institution in either England or the United States; and also that plans be formulated for prospective pastors and teachers of ability to obtain college and university education and training outside of Nigeria.

A budget providing for the working expenses of the Convention, mission work to aid needy churches and districts, a gift to our Theological Seminary, and aid for the *Nigerian Baptist*, our monthly periodical, and the sum of £50 (\$250) as a nucleus for the Education Fund, was adopted by the Convention.

It was a good Convention. From our Kadesh Barnea the look was a forward look—plans were made, and a program was adopted toward progress, and to continue "the promotion of the Kingdom and glory of our common Master," the aim set forth by the African leader of 1914.



Left: Dr. George Green, Secretary of Nigeria, baptizing a leper. Twenty more have recently been baptized

Right: Dr. and Mrs. E. G. MacLean of Iwo, Africa, than whom there are no finer missionaries in Africa



Adventures in Wonderlands

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

OF all the various kinds of mission work that I saw in the Orient, none impressed me more than the Omi Brotherhood in Japan. The hours spent at Omi Hachiman gave me something of the same excitement of adventure as I used to experience as a child when I would read and live with Alice her adventures into Wonderland. But because these Omi adventures were through the possible wonderland of love-born achievements of Christ-surrendered lives working together in their Kingdom of God on earth there in Japan, my excitement was interfused with a spiritual thrill that made every breath a prayer of praise. It was all like a dream. And yet there were evidences everywhere that it was real—and practical.

Thirty-two years ago William Merrill Vories was kicked out of his job because he talked too much about God and faith and love. Alone with God he kept steadily on with his one job of evangelization and applying Christianity with the test of faith there in Japan.

This article's major aim is not to tell of the Omi Brotherhood, but of a similar "brotherhood," not in Japan but in Africa. Yet, it cannot suffice to make mention of this Japanese adventure without also listing at least a few of its achievements. If Doctor Vories had invested his life in business in America, he doubtless would be a millionaire. He is a millionaire in Japan, only the millions belong to the hundreds and thousands of Christians—Japanese, American, Korean, and Chinese—who are members of this co-operating Christian movement for Christ in Japan. There is the architectural department drawing the blueprints for practically every large building—banks, colleges, business houses, hotels, and so forth—throughout Japan, Manchuria, and much of China. There is the Omi Sanatorium, battling with that dreaded menace to the life of the Orient. There are the schools, kindergartens, playgrounds, social centers, the preaching launch for the Biwa

Lake section, churches, Sunday schools, correspondence courses in evangelism, book stores of Christian literature, industrial departments, and what else? There were hundreds of women bottling mentholatum that was shipped over from America in great iron barrels. There are scores of phases of work in scores of places throughout Nippon.

Run on a co-operative basis and self-supporting not only for the business and institutions, but also for all of the thousands of Christians of the Omi Brotherhood, Doctor Vories' adventures for Christ are truly adventures into the wonderland of undiscovered possibilities for Christians who are willing to *live* Christian literally. They are the happiest people I have ever met.

Another man with a spirit like Doctor Vories went out to West Africa thirty-six years ago as a dentist. The following year a girl from his home town came out to South Africa to teach. And while their friendship deepened and mellowed into love, they both became obsessed with the call to do even a greater ministry to Africa's sick millions.

Dr. and Mrs. E. G. McLean of Cambridge, N. B., Canada, were appointed as Southern Baptist missionaries in Nigeria, November 8, 1908. Like Doctor and Mrs. Vories of Japan, Doctor and Mrs. McLean have so vitalized and personalized the love of God in their own lives that all life about them has been affected by this influence of God in them.

Of Gideon it was said: "*And God clothed himself in Gideon.*" Surely the Holy Spirit has clothed himself in this couple and is changing all life in and about Iwo, a city of pagans and Mohammedans only until the MacLeans came to live there.

This is an interior city of 55,000 people, twenty-five miles from any other white face, and sixty miles from a hospital. And the Baptist compound has become a little



Historic Mission House in Shaki, Africa, where the Duvals lived while he was writing "Yoruba Life"



*Group of messengers to the fourth annual meeting of the Nigerian Baptist Convention, Ibadan, Nigeria, April 4 to 9, 1937
(See article on p. 11)*



Bible Class, Benedict College, Columbia, South Carolina, J. H. Hair, teacher, Home Mission Board Negro Department



Group of Negro children playing on lot two blocks from 315 Red Rock Building, Atlanta, Georgia (Home Mission Board). "Opportunities for Negro missions are close at hand."



Left: Wedding of two natives of Nigeria, January 1937. The bride, the oldest of Messrs' native "daughters," which means she educated her in Abeokuta school, is now active in W.M.U. work. The groom teaches in one of the Christian schools. Behind the couple stand our missionaries, J. C. P. Jones, Lucille Reagan and Frances Sanders



THE FIRST NEGRO COLLEGE Y.W.A. IN FLORIDA

town within itself, ministering to a vast heathen territory.

No longer do American missionaries carry their furniture with them when they go to Africa. Instead they buy pretty, well-built furniture from the Baptist Industrial School at Iwo. Through the sale of furniture and from implements made in the cabinet and carpenter shops, scores of poor boys are able to go through school. In addition to learning the comprehensive courses that take them through high school, they also learn a trade that insures them a good livelihood after graduation. Endued with the spirit of unselfish love and brotherly service, these Christian students go all over Nigeria as living lights for Christ and the standards of living he advocates.

The girls likewise learn to do handwork, to sew, to care for little children, to teach, along with their academic courses.

As a laboratory for both the boys and girls, there is not only the manual arts workshops, carpenter shop, blueprint shop, masonry shop, but there are also corners here and there where sewing machines are mended, bicycles made over, automobiles made to run again, gasoline lamps repaired—almost everything is repaired in this Iwo shop.

There is the drug store, the book store, the post office, the dispensary, the clinics for babies and the clinics for lepers, the dentist chair, and even a table for major operations that Doctor MacLean, a dentist by training, frequently has had to perform in emergencies. Hundreds of lepers have received the injections and treatment and many have been completely cured.

There is the self-built, self-supporting church with all of its graded organizations and opportunities for training for service. Visiting, extension evangelism and missionary investments of time and talents call the students to get experience in all phases of applied Christianity. There are three B.Y.P.U.'s and a full graded W.M.S. The members pay the salaries of pastors of two suburban villages and do a vast amount of missionary and Christian social service work. Last year more than four hundred mothers registered at the church for weekly treatments for their infants at the Baby Clinic.

Many of the older boys have regular pastorates to fill on Sundays. Others are leaders, teachers, assistants and helpers. "One of the graduates and his wife have been sent to another tribe as missionaries and are doing a splendid work." In addition to the evangelistic work, graduates of the MacLeans' schools are able to build churches and schools, and decent homes with doors and windows, as well as the simple chairs, tables and beds, which the more enlightened are beginning to use. They catch the spirit of the MacLeans and go forth to personalize Christ in their daily lives. They are living witnesses.

This aged couple are physically not very strong, but spiritually so strong that the marvel of their lives is convincing evidence of what God can do through two lives wholly surrendered to him and daring to personalize his love and power in their daily lives. To tarry a few days in this wonderland of vast physical activity and abiding spiritual atmosphere permeating every activity makes one realize that Iwo doesn't need more buildings nor equipment—God has given this couple sound ingenuity to know how to till mustard seed and produce mighty oaks of results. But the grave need is for an earnest, wise, versatile young couple with the McLeans' surrender of souls and daring faith, with their passion for the lost and for train-

ing youths to be citizens in the Kingdom of God, and with their originality divinely directed to add progress and glory to his work in Iwo.

These multitudes of missionary activities at Iwo are indexes to the work that the other twenty-eight Southern Baptist missionaries in Nigeria are doing in their respective stations.

Southern Baptists' one real hospital in Nigeria is located at Ogbomosho, a city of 98,000 people. Dr. and Mrs. Leonard Long, Miss Kathleen Manley and Miss Frances Jones are the medical missionaries manning the main hospital. Miss Ruth Kersey has charge of the motherless babies' building. The mortality of mothers is so high that there are many orphans. Not knowing how to feed and care for these little ones, the natives usually lose them, but with the coming of Christ, the lover of little children, many of these tiny black babies are saved and brought to Miss Kersey.

A few miles out of the city limits of Ogbomosho is Ago Ireti, the Camp-of-Hope leper colony under the medical care of Doctor Long and his co-workers. In addition to the regular hospitalization offered, the hospital holds a clinic at the market; school clinics; baby clinics, and never overlooks an opportunity to preach and teach the gospel. This year 32,434 treatments have been administered in the name of Christ.

Ogbomosho was also the home of the Baptist Seminary until this year, when, because of the depleted force of missionaries at Abeokuta while five were in the States on furlough, Dr. Christie Pool and family had to move there to supervise the boys' high school. He took the nine seminary students with him. The Nigerian Mission was glad of an opportunity to experiment with the seminary's being separated from the Baptist College, which is still in Ogbomosho.

Rev. and Mrs. H. P. McCormick are in charge of the college which enrolled sixty-eight young men this year. Added to the missionary personnel of the college this year are Rev. and Mrs. Raymon Brothers and Miss Lena Lair, and Miss Esther Olesen has been added to the Practice School. This is Southern Baptists' only college in Africa and under the consecrated leadership of the McCormick's is truly a lighthouse for this dark continent. In addition to their academic work the students are given training in home nursing, public health work, and hygiene.

Two hundred and seventy pupils are enrolled in the Baptist Day School in Ogbomosho. The government rates this school as one of the best in Nigeria.

The hundreds connected with the several Baptist institutions in Ogbomosho make quite a congregation without adding the scores of citizens who have been won to Christ and to the church. Out-station work is a regular weekly schedule of extended evangelism. In addition to the glorious fact that souls are saved in these services, these meetings are great training experiences for practical service for the students in the upper grades and in the college.

Similar extension work is done in out-stations covering a large circumference around every main station, and especially where there are students, as Ogbomosho, Iwo, Abeokuta, Shaki and Lagos.

Lagos, that progressive port city, is the oldest station in the Nigerian Mission, and today it is without a male

missionary. Misses Lucille Reagan and Eva Sanders supervise, teach, direct the church work, hold clinics, visit and go as far distant as seventy-three miles to do out-station work.

One recalls the romantic story of how the materials in the beautiful old First Baptist Church of Lagos were carried out to Africa from America in the bottom of the boat a half century ago.

Another main station of teeming activity is Abeokuta nearly halfway between Lagos and Ogbomoso, where the following missionaries serve: Misses Neale C. Young, Susan Anderson, May Perry, Ruth Walden, and Rev. and Mrs. I. N. Patterson.

The Girls' School at Abeokuta enrolled 140 this year. In telling of the regular weekly extension services, Missionary May Perry says: "Our village work continues to be one of our most useful avenues of service. Each Sunday morning about fifteen of the older and stronger teachers and girls go out to the surrounding villages to hold Sunday school and to lead Sunbeam Bands and the other W.M.U. organizations." These girls also work in the three churches in Abeokuta.

The Boys' School at Abeokuta has a full high school curriculum. Missionary J. C. Pool, who is substituting for Rev. I. N. Patterson while he is on furlough, says that "in a recent report the government inspector of schools noted it the best school of its kind in the entire province."

With Abeokuta as headquarters, Miss Neale C. Young directs the work of Woman's Missionary Union throughout Nigeria. Following the plans and methods of Woman's Missionary Union of the Southern Baptist Convention, Miss Young and her native co-workers have built up a strong corps of organizations for the women and little children in the churches and are constantly extending the cords as well as systematically strengthening the work through their teachings and leadership.

When Miss Young returned to Nigeria in April after a brief furlough, she took with her a new car and a trailer, gifts of friends-of-God in the homeland. These practical assets will be of inestimable value in helping Miss Young to do more work and to be more comfortable, too.

The most northern Southern Baptist station in Nigeria is in Shaki, a large city just across the border from the French territory. This year 174 people have been baptized in this station and its out-stations. Through schools, visiting and witnessing, preaching and teaching, the following missionaries work in and near Shaki: Rev. and Mrs. J. C. Powell, Rev. and Mrs. A. C. Donath, Misses Elma Elam and Hattie Gardner.

Missionary Powell says that Shaki is the gateway to the French Protectorate, and the gate is wide open for Southern Baptists to extend their fields northward in Africa to meet the tremendous emphasis that the Mohammedans are centering in this territory at present. More missionaries are the calls from the hearts of these ambassadors in this far interior station in Africa.

At present Southern Baptists have no missionary in the capital city of the Yoruba country, Oyo, but the mission is planning to extend their services and locate, as in former years, a missionary couple in this great city of influence by the time these pages come from the press.

Even as Doctor Vories of Japan has matched Christian

service against every obstacle and handicap, and defeated many times the prophecy: "It can't be done," even so Dr. and Mrs. W. H. Carson are daily making the impossibles into steppingstones for carrying the gospel to the multitudes of the Niger Delta of Africa.

"Because of the launch and car which the Lord provided through Southern Baptists, traveling conditions have been easy most of the time," writes Doctor Carson. "A trailer has added to the ease of traveling in the car. We have traveled during this year about 1,621 miles by launch and 6,025 miles by car, about 150 miles by canal in the Benin district where it is impossible to use the launch, so narrow and winding are some of the streams."

Truly, the Carsons are daily venturing into the dangerous wonderlands of water-ways in southwest Africa and adventuring into the wonderlands of hearts hungry for God but without knowledge of him, and until now, without a missionary to tell them of God.

In order to unify the work, to strengthen the churches and add more of evangelistic fervor to all the stations, the Foreign Mission Board appointed as general secretary, Dr. George Green, formerly of the Baptist Hospital, Ogbomoso. The Yorubas love Doctor and Mrs. Green and have accepted Doctor Green unreservedly as the head-shepherd of the flocks of Nigeria.

* * *

CUBAN CONVERT PREACHES

(Continued from page 8)

full confidence in his orthodoxy, the Calvary Church authorized his ordination.

A presbytery of Cuban preachers and missionaries was formed. Doctor McCall, who baptized the candidate, was selected as president. Brother Calleiro, under whose preaching he was converted, was selected to preach the ordination sermon. Brother Echevarria, assistant pastor of the Calvary Church when Palomeque joined there, was selected to present the Bible. In all, there were ten on the council who examined the brother. If American Baptist preachers were always as thorough in examining candidates before laying their hands on them, it might save some mistakes.

The simple ceremony of ordaining a Baptist preacher was carried out. It is always impressive. But laying hands upon one whose life three times God had snatched from destruction as a brand from the burning, one upon whom God has set his seal of approval in the gospel ministry in an unmistakable way, one whose life so clearly shows the power of the risen Christ, was doubly impressive. The great Temple was full of people, and all felt the holiness of the occasion.

Brother Palomeque will soon go out from among us. Already the Baptists of the Northern Baptist Mission Board in Eastern Cuba have engaged him for the summer and fall. From one country to another he goes. He is a great preacher, a great Bible preacher.

After preaching in sixteen countries in both the New and the Old World, Brother Palomeque says there is more religious liberty, more opportunity to do evangelistic work, a more intelligent reception of the gospel, and more sin to fight in Cuba than in any other country he has ever visited.

Brides in Brazil

Missionary Rosalee Mills Appleby, Petropolis, Brazil

BRIDES in the Land of Orange Blossoms! Beautiful Brazil with her swaying palms, her luring mountains, her flirting flowers and gorgeous splendor spread out with unstinted generosity. Coming to these sunny shores only a few weeks after marriage, one of my first thoughts was: What a land for lovers! Nor did this idea lessen any on the night we went across Rio Bay under the full glory of a tropical moon. Under the shadowy veil of night, the great capital left behind seemed even lovelier if that were possible with its circling lights around the bay.

Two tall peaks stood on the very brink of the bay and seemed to smile at themselves in the misty waters beneath. My imagination had not yet been tempered by experience in the country, so it dreamed of that bay filled with canoes large enough for two, sailing smoothly along to the tune of the banjo.

An early trip to Petropolis further convinced us that Brazil was a chosen place for happy young hearts. Our little engine pushed the cars over the gorgeous heights, through the charming valleys and by the waterfalls. Winding in and out was the Highway of the Longing Heart and so many unsuspected nooks and corners of beauty.

But alas! for the quiet lanes and ideal lakes, they go to waste as far as wooers are concerned. Not that love-making is a lost art in Brazil—oh, no—nothing seems more prominent at the hour for promenaders. But the lover of the Latin lassie was always found standing under the window and she smiling down upon him from a safe distance above.

Naturally there were doubts in our minds as to the outcome of long-distance courting, but let it be said that it is a highly successful method. While cold America may require talk and time and persuasion, Latins have simplified the affairs: a smile, a word, a look, and everything is arranged. Quick engagements are the more to be wondered at when we remember that absence of divorce laws make marriage a life-time affair.

We learned that after the young couple understood each other, the boy had more liberty in going to the home and arranged the "marriage contract" with the girl's parents. Announcement is then made to friends or published in the papers. It is considered a disgrace in good families to annul this "contract of marriage." It is not rare to find couples engaged from four to eight years. We knew a fine young man who demanded exclusion from the church when he found it necessary to break his engagement, that the church might not be dishonored.

Antonio is the patron saint of marriage and many stories or poems tell of the abuses the poor idol receives if he does not comply with the prayers of the aspiring maiden. That Antonio is most attentive to the plea of youth is proved by the scarcity of old maids in this country.

As the number of girls employed in public service is small, the wedding day is looked forward to as the climax of all events in life. For years, the needle in the gentle hand of the Latin lassie is busy making fine embroideries. Even before the boy has smiled up from the cobble-stone pavement below, she is busy making laces and linens for her hope-box.

Girls develop and marry much earlier in tropical lands.

When the eventful day has been marked, legal proceedings begin. Biographical facts from the lives of both are published some weeks beforehand. The wedding has two ceremonies.

Come up to Petropolis some Saturday afternoon—the favorite wedding day—and you will see the white-lined marriage buggies busy. They pass all the afternoon on the way to the Cathedral with the sedate driver wearing a high brown derby and a cutaway coat, sitting on a high seat in front. By his side is the little coachman dressed in a similar manner. The horses have highly ornamented harness and the buggy is decorated with white flowers.

The carriages stop in front of the Catholic home shortly before the hour marked. The girl and her godmother



In May, 1936, Rev. and Mrs. Walter Kaschel were married in Mrs. Rosalee Appleby's home in Petropolis, Brazil. "His active church in Campinas maintains nine Sunday schools in needy sections"

take one, and the boy with his godfather takes another. Automobiles follow so that there is a procession through the city, to the delight of passers-by. After the Latin ceremony in the Cathedral and the priest's mumbled blessing, the couple returns together and the godparents in the other carriage. There follows at the home of the bride a banquet. Nothing so displays the proverbial Brazilian patience as the table now set before the guests. It represents days of work. Everything served is sweet. Every candy is wrapped in the fanciest way—in roses made of crepe paper, lilies of the valley, or hidden away in paper hearts. Under and over all the cakes you find these decorations. In the middle of the table is an immense cake on which is standing a doll bride and groom. Feasting and dancing until a late hour ends the ceremonies of the day.

Our evangelical Christians have a marriage that is somewhat different. They, too, go to the courthouse for the civil ceremony. Two friends sign on the books. The

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PERSONS AND PERSONALITIES

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

BEHIND THE RANGES

*"Till a voice as bad as conscience, rang interminable changes,
On one everlasting whisper, day and night repeated so;
'Something hidden! Go and find it! Go and look behind the
ranges!
Something lost behind the ranges! Lost and waiting for you!
Go!"*

A SOUTHERN Baptist missionary stood at the foot of the ranges of mountains which shut away from the Light of the World millions of souls for whom Christ died. She listened to two voices and the messages were conflicting. One called her home to Virginia for furlough, the other called her to go, once more, behind the ranges of the Hakka mountains to search for lost souls hidden there. Other missionaries were leaving China for furlough; they begged her to go with them; her body was so weary and worn; she was not well, and home called to her with a sweet insistence that almost drew her heart out of her breast. As she turned to follow the voice, that called her home, she heard the familiar voice of her Master calling from beyond the steep paths of the all but impenetrable mountain ranges of the Hakka field, and, swinging stedfastly about, she followed him until she was lost from our sight.

"BEHOLD THE HANDMAIDEN OF THE LORD"

EARLY in life Nellie Putney followed her Lord in baptism and at his command into the membership of the old Tar Wallet Baptist Church of Cumberland County, Virginia. God was not satisfied to leave her to walk the easy pathway of the "ordinary" disciple. He would not let her alone. Under the spell of Billy Sunday's voice, she was stirred to step into a narrow pathway marked by the Feet of One who had said, "I do always the things that please him"; under the inspiration of the 75 Million Campaign, she saw the harvest fields of earth and began to pray and give that laborers might be thrust forth into the harvest. That same year she, herself, heard the call, "Whom shall I send, and who will go for us?" and answered, "Here am I, Lord, send me."

In 1923 in the Woman's Missionary Union Training School, in an early morning prayer service, Nelle knew that God had chosen for her the foreign field. Then it was that she wrote to her father, saying, "Papa, it has come. The Heavenly Father has made me very certain that I must go to the foreign field. How happy I shall be if my earthly father can give me his approval too!" Anxiously she waited for the reply. It came in these words, "I have always prayed that the Lord would use my children. Since he has seen fit to lay his hand on you for foreign service, I can do nothing but offer you my blessing." But the daughter knew how much it cost her father to write that letter, for he rarely spoke of her going. When she sailed in the summer of 1923, he told

her that he was sure this would be their last parting,—and it was. Nelle could never forget that sailing day when she broke away from all the dear, familiar scenes of her childhood and young womanhood. As if to make the sadness more intense, the band began to play the plaintive strains of that war-time song which sent so many of our boys to France:

*"Smile while we bid you fond adieu,
When the clouds roll back, I'll come to you."*

But she knew that she would *not* come back home except for short visits so long as the war between God and Satan raged on Chinese soil. On this side of the ocean she was leaving father, stepmother, nine brothers and sisters and the little niece and nephew who were as dear to her as if they were her very own. She had taken the place of mother to them when their own mother died, and cared for them until her brother's second marriage. On this side all she had known of love and life, and on the other side the path she must take was obscured by the years. But the Voice of her Lord was calling, "Something lost" . . . "Go and find it," and the boat swung away from harbor and Nelle Putney was not disobedient to that heavenly vision.

THE FIRST SERVICE PERIOD

NEW friends, new scenes, new tasks, danger in days of war and revolution, refugeeing days in Hong-kong, and then the day when the missionary, still uncertain of her adopted language and people, but never uncertain of her Lord, stood before her class in Pooi To Academy, wondering what the Chinese young people would say or do or think in those critical times of anti-foreign propaganda. Something in the face of the young missionary, something in her smile, something in the light in those steadfast eyes turned the scales, and what seemed impossible came to pass,—and Nelle Putney with Mary Alexander, conquered the hearts of Young China. There came the day when she reopened the school in Shiuchow, her very own field. There came another day when stunned, almost broken, she received the first message that Southern Baptists had forsaken her. Appropriations were cut in half and the order came to close the schools, discharge the Chinese assistants, draw in the lines. The Hakka Seminary, the Boys' High School, the Girls' High School, the Hospital, the Woman's School, some of the day schools and chapels in the mountains were ordered closed. And this at the time when the Russians were telling the Chinese that only Russia was the friend of China. With their schools closed in their faces, many of the boys whom Nelle had learned to love went into the army and there learned too well the lessons Communism taught. When China turned against Communism, some of these dear boys were executed. In this hour of critical need, we had failed them and they must bear the burden of our failure.

But one thing Southern Baptists could not make Nelle Putney do. We could hold her there to witness tragedies, retrenchment, despair, but we could not make her break her word. Her name as Principal, was signed to the contracts which had been made with the teachers of the Girls' High School. With money which her brother sent her, with her own money, she kept the school open, redeemed her word and kept her girls together in that critical time until furlough time arrived.

THE FIRST FURLOUGH AND THE SECOND SERVICE PERIOD

NO one but a missionary can appreciate what that first furlough meant to Nelle Putney. Nor what it meant after those years of extraordinary strain, and sadness! The father had gone to be with Christ, but the others waited for her coming. A thousand pictures of home, loved ones, reunions, the old church, the friends in the community, the Training School sisters whom she would meet again passed before her, as she, the only foreign worker in Shiuchow held on to the school work and counted the days until furlough was due. She knew that, with her going, Miss Ruth Pettigrew, that faithful, sacrificial village missionary, would be left in the Hakka country alone. But others were going home on furlough. Why should she wait? One day in an annual associational meeting she listened as Mr. Wong preached on the subject of idols. "Anything that stands between a Christain and his service for the Lord is an idol," he said, never dreaming that the missionary would take that message to heart. Nelle went home to a period of self-searching. "Are there idols in my life?" she asked, and immediately a voice spoke saying, "Your furlough." She stood at the crossroads. One road led home to America, the other led into new fields which God had opened before his messengers. It was a struggle, but God won and Nelle let the boat sail to America without her. She was able to say, with full understanding:

*"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee."*

When she had yielded to the Lord and his service this last evidence of her devotion, he gave her back her furlough and she was ordered home by her good physician.

We shall not linger with her as she spends her year of furlough at home. Nor can we pause more than a moment to picture the hardships of the years which followed her return to China after the furlough period. She went back to that hardest of all missionary work,—itinerating among the villages of her mountain territory. The lines were drawn more closely together as the debt on the Foreign Mission Board increased. Steadily she discarded more and more the material comforts of life. Alone, so far as American companionship was concerned, except the rare visits of other missionaries and the coming of Floy Hawkins, an independent missionary, Nelle stretched her frail little body and her indomitable will across the great, needy, mountain territory. Toward the close of her fifteenth year of service, she decided to move her headquarters from Shiuchow, which had been the center of the Hakka field, to a new interior station, Hohyuen. Living conditions there were unspeakable, but she insisted that she must have a church building before she could allow the

Board to erect for her a comfortable residence. Her own salary was almost absorbed in the salaries of native evangelists and Bible women whom she supported. Her strength was almost gone, too, as 1936 drew to its close.

TOO LATE

HELP was on its way. Floy Hawkins had been appointed as a missionary by our Board and assigned to Nelle's field; the W.M.U. of the South and the Union of North Carolina had given enough to build a comfortable residence for the two girls. Her own state Union had been led to give \$1,500 for the church building in Hohyuen. Her second furlough was due. The little missionary paused to take stock. She was so tired, but there were those little groups of Christians over the field who needed instruction, guidance, comfort. There were so many more who had never heard the story. She would be away from China for a year and Floy Hawkins was too new to meet too many emergencies. With a sigh Nelle turned away from immediate furlough and rest.

Over the mountains she went with her two devoted Bible Women, Miss Lei and Miss Lai. Thirty miles beyond the bus line lay Lin Ping, a needy field. Last year she had been marooned there because of heavy rains and there had been such a splendid class of women and girls from seven to seventy years. If she did not go on to Lin Ping, she would not get back that way until she came back from furlough. But it was raining so hard. "Girls," she said one night, "if it rains tomorrow, we will turn back. If it doesn't rain, I'll call you early." At four the next morning, she called them and they walked a long way. But the second day it rained, the trails were slippery, Nelle fell and got very wet. She had a cold already and the rain was cold. On Sunday and Monday she was unable to attend the services, but she called the two girls and some of the women into her room and had prayer with them. Tuesday she was unconscious and wires were sent somehow to Canton. Floy Hawkins started immediately, but it was too late. From eleven to four on Tuesday night Nelle rested quietly, with faithful Miss Lei by her bedside. About four, with her Chinese friends trying desperately to bring her back to earth, she laid aside her weariness and loneliness and pain and with shining eyes and vigorous step she followed her Lord into the glory of his home and hers.

Her beloved friend, Floy Hawkins, was the first to reach Lin Ping. Later three missionary brethren with Chinese co-workers reached the little grief-stricken mountain city. The home-made casket of seasoned wood was lovingly lined with white muslin and covered with dark blue cloth, and the temple which had housed Nelle's great soul was laid in it. There were no flowers in the city, so the beloved American co-worker, with the dear Chinese women, stretching themselves across the dangerous ditches and ravines gathered ferns, privet, lovely star-shaped and cup-shaped white, yellow and red blossoms and leaves. These were shaped into a cross two feet long, tiny shoulder boutonnieres for the 150 who followed the little missionary's body to the German Christian cemetery of Lin Ping and, in addition, there were six wreaths and eight bouquets.

On Sunday afternoon they laid the earthly temple away in Chinese soil in far-away Lin Ping. Through the years

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A COMPLICATED HOME MISSION TASK

(Continued from page 10)

other basis of values. If we are to be Christlike, we must recognize the infinite worth of a personality, as such, regardless of color, and shape our attitudes and activities accordingly. This principle taken seriously, and honestly applied, carries certain implications:

First, the Negro's personality—both for what he is and for what he may become—should be respected. And, it matters little what he may be at the present, it is in view of development, even to the fullest of that which is in Christ, that we are primarily concerned.

Second, we should cease thinking of the Negro as a race divinely doomed to perpetual servitude to the white man's will. It was never so, and for one to warp the Scriptures and make them teach anything of the kind is to misinterpret the Word of God.

Third, the Negro should be given a fair chance for full development. We as Christians can never say that we have discharged our whole responsibility so long as the governments under which we live—whether they be municipalities, state or national—distribute educational funds so disproportionately in favor of the white child.

Fourth, the Negro's life and property should be protected. It is not enough for us simply to pass a few resolutions at our conventions in respect to lynchings; we must become active in our home communities against this crime and those who excite people to it.

Fifth, the Negroes in our cities should receive a fair provision of public utilities—street paving, water mains, lights, sewers, playgrounds and police protection.

Sixth, the Negro is due, as are all other human beings, an attitude of sympathy and good will. The assurance of just such activities and attitudes toward them on the part of white people, especially Christians—and who could deny them that?—would go a far way toward helping to create better racial attitudes.

In making these suggestions it is recognized that our

conventional attitudes toward other races, our assumption of superiority, our consequent arrogance and lack of consideration, the limitations of opportunity which we lay on those whom we count inferior, the petty humiliations which we visit upon them, constitute some of the greatest paradoxes of all times. For it is, or should be, assumed that Christians neither would nor could be guilty of such; but the facts cannot be denied.

It is hoped that we, as a group of Christians of another racial group, in so far as our responsibilities along these lines are concerned, may be enabled to do the Christlike thing, and encourage our Negro brethren to greater activities in the Kingdom of our Lord and his Christ.

Summary of Mission Work—In addition to the field secretary, there are fourteen workers among the Negroes. At Benedict College in South Carolina there are 344 students enrolled, with 22 students in the school of religion and 12 taking special training, making 34 in the Bible department where we have Dr. J. K. Hair (white) as one of the faculty.

At Selma University, Selma, Alabama, there are 468 students enrolled. They have 47 in the theological department, with Dr. R. T. Pollard, dean. Doctor Pollard has the distinction of being the senior employee of the Board, receiving his appointment in 1895, and he has served to the glory of God for forty-two years.

Rev. T. Theo Lovelace, corresponding secretary of the Home Mission Board of the National Baptist Convention, is under appointment of this Board.

The other workers serve in important positions in the various church activities of their people.

Summary of work: 14 workers, 2,884 days of service, 118 churches and mission stations, 1,430 sermons and addresses, 317 prayer meetings, 852 religious visits, 110 Bibles and Testaments, 31,200 tracts distributed, 518 baptisms, 109 Sunday schools, 738 Sunday school attendance, 8 new missions opened, 1,177 persons contacted, 206 conversions, 28 mission study classes, 361 additions by letter, 718 total additions, 11 Sunday schools organized, 2 theological schools, 2 teachers, 81 theological students.

FOREIGN MISSION WEEK AT RIDGECREST AUGUST 8-13, 1937

Claud B. Bowen, Educational Secretary, Foreign Mission Board, Richmond, Virginia

AGAIN we are looking forward to a great week at Ridgecrest, August 8-13, when we shall hear our missionaries tell us how God is opening "a door of faith unto the Gentiles." A great deal of our missionary endeavor has been inspired by returned missionaries who thrill our hearts with our world-wide soul-winning work.

Each day has been carefully planned so that the week will be well balanced. There will be a devotional service at the beginning and at the close of every day, led by Reverends Wade Bryant and Olin Binkley, respectively.

Beginning with Monday a different nation will be emphasized every day. Africa will be brought to our attention first, and after we have been inspired by the speakers, we shall look at moving pictures showing our work in the dark continent. Miss Mary Hunter will have charge of the pictures which will be shown after the evening services.

Tuesday will be given unto "the door of faith" which God has opened in Latin America. Several missionaries from Latin America will speak, including Missionaries Mildred Cox, Cornelia Brower, O. P. Maddox, and Dr. John W. Shepard. Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board, will speak at the evening service.

The "Doors Opened by the Women" will be the theme for Wednesday. Mrs. F. W. Armstrong, president of the Woman's

Missionary Union of the South, is coming to represent that great host of missionary women who have done so much to keep alive the zeal to carry out the command of our Saviour.

"Open Doors in Europe" will be discussed Thursday. In addition to Doctor Maddry's third and final address, Dr. John R. Sampey, president of the Baptist Theological Seminary at Louisville, has agreed to tell us of his trip to China and Japan. It will be worth a trip to Ridgecrest to hear the great teacher relate to us the conversion of scores of Chinese under his preaching.

The last day, Friday, will have as its theme "The Door of Faith to the East." Dr. M. T. Andrews, pastor in Texarkana, Texas, has the first missionary address and Doctor Sampey has the last. These two missionary-minded men will lead us all to be more loyal to Christ's royal command.

It would be difficult to put more into a week and still have a well-rounded program. Make arrangements to come early so that you will not miss any of the good things to be offered during the week. Mr. Perry Morgan, Ridgecrest, North Carolina, will be glad to give you every possible accommodation. Write him early and assure yourself of reservations.

Don't forget! Baptist Foreign Mission Week at Ridgecrest, North Carolina, August 8-13, is one of the greatest inspirational weeks of our denominational calendar.

Sowings and Reapings

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

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

Our Nigerian Mission

The foreign mission work of Southern Baptists in the vast continent of Africa is confined to the territory of Nigeria, equatorial West Africa. Nigeria is a British Protectorate and contains an area of 338,593 square miles. The population numbers 19,000,000. There are about 9,000,000 Mohammedans and 10,000,000 pagans. In both size and population, Nigeria is about equal to the combined states of Virginia, North Carolina, South Carolina, Georgia, Florida, Tennessee, Alabama, and Mississippi. There are four great tribes still without the ministry of a missionary and each of these tribes has been beseeching our Board to send them a missionary for many years. Some five years ago, one of these tribes built at its own expense, a good home for a missionary couple, and has been pleading for years for a missionary to be sent to them. We need now four couples for evangelism in the interior of Nigeria.

Survey of Nigerian Mission

The Foreign Mission Board is making this year a special investigation and survey of our Mission in Nigeria, equatorial West Africa. This Mission was begun in 1850, eighty-seven years ago. This Mission has never had a visit from a Secretary of the Foreign Mission Board. At the April meeting of the Board the Executive Secretary was instructed to visit our African Mission and make a complete survey of conditions and needs. We plan to sail October 20, 1937, and to reach Lagos November 17. We will spend two months with our missionaries in Nigeria and sail on the return voyage, January 15.

How We Began in Africa

As soon as the Foreign Mission Board was organized in 1845, the eyes of our people turned to Africa as a mission field. We had the Negro in our midst and almost every Baptist church had colored members in its fellowship. Our people loved the Negro and had done a worthy part for the evangelization of the slaves in our midst. So from the very beginning of the life of the Foreign Mission Board, the hearts of our people who believed in missions and loved missions, naturally turned toward Africa.

At the second meeting of the Board held in June, 1845, plans were made for beginning work in Liberia, the Negro republic of West Africa. Thousands of Negro colonists from the South had gone back to Liberia, the homeland.

It Began in Richmond

As far back as 1815, Deacon William Crane of the First Baptist Church of Richmond, Virginia, had been conducting a tri-weekly night school for the purpose of instructing the large number of slave members of the First Baptist Church.

In 1821, Deacon Crane organized "The Richmond Baptist Missionary Society," composed largely of Negro mem-

bers of the First Church. This Society was organized with a view solely to missions in Africa, but was auxiliary to the Triennial Baptist Foreign Mission Board.

First Missionaries

In 1821, Lott Carey and Colin Teague, together with a group of colonists, went out under appointment of the Triennial Baptist Convention as missionaries to Liberia. It is not widely known that the first Baptist church ever constituted in Africa was organized in Richmond, Virginia, but such is the fact. Before going out to their new home, Lott Carey and Colin Teague organized a Baptist Church of seven members and transplanted it to Africa, where it became the First Baptist Church of Monrovia, Liberia, and in a few years was the mother of ten churches and the founder of the Providence Association of Baptist churches in Liberia.

Our Southern Board Enters Africa

In 1856, the American Baptist Foreign Mission Board transferred the work in Liberia to the Southern Board. Already in 1846, the Southern Board had sent out two Negro missionaries to work with Lott Carey and his group in Liberia. In 1850, the Foreign Mission Board sent out missionaries Thomas J. Bowen and Harvey Goodale to Liberia. Goodale was dead within a year and Bowen pioneered into the interior and began work among the Yoruba people.

Three years later there were eight men and five women missionaries, and soon six of these were in African graves.

White Man's Graveyard

So high was the mortality among American missionaries in the early days of our Mission, that Nigeria was called the White Man's Graveyard. Africa has, from the beginning, taken a fearful toll in the health and lives of our missionaries.

Rev. C. C. Newton, wife, and daughter Alberta, were appointed to Nigeria in 1889. Mr. Newton was already a successful pastor in North Carolina, but his yearning for the salvation of the black man in Africa was so consuming, that he resigned an attractive pastorate in his native state and turned his face toward martyrdom and glory for Christ's sake. Mr. Newton gave himself wholly to preaching and Mrs. Newton and Alberta taught in the Day School and Sunday school. Both Mr. and Mrs. Newton were stricken with the African fever and Mrs. Newton died. The daughter started home with her father, hoping to save his life. He, too, died and was buried at sea. The daughter turned back to Africa from Maderia and soon laid down her young life for the salvation of the dark continent.

In a few years Rev. W. Carey Newton, the son, became one of Southern Baptists' missionaries to China.

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GLIMPSES OF NEW MISSIONARIES



Martha T. Ellis



Doris Ruth Mahan

Martha T. Ellis—Alabama's most recently appointed missionary to foreign fields is Martha T. Ellis, who received her commission at the regular meeting of the Foreign Mission Board of the Southern Baptist Convention in February, 1937. She gives us the following brief sketch of her young life.

"October 29, 1906, I was born in Union Springs, Alabama, of a long line of Baptist ancestry. Such a healthy child was I that I had only measles, mumps and whooping cough. Unfortunately they affected my eyes, and had it not been for my cousin, Dr. Abner W. Calhoun of Atlanta, Georgia, and Dr. Charles A. Thigpen of Montgomery, Alabama, it is a question as to what the result might have been. As it is, my eyes now cause me very little trouble.

"Under the influence of Dr. Leon Latimer, I gave my heart to Jesus as a little girl of nine years. As a child, it was our privilege to have in our home many distinguished leaders of our denomination. Others were in our town and my parents always encouraged our making contacts and forming friendships with them. I realize now what a profound influence these contacts made on my heart and life.

"I attended college at Hollins College in Virginia 1923-24, and Florida State College for Women 1924-27, graduating in 1927 with an A.B. degree. After that I taught school for seven years in an accredited high school in my native state of Alabama.

"I liked to teach, but every year as I helped my students with their problems socially and religiously and as I tried to teach a Sunday school class and to sponsor a B.Y.P.U., there developed within my heart a growing conviction that I must be better prepared to do what I was attempting to do. In 1934, after having thought and prayed long and constantly, it dawned upon me that I must attend the Baptist W.M.U. Training School in Louisville, Kentucky. All my life, since Miss Kathleen Mallory had pictured it to me when I was a little girl, I had longed to be good enough for God to let me go to 'House Beautiful,' and suddenly to realize he wanted me to do just that was a precious revelation from God.

"Teachers had been poorly paid and my widowed mother had the responsibility of my younger brother's education and could not help me. Alabama's W.M.U. scholarship had already been assigned, but Mr. T. R. Jones of La Fayette, Alabama, where I had been teaching, provided the money that made it possible for me to enter the

W.M.U. Training School at Louisville, Kentucky. How grateful I am to him and how grateful I am for the W.M.U. scholarship from Alabama which made it possible for me to complete my second year of training there!

"During my first year at the Training School, I felt again the desire that I had as a child and again while in college, to serve on the foreign mission field. My mother suddenly became ill and it was necessary for me to go home to care for her. When I knew that she would live and I could go back to 'House Beautiful' the next day, my joy knew no bounds. When I returned, I was allowed to make up the time I had lost the year before. I received my Master's degree with the other members of my class; but I was not encouraged to make an application to the Foreign Mission Board because they had so few places for single young women. The door seemed closed, and wondering if I had been wrong, I accepted a job as teacher of English in Clarke Memorial College, Newton, Mississippi. The work there had meant much to me. The self-sacrificing spirit of the faculty members and the earnestness of purpose and ambition of the students have been an inspiration to me.

"In late December, when I met Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board, I found that I had not been wrong and that God is going to use me on a foreign field. I am happy in the knowledge that I can serve him in Buenos Aires as directress of the new Training School for all Spanish-speaking girls in Argentina. I sailed for my post of duty February 27, 1937, from New York."

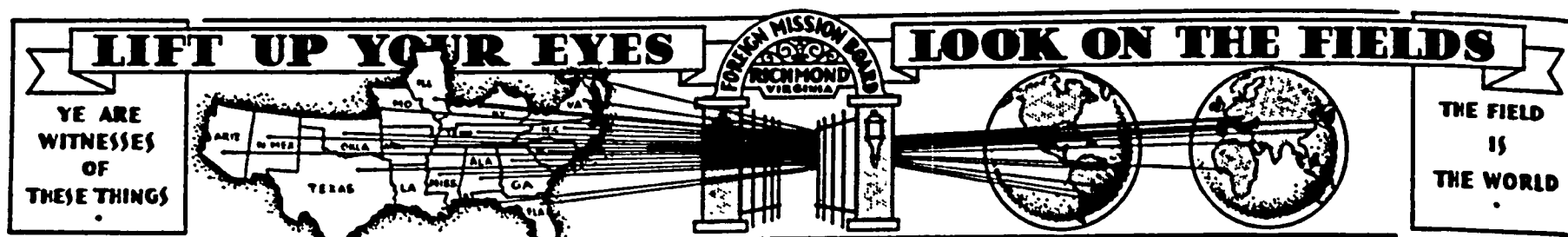
Doris Ruth Mahan—I was born in Dallas, Texas, June 24, 1909, to Mr. and Mrs. Z. R. Mahan and two years later moved with them and an older sister to Alabama where they have lived since.

The first words I learned to write tell the story of the beginning of my education. They were, "Ruth Mahan, Primer Grade, Hickory Grove School, January, 1914." Not only do these words mark the beginning of my "book learning," but also my conviction of sin and my desire for righteousness. While these things still bothered me, I determined that if ever God saved me, I would give my life to the spreading of the good news around the world; thus was born a missionary spirit in the heart of a child who had not yet the peace of salvation in her own soul. It was during my eleventh year that I accepted Jesus as my Saviour and Lord.

The year 1927 marks the time of my definite call to foreign mission work. I had graduated from Lanier high school in Montgomery, Alabama, the year before and was at that time enrolled in the night class at Massey Business College. I was working during the day. The call came definitely and clearly one Sunday afternoon as I studied my B.Y.P.U. lesson for the evening. I cannot remember the details; I only know that he spoke to me, that I answered, and that from that moment, he has never failed me once in helping me to prepare for that definite work.

In the fall of 1927 I entered the Bob Jones College, then located near Panama City, Florida, but now in Cleveland, Tennessee. After four years of study there, I received my A.B. degree in 1931, and in the fall of the same year,

(Continued on page 31)



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

Sailings

May 8, 1937, aboard the *S. S. President Jackson* of the Dollar Steamship Lines, Rev. Y. C. Ching, pastor of the First Baptist Church (Old North Gate Church), Shanghai, China, sailed from Seattle, Washington, for home after a year of study at the Southern Baptist Theological Seminary, Louisville, Kentucky.

Arrivals

From Africa—Rev. and Mrs. Hugh P. McCormick and children, William Pendleton (eleven), Kathleen Anne (seven), and Betty Jean (four) have arrived in the States on furlough from Nigeria Africa. Their present address is Summit, Mississippi.

From Brazil—Rev. and Mrs. A. E. Hayes and children: John William (fourteen), Helen Belenda (ten), Richard Thomas (five), and James Christopher (two and one-half) are spending their furlough in Louisville, Kentucky. (Address: care of Southern Baptist Theological Seminary.) Their oldest son, Edmond, Junior, who has been a student at Georgetown College, Georgetown, Kentucky, this year, will join his family in Louisville.

Births

To Rev. and Mrs. Wesley W. Lawton, Jr., Kaifeng and Soochow, China, April 29, 1937, a daughter Inabelle. Congratulations and best wishes!

These young missionaries are at home on furlough. Address: Judson Hall, Southern Baptist Theological Seminary, Louisville, Kentucky.

New Mission Study Books—Palestine

The full graded course of new mission study books is ready for summer assemblies, camps, classes and individuals:

The Camel Bell, by Owens. 25 cents—Primaries.

The Village Oven, by Owens. 25 cents—Juniors.

Questing In Galilee, by Missionaries. 40 cents—Intermediates.

The Heart Of The Levant, by Adams. 40 cents—Young People and Adults.

Palestinian Tapestries, by Watts. 25 cents—Adults and Young People.

Europe: Christ Or Chaos? by Gill. 40 cents—Adults and Young People.

Financial Facts

RECEIPTS FOR THE MONTH OF APRIL, 1937

OF THE

FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

Co-operative Program	\$47,215.47
Designated Gifts	23,454.54
Debt Account	5,060.20
Lottie Moon Christmas Offering	1,229.68
Miscellaneous Income	3,036.69
Total Income	\$79,996.58

Can Your County, Association or District Go-and-Do Likewise?

The churches of Fort Worth and Tarrant County enjoyed recently a successful week of mission study. Twenty-five churches co-operated in the movement. A school of missions was conducted in each church, and more than two thousand people were enrolled during the week. The school opened on Sunday afternoon with an address by Dr. W. B. Glass of China. Noonday meetings were held each day for the missionaries, pastors and teachers. The last day meeting was held in connection with the Missions Day program

of the Southwestern Seminary, at which time Dr. R. S. Jones and Dr. M. T. Andrews were the speakers. It was arranged for the missionaries to address two churches each evening. Those assisting in the school were Dr. R. S. Jones, Dr. M. T. Andrews, Dr. and Mrs. W. B. Glass, Dr. J. T. Williams, Dr. Jacob Gartenhaus, Rev. S. N. Lozuk, Miss Mary D. Willeford, Mrs. B. L. Lockett, Dr. S. M. Sowell, Mrs. John L. Bice, Rev. Arnold Harrington, Rev. M. A. Kiser, Rev. Eric Hecksher. The pastors of the city felt that the week was of great value to the churches.—*Baptist Standard*.

FROM A NEW MISSIONARY IN AFRICA

Mrs. John J. Wicker, Jr., of Ginter Park Baptist Church, Richmond, Virginia, is one of the Foreign Mission Board's most alert local members. She shares the following letter from Africa:

Dear Mrs. Wicker:

I have thought of you many times since our meeting in Richmond on the memorial event of my life—my appointment to service in Africa. The joys and thrills of those days are still mine as I try to fill my small place here. Do you recall saying to me on Wednesday afternoon at the First Baptist Church after the service that you wished I had told that afternoon what I had told you on the morning of my examination? It was concerning my love for the little black boys of New Orleans. I said that morning that I knew I could love the African because I loved the little Negro children of New Orleans, but I didn't realize I would love them quite so dearly as I do until last week, when I had to send two of my girls away from school. I sent them away for a period of one and two weeks. They may return at that time if they wish. This was the hardest thing I've done since I came to Africa. They cried, and I cried. I'm wondering if the punishment is hurting them as much as it is me! I'll be glad when the time comes for them to return. I saw both at church today. I sent them away from school because of disobedience.

My days are quite full from early morning until late at night. I'm acting principal of two schools and teach in both. In the Day School I teach from 8:30 to 1:30; then begin at 2:00 in the Girls' School and teach until 4:00 the same afternoon. Then I have the many duties that go with a boarding school, because I have no native teacher living in the school to help me. At night I must supervise the study of the girls; picture me with twenty girls ages six to twenty, sitting around studying. I love every one of them, plus hundreds of others I meet with weekly in the villages. I find they are not so different from the white people except their color, and I forget that.

When Miss Elam arrives she will take charge of the Girls' School. That will be a great help to me. I had hoped to devote more of my time to evangelistic work when she came, but it seems my place is in the school room just now. I have one grand little boy in Standard Four (grade six) who is hoping to be a preacher. He and I had a long talk the other day. I asked if he planned to go to college and seminary? (Many of our preachers have only about grammar grade education.) He replied, "If God so crowns my efforts with success." I said, "You want to be a pastor like ——" and I named the pastor of the First Baptist Church here. He said, "A better one than he." I pray God that if it is his will, his ambitions may be realized.

The Donaths went away March 5 and returned yesterday. Can you imagine not seeing a white person for two weeks? Yet, I did not get lonesome because there was too much to do. The natives are very nice and they remember me in such a time as this.

Mrs. Wicker, I haven't been sick at all since my arrival in Africa. I had gained twelve pounds, but the extra work has caused me to lose, I lost three pounds the first month, but still feel well, so it doesn't matter about the pounds I lose.

HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

Birthdays in September

Date	Name	Address
1	Rev. Charles L. Neal	2022 Monterey St., El Paso, Texas
2	Mrs. R. C. Moore	Casilla 191, Temuco, Chile
2	Rev. Albert Benjamin Oliver	Caixa T., Curitiba, South Brazil
4	Rev. W. B. Glass	Hwanghsien, Shantung, North China
5	Miss Pauline White*	Box 96, Greenwood, South Carolina
6	Miss Edith O. West	Victoria, South Brazil
6	Rev. Phil E. White	Chengchow, Honan, Interior China
7	Mrs. Frank H. Connely*	432 East Mississippi Street, Liberty, Missouri
7	Mrs. J. W. Lowe*	Altamont Hotel, Baltimore, Maryland
8	Rev. Harley Smith	Caixa 118, E. de R.G. do Sul, Porto Alegre, South Brazil
9	Dr. R. E. Beddoe	Wuchow, Ks., South China
9	Mrs. Charles A. Leonard	Box 32, Harbin, Manchuria, North China
10	Miss Willie Kelly	466 Rue Lafayette, Shanghai, Ku., Central China
10	Mrs. Leonard Long	Ogbomosho, via Lagos, Nigeria, West Africa
11	Rev. Milner C. Brittain	Soochow, Ku., Central China
12	Rev. H. H. Snuggs	Tungshan, Canton, Kt., South China
12	Rev. F. T. N. Woodward	Wuchow, Ks., South China
14	Miss Minnie D. McIlroy	Ramon Falcon 4100, Buenos Aires, Argentina
15	Miss Florence Jones	Pingtou, Shantung, North China
15	Rev. C. F. Stapp	Campina Grande, North Brazil
16	Miss Attie Bostick	Pochow, An, Interior China
16	Rev. J. J. Cowsert	Caixa 352, Rio de Janeiro, South Brazil
16	Miss Wilma Weeks	Hwanghsien, Shantung, North China
18	Mrs. C. K. Dozier	Seinan Gakuin, Fukuoka, Japan
21	Mrs. J. L. Hart	Antofagasta, Chile
21	Miss Irene Jeffers	Yangchow, Ku., Central China
21	Miss Naomi Schell	Tobata, Japan
22	Dr. E. G. MacLean	Iwo, via Lagos, Nigeria, West Africa
22	Mrs. Shelby Wm. Vance	Yangchow, Ku., Central China
23	Rev. R. A. Jacobs*	Franklin, Kentucky
24	Miss Lucy E. Smith	Shanghai, Ku., Central China
25	Miss Lillie Mae Hundley	Shanghai, Ku., Central China
27	Mrs. J. C. Powell	Shaki, via Lagos, Nigeria, West Africa
27	Mrs. D. F. Stamps	Yangchow, Ku., Central China
29	Rev. J. W. Moore*	1766 Sandefer Street, Abilene, Texas
30	Rev. Hermon S. Ray	58 Kago Machi, Koishikawa-Ku., Tokyo, Japan
30	Rev. W. C. Taylor	Caixa 352, Rio de Janeiro, South Brazil

*At present in this country.

Do you know Dr. and Mrs. Broaddus Massey? I had supper with them on Wednesday afternoon. If you know them, kindly remember me to them.

I must stop as it is bedtime. I wanted you to know that I love the African and am enjoying my work.

Pray for me.

Lovingly,

HATTIE GARDNER.

Address: Shaki, via Lagos, Nigeria, West Africa.

Foreign Mission Week

August 8-13, 1937, is the week when Southern Baptist missionaries and the Foreign Mission Board will be the hosts and hostesses to Southern Baptists at Ridgecrest, North Carolina. Requests for reservations for rooms in the hotel and cottages should be made to Manager Perry Morgan, Ridgecrest, North Carolina.

SOWINGS AND REAPINGS

(Continued from page 24)

The term of service in Africa is only three years, yet many of our fine missionaries break under the strain and terrible climate.

Founder of Our Present Work

Rev. W. J. David of Mississippi was the real founder of our modern Nigerian Mission. He went out in 1875, and with several interruptions, spent a total of fourteen years in Nigeria. In 1885, Mr. and Mrs. David returned to Nigeria after a furlough in the homeland, and carried with them in the hold of the ship \$5,000 worth of building material, given by friends in America, for the erection of the First Baptist Church in Lagos. This church has taken a prominent place in the life of our Nigerian Mission from the beginning.

"Never Give Up Africa"

In 1885 Rev. W. J. David and Nannie Bland David of Virginia went back to Nigeria with high hopes of many years of service in the dark continent. In a few months Mrs. David was stricken with the awful African fever and in an effort to save her life, Mr. David started with her on the long journey to America. She died and was buried at sea off the "Gold Coast." Her last words to her stricken husband were: "Never give up Africa."

Southern Baptists in their tragic neglect of our Nigeria Mission have almost forgotten the dying entreaty of Nannie Bland David.

Progress of the Work

In the territory of the Nigerian Baptist Convention we have nearly 200 churches and 20,000 church members. The territory of the Convention is divided into fourteen districts, and as far as possible, the churches have been grouped into fields. Sunday schools and day schools are rapidly being organized in the churches. The work of the Woman's Missionary Union under the efficient leadership of Missionary Neale C. Young is making marvelous progress. The Baptist Seminary under the direction of Missionary J. C. Pool is doing a worthy part in training a native ministry.

The Baptist Hospital at Ogbomosho under the management of Dr. Leonard Long is making rapid progress toward efficiency. New and modern equipment is being acquired, as rapidly as possible. In connection with the hospital, Doctor Long conducts work for lepers and splendid progress is being made in curing leprosy when the patients are taken in during its early stages. The educational work at Lagos, Abeokuta, Iwo, Shaki, and Ogbomosho is making fine progress under the efficient leadership of devoted missionaries.

Two years ago the Foreign Mission Board received a letter from the native leaders of the Nigerian Convention, asking the Foreign Mission Board to elect a Bishop for the Baptist work in Nigeria. They said that Baptist democracy might suit in America, but that it didn't suit in Africa. They said further that they wanted a Bishop to tell them *what* to do and to *make* them do it. Dr. George Green, the able and devoted secretary of our Nigerian Mission, is our answer to this request. He is also by election of the Nigerian Convention the superintendent of all the native work.

BRIDES IN BRAZIL

(Continued from page 20)

preacher recognizes this as legal. In the afternoon the girl will dress in her long flowing veil, have the little ring bearer and another child to carry the satin pillow. There is a double-ring ceremony and the preacher then talks to the pair, reminding the girl of her duty to obey. A prayer follows in which God's blessing is asked upon the new home established.

Wedding of a Prominent Young Pastor

Edelweiss was named for the fairest flower that grows on the high slopes of Switzerland. The first time I visited her home she was a lovely girl, lively, quick and interested in everything. An unusual thing was that she had never been baptized. Brazilians in general classify heathen children as those never baptized in infancy. Edelweiss was as independent and lovely as a wild flower. Her mother who was not religious, gave permission for Edelweiss and her sister to enter Sunday school. She grew up in connection with the Petropolis Church. Later she entered the Collegio Baptista of Rio.

After graduation, there were several years devoted to work in the Baptist Publishing House helping to prepare our Baptist literature. Few have done so good work as this bright girl.

One vacation, a fine seminary student, Walter Kaschel was directing a Vacation Bible School in Petropolis. He was at this time not much more than a boy but unusually bright and consecrated. It happened that Edelweiss had come up for her vacation with us and helped in this school. A romance started then that ended in wedding bells in May, 1936.

Petropolis was in all her May glory on their wedding day. Our front room was transformed into an altar. Two immense baskets of white carnations stood on either side of the altar. Miss Landrum had come up especially to see to the decorations.

At four o'clock to the strains of Mendelssohn's wedding march two lovely little maidens in pink entered carrying the long satin pillow. Behind them marched the ring bearer dressed in blue, carrying the two rings on an open Bible over Ruth's promise (Ruth 1: 16, 17). Two bridesmaids entered next, one in pink and the other in blue, each carrying bouquets of pink carnations.

The bride in her long flowing dress and lovely veil was accompanied by what is in popular terms the godfather; and the groom with me, or godmother, as they term it. Missionary T. B. Stover performed the ceremony, and Mrs. Watson sang.

A banquet followed, and then the happy pair went away for a week. They returned to Campinas to assume the responsibilities of the church that Paul Porter has long pastored. Edelweiss is to be editor of the *Intermediate B.Y.P.U. Quarterly* and Walter will be pastor of a very active church that maintains nine Sunday schools in needy sections.

Edelweiss and Walter plan later to study in the Southwestern Seminary. They promise much for the Lord's kingdom in the years ahead.

* * *

When a man makes a gift of his daily life and practice it is plain that in that truth, whatever it may be, he is sincere.—James Russell Lowell.

Monthly Devotional

—JOHN L. HILL—

OUR scripture passages (Acts 9: 10-19, 26-30; 11: 19-26) are a bit scattered and our subject, "A Great Year in Antioch," is mentioned in only one of these passages. We must remember, however, that "great years" do not just happen, in Antioch or anywhere else; they are always the result of a great many things that have taken place. So it is proper in this connection to review the background of our subject proper.

In obedience to the voice of the Lord whom he had met on the highway, Saul—blind, hungry, and thirsty—had made his way to a house on Strait Street in Damascus, and while at prayer had seen in a vision a man named Ananias enter, put his hand on him, and restore his sight. In the meantime, God appeared to Ananias and, after reassuring him as to genuineness of Saul's conversion and as to the mission that Saul would fulfil, induced him to seek Saul. Greeting Saul with the affectionate words, "Brother Saul," Ananias announced the purpose of his errand, and immediately Saul received his sight and was baptized. Ananias then gave him food and his strength returned, and Saul tarried for some days with the disciples in Damascus. Thus closes the first chapter in the life of Saul the Christian.

Of course, Saul was not idle in Damascus: he turned all of his fine talents to the preaching of the gospel of Christ and was so powerful in his utterances that the Jews were confounded and plotted his death. His fellow disciples spirited him out of the city by night and he returned to Jerusalem, where he sought membership with the disciples. The Jerusalem saints were afraid of him, and again Barnabas, the modest man, functioned by vouching for Saul who was immediately received into the church. (Not a bad method of receiving members, by the way.) With Jerusalem as headquarters, Saul spoke boldly in the name of Jesus, disputing particularly with the Greeks, whose inability to answer him caused them to imitate the defeated Jews with plot to kill him. His brethren discovered the plot and brought him to Caesarea, from which place they sent him to his native city, Tarsus. Such is the second chapter in the life of Saul the Christian.

Victims of Saul's pre-Christian persecutions, natives of Cyprus and Cyrene, had come to Antioch and had won many Grecians to Christ. When the Jerusalem church heard of this, Barnabas was sent to investigate. This "good man, and full of the Holy Ghost and of faith" recognized the work of the grace of God, exhorted the people to cleave unto the Lord, "and much people was added unto the Lord." Feeling the need of a strong helper in this promising field, Barnabas remembered Saul, journeyed to Tarsus, and brought him to Antioch, and "a whole year they assembled themselves with the church, and taught much people." This third chapter in the life of Saul the Christian marked a great year in Antioch.

From this brief reference and that "great year" we may draw a practical suggestion or two. This year followed some great preparation through Christian experiences. Time would be saved often if we took the trouble to have something to teach before we begin: Saul's abounding knowledge came out of his experiences of grace.

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

ETSUKO SAN—FAITHFUL CHRISTIAN

ETSUKO SAN is her family's disappointment. In her high school days she disappointed them by joining a boys' Bible class, taught in English by Miss Lancaster. It was not so much the Bible that they objected to as to the fact that she, the daughter in an aristocratic family, should so far defy the conventions as to join a boys' class. It was English that attracted her, but we see her next at dawn on the beach, in the company of a pastor and a few Christian friends. She is led into the sea and returns with shining face to begin the "Risen Life" in faithfulness to the Risen Christ.

Her next disappointment to her family came in her refusal to marry the man of their choosing. Instead, she persuaded them to allow her further education to train for secretarial work: not quite "the thing" for the daughter of an "old family" to do! It was so much not "the thing to do" that, when she secured a position, faithfulness to Christ made it necessary for her to announce at the outset that she was a Christian lest she be subjected to rudeness and temptation from the men in the office.

But the work was strenuous, and her health gave way. She returned to her family and, when she began to be well again, they once more brought up the matter of marriage. She was firm in her determination not to marry a non-Christian, but they were so urgent that she saw it was necessary either to yield or to leave home. She came to Miss Schell for help; she wanted to give her life in Christian service and would like to work in the Good Will Center; but she was without training or experience for that type of work. Off she went to the Training School, to get one year of preparation for a service that would demand all her resources and which would pay only bare living expenses.

When the year was over she was back at the Good Will Center, living with a girl of poor family and scant education. They did their own cooking, cleaning and laundering, while fondling dirty children, visiting in homes infested with vermin, nursing the sick, leading the seekers, teaching the teachable, and serving the unteachable.

Etsuko San's marriage to a young man of a rank far beneath her was another disappointment to her family. When asked if they consented to the match she said: "Not consent, but—better than not to marry!" In her thinking, more important than this social station is the fact that "he is a Christian with a vision of service, and together we can serve in a greater way than each alone!" Today Etsuko San is serving without remuneration in the Good Will Center and is planning for further study to increase her possibilities of service.

Japan is the land of loyalties, strong among them being family loyalty. A lack of faithfulness to the will of the family group is a black sin, indeed. It is hard when loyalty to Christ conflicts with Japanese loyalties, but there are many who, like Etsuko San, choose to appear less faith-

ful Japanese, in order that they may be more faithful Christians.—*Dorothy Carver, Seinan Jo Gakuin, Kokura, Japan.*



Mr. and Mrs. Nakamura San on their wedding day

STEWARDSHIP EXPERIENCES

Try This Kind of Tea

Rather recently at the First Baptist Church of Columbus, Georgia, the Tithers' Band gave a Tithers' Tea. The friend who wrote me about it said: "There were songs and Scriptures and prayers. The talk was made by the pastor, Dr. Frederick S. Porter. Then the stewardship chairman introduced the oldest tither in the church and the youngest, a girl of ten. These two stood with their arms around each other, and each told us why they tithed and the benefits they received. It was a beautiful and impressive picture."

Nothing will do more to promote tithing in your church than to have a "Tithers' Band." Try it!

Believe It or Not

We had been pleading for more tithers. The meeting over, a dear woman lingered to speak to me. She began: "I've been a tither for years. The first thing I did, when any money came to my hand, was to lay aside God's tenth. But, the depression hit us so hard—"Ah, yes," thought I, "I know what she is going to say—same old story!"

Imagine my surprise when she said: "But, when the depression reduced our income so much, the tenth was so small that I was ashamed to lay aside so little. Therefore, I have been giving two-tenths!" And she added with a smile, "God has given me many blessings." You are not surprised, are you?

A Question of Loving

I was sitting by her in a meeting in . . . I did not know her and she did not know me. An urgent plea was being made for the Hundred Thousand Club. The lady turned to me and said in an undertone: "They are constantly asking for extra gifts. A dollar a month is too much to ask of a woman who is already contributing." Of course I made no reply. Later on, out of the corner of my eye, I looked her over. She was well dressed—stylish hat, new suit, kid gloves, pretty purse, good shoes.

Later at that same place I met an elderly widow, neatly but plainly dressed. She lived in a small house and was entirely dependent on her own efforts for a living. She sold chickens and eggs, quilted, mended clothes, and so forth. She was not a tither but was a member of the Hundred Thousand Club. How long would it take you to figure out which woman loved God better?

It has been well said: "Dollars leave visible tracks. Your thoughts no man can read. Your heart no man can see. Your words even are blown away as with the winds. But all the world can see where your dollars go. They are speaking a definite language. They proclaim the objects of your interest and love."

Our children, our neighbors, our church folk—as well as our Lord—*know* how much we love him, not by what we *say* but by what we *do* with our time and money. We do not fool any one but ourselves.

*"This is my earnest plea—
More love, O Christ, to Thee!"*

It would solve every problem, speedily pay all our debts and enable us to carry on the work of the Kingdom on the extensive scale as expected and commanded by our Lord.—Mrs. Carter Wright, Southwide Stewardship chairman.

FROM LAICHOW, CHINA

WE have a dear little lady in the hospital now who seems to be clearly saved. The Bible woman was going up every evening to pray with her, and every evening the patient would pray for the Lord to forgive her sins. One day she said to the Bible woman, "I am not asking the Lord to forgive my sins any more." The Bible woman inquired, "You are not? Why not?" She replied that it was because she knew God had already forgiven her. Then the Bible woman asked, "What are you going to do?" and the woman said, "I am going to thank God."—Dr. Jeannette Beall.

HAPPY IN BEING A-1

WE were happy when notified that we had again attained an A-1 Full Graded W.M.U. and had received from our state W.M.U. the pretty 1936 banner. We were happy not just for the honor but because we knew that being A-1 represented some really hard work, yet joyful work. That I think had much to do with our attaining this goal, since our ladies entered so heartily and with so much enthusiasm into the spirit of W.M.U.

Before our first business meeting in January we called an executive meeting and urged that not one officer or young people's counselor be absent. At this meeting we planned our work in general, along with some recommendations, one of which was that each general chairman of the society call a meeting of her committee to work out plans in detail for the year—that is, circle offi-

PROGRAM OUTLINE

THEME—FAITHFULNESS: Gal. 5: 22

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

Hymn—"We Praise Thee, O God"

In Unison—"It is required in stewards that a man be found faithful." 1 Cor. 4: 2

Prayer of thanksgiving for the privilege of Christian stewardship
Scripture Findings on Faithfulness—of God: Psalm 36: 5; 89: 1, 2, 8; 119: 89, 90, 137, 138; 92: 1, 2—of his Followers: Matt. 25: 14-46

In Unison—"Then shall the King say unto them on his right hand: Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world!"—Matt. 25: 34

Hymn—"Must I Go and Empty-Handed?"

Six Talks—Faithfulness in Prayer, Bible Study, Personal Service, Tithes and Offerings, Mission Study, Missionary Education of Young People (Suggestions for such talks will be found in "1937 Year Book" and also on pages 1, 3, 12-15, 24 of this magazine.)

Season of prayer for W.M.U. faithfulness

Story—Etsuko San (See story on page 29.)

Talk—Stewardship Experiences (See article on page 29.)

Hymn—"Take My Life and Let It Be"

Favorite Stories (Ask several members to come prepared to tell briefly the stories as given on pages 6, 20, 21, 25.)

Prayer for all work thus described

Business Session Reports as to: (1) Plans for summer Assemblies and Camps; (2) Missionary Education of W.M.U. Young People; (3) Mission Study; (4) Personal Service; (5) Stewardship of Tithes and Offerings—Minutes—offering.

Hymn—"Ready"

In Unison—"Be thou faithful unto death and I will give thee the crown of life."—Rev. 2: 10

cers for their particular phases of the work and young people's leader with young people's counselors.

At each monthly business meeting, when each officer read her report, that officer placed a star on the standard if she had reached that point. At the end of each quarter the quarterly reports were read and the officers were urged to mail reports, including young people's reports, on time. In stressing the Standard of Excellence we said that it was only a measuring rod to work toward—not the height of our goal.

Surely we would be ungrateful if we did not recognize that our strength and guidance have come from our dear Heavenly Father. As president, I have always tried to seek his guidance and leadership in all our undertakings even as I believe our other leaders have.—Mrs. Charles E. Lamb, Monte Sano Baptist Church, Baton Rouge, Louisiana.

TWO GREAT VICTORIES

LATE in April the state W.M.U. corresponding secretaries reported that they had received for the 1937 Annie W. Armstrong Offering for Home Missions over \$118,900. There were some designations for causes not included in the offerings \$107,000 goal but, even so, it seems certain that the resultant of the Southwide effort will be at least \$108,500.

Wondrously victorious, also, was the 1936 Lottie Moon Christmas Offering which went beyond its goal of \$175,000 by \$117,000, attaining \$292,000. The designations left at least \$60,800, which has been disbursed by the Foreign Mission Board as follows:

Church Debt, Kefr, Mishky, Syria	\$ 2,000.00
Church Debt, Turin, Italy	5,000.00
Shiu Hing Bible School, China	300.00

Wei Ling Girls' School, Soochow, China	3,000.00
First Baptist Church, Montevideo, Uruguay	5,000.00
School at Temuco, Chile	2,500.00
Two Bible Schools, Shiuchow, China	1,600.00
Chapel Building, Chengchow, China	700.00
First Baptist Church, Bucharest, Roumania	5,000.00
Church Building Fund, Haifa, Palestine	5,000.00
Beirut, Syria	500.00
Evangelistic and Woman's Work, Waichow, China	500.00
Repairs on Pooi In Bible Training School, Canton, China	1,000.00
Dormitory for Cantonese School, Shanghai, China	2,500.00
Debt on Ponta Grossa Church, Brazil	2,000.00
Debt on Rafaela Church, Argentina	4,200.00
Debt on Chacarita Church, Buenos Aires, Argentina	1,000.00
Debt on Velez Sarsfield Church, Buenos Aires, Argentina	2,500.00
Traveling Expenses, Secretary Brazilian Home Mission Board	1,000.00
Building Fund of Woman's Training School, Recife, Brazil	5,000.00
Building Fund of Woman's Training School, Rio, Brazil	3,000.00
Building Fund, Publishing House, Rio, Brazil	4,000.00
Current Expenses Baby Building, Ogbomoso	500.00
Henrietta Hall Shuck Memorial Church Building, Hong-kong, China	1,000.00
Leper Work, Tai Kam	2,000.00
Total	\$60,800.00

GLIMPSES OF NEW MISSIONARIES

(Continued from page 25)

I found myself in the W.M.U. Training School in Louisville, Kentucky, from which I received my M.R.E. in Missions in 1933. After I returned to Alabama I was given the privilege of working for the State W.M.U., doing field work throughout the state. In April, 1935, I was called to Little Rock, Arkansas, as associational W.M.U. missionary and was very happy serving there in that capacity until my appointment by the Foreign Mission Board.

Today, as I stand on the threshold of a new life as a newly appointed missionary of the Foreign Mission Board, I can joyfully say with the Psalmist, "*Bless the Lord, O my soul, and all that is within me, bless his holy name.*" I owe a deep debt of gratitude to hundreds of good people who have helped me on life's road, and shall continue to thank God for his gift of friends to me.

I was appointed to service in Budapest, Hungary, February 18, 1937, and sailed February 20, from New York.

"Be it large or small, every gift for the missionary work of the church, if it is worthy in God's sight, shines forth as light to the ends of the earth. What shall make it worthy? That it is part of ourselves, freely and willingly offered."

BAPTIST BROTHERHOOD

J. T. HENDERSON

MEN'S RALLY

THIS meeting of three sessions, conducted in the auditorium of the Roosevelt Hotel, New Orleans, May 12, 1937, was quite satisfactory to the promoters. In the first place the hall in which we met was ideal; it is located on the twelfth floor of the hotel, is attractive, well lighted and ventilated.

The registration showed 746 men present; while the young men entrusted with the registration were watchful, no doubt some entered without signing a card. Scores of men were anxious to attend, but their time had been sold to their employers. Every state was represented, thereby giving large opportunity to broadcast the proceedings.

Worship in song and prayer had a large place; we greatly appreciated the able leadership of Prof. E. O. Sellers of the Baptist Bible Institute, I. E. Reynolds of the Southwestern Baptist Theological Seminary, Seminary Hill, and John Ramond of Shreveport. The address of welcome by J. H. Tharp, New Orleans, and the response by J. E. George, of Oklahoma, were hearty and in good taste. The singing by the Quartet of the Louisiana State University added much to the interest of this occasion.

We were fortunate in our presiding officers: W. C. Goodson, Esq., Missouri; Judge Carnley, Alabama; and J. H. Anderson, Tennessee. Lack of space forbids the mention of the laymen who read the Scriptures and led the prayers. Encouraging reports from Church Brotherhoods were given by G. H. Ketchen, Tennessee, and A. C. Huff, Texas; from Associational Brotherhoods by A. J. Peddy, Florida; Ernest Dickey, Virginia; and T. L. Tyson, Texas.

State work was reported and discussed by the following secretaries: Hugh F. Latimer, Florida; S. W. Driggers,

Missouri; E. A. Herron, New Mexico; Andrew Allen, Tennessee; and W. Perry Crouch, North Carolina.

The inspirational addresses were of a high order. Secretary Cooke set a worthy standard in his discussion of "What Is Right with the Church." Ollie Webb, Texas, started with a wearied audience rather late in the afternoon, but they were soon alert as he discussed in a striking and impressive manner "The Reason Why."

D. H. Powell made a valuable contribution to the cause as he spoke in a most practical way on "What the Brotherhood Has Meant to Me." Dr. D. R. Isom, Shreveport, gave a unique and forceful address on the subject, "Driving or Drifting."

Doctor Dillard spoke in a very lucid and forcible way regarding our debt situation and stressed the significance of the Hundred Thousand Club. He requested all who were members to stand; a large majority stood. He then called for new members and the response made the membership almost unanimous.

The demonstration given by the Brotherhood of the First Baptist Church of Shreveport was both impressive and of great practical value.

The luncheon given by the Executive Committee to the leaders of the denominational enterprises was an adjunct to the rally. In addition to an abundant and palatable meal, we had brief addresses on the Brotherhood from the standpoint of the Pastor, the State Secretary, the Southwide Secretary, and the Denominational Paper. These were made respectively by Dr. M. E. Dodd, Secretary C. M. Brittain, Secretary Dillard, and Editor Routh.

The closing address of the Rally on "Missions" by Dr. Theodore F. Adams, of Richmond, afforded a thrilling climax for this entire occasion.

NEWS NOTES

Knoxville—

Spending Sunday, April 18, at home gave me the opportunity of attending the weekly meeting of the Brotherhood of our church. The men that compose this organization, known as the John Cruze Brotherhood, have a devotion and zeal for the work it represents that I have rarely seen. The members are doing a work of enlistment among churches that calls for their services throughout much of East Tennessee.

The topic for the meeting on April 18 was the Hundred Thousand Club and they invited the visitor to speak on this subject without any time limit. Although this cause had been kept before these men since its inception in 1933, five new laymen took individual memberships, and one layman volunteered to become responsible for half of a Luther Rice Memorial Membership.

Special Effort—

Dr. J. E. Dillard, director of Promotion, wrote the Brotherhood Office in March that, inasmuch as January and February, the months set apart for promoting the Hundred Thousand Club, had passed, he would like to have Associate Secretary Cooke and myself join him in an effort to secure a large number of Luther Rice Memorial Memberships. The General Secretary arranged for an interview with Doctor Dillard, and the method of procedure was outlined. At as early date as the pressure of duties in the office would permit, we sent out a considerable number of personal letters, with suitable literature enclosed, to laymen that we thought might be interested and able financially to respond to this cause. The next week after the letters were mailed, our office received four and a half memberships; and two of these were attended by checks of one hundred dollars each; the others were paid in part.

We are hoping to receive a number of other favorable responses.

Men are learning that self-denial is the very essence of Christianity and its exercise is always attended by spiritual enrichment.

Oxford, North Carolina—

On Friday evening, April 23, the General Secretary met with representative men from ten churches of the Flat River Association in the First Baptist Church of Oxford; there were also some Presbyterian men present, together with representatives from the Tar River Association. There were some leading pastors in this group, including Rev. M. L. Bannister, the popular pastor of the local church, who was especially cordial to the visitor. It was a company of intelligent and interested men.

J. B. Parham, a prominent attorney, presided and made some timely remarks. It was a matter of deep regret to all that B. D. Bunn, superintendent of County Schools, was kept away by pressing educational duties. This was also a great disappointment to Superintendent Bunn himself.

At the close of the Secretary's remarks on "Men and the Kingdom," the men voted unanimously to organize an Associational Brotherhood and appointed a committee to prepare a Constitution and By-Laws, nominate officers and call a meeting for their organization.

M. A. Huggins, general secretary (himself a layman), and W. Perry Crouch, secretary of Laymen's Work, have installed some well matured plans for the enlistment of North Carolina Baptist men and are already seeing results.

Greeneville, Tennessee—

Greeneville is an attractive and progressive town of five thousand inhabitants; this

writer can remember when this town had no Baptist church. J. K. P. Hall, of blessed memory, a staunch Baptist and great layman, was the chief factor in the establishment of the present church. Its growth at first was slow; in the beginning Baptist stock did not register at par among the citizens of Greeneville.

Rev. C. P. Jones, the present pastor, is in his tenth year; he has been wise and aggressive and today reports a membership of 425 and makes the remarkable statement that about 325 of these are interested.

The occasion of the Secretary's visit on Sunday, May 2, was in response to an invitation from the pastor to speak in connection with the ordination of two newly elected deacons.

The Secretary was also invited to speak to the Men's Class in the Sunday school; inasmuch as this afforded him the opportunity, not only to talk on a very interesting lesson, but to stress the work of the Brotherhood, he accepted. There were fifty-eight men present, and this is said to be the largest class of men in the city. It is hoped that this visit may stimulate the activities of their Brotherhood, which the pastor says has already been a very helpful agency in the progress of the church.

The fine audience was very deeply impressed with the ordination service; the men ordained are among the choicest men in the church and will prove a valuable addition to the present group of six. Each provided himself with a book, *The Office of Deacon*, and they are ambitious to measure up to the requirements of this high office.

Mount Olive—

This church is located five miles south of Knoxville on the main highway to Maryville, has a pastorium and one of the best church buildings to be found in any country community in all the land. Rev. S. C. Grigsby is pastor for full-time, has been here for several years, and says he is content to remain the rest of his days.

The Secretary accepted the invitation of President Beaver of the Associational Brotherhood to speak at the monthly meeting of this organization, which was held in the Mount Olive Church on May 3. Two conflicting events reduced the attendance below normal; the attendance was representative, however, and afforded the opportunity to broadcast any word or action of value. The poll revealed the following unique data: eight churches, eight deacons and eight pastors.

There is a fine spirit of co-operation among the churches of the Chilhowee Association and this Brotherhood will serve as a fine agency of fellowship and enlistment.

Carson-Newman College—

In recent weeks the General Secretary has had two occasions to visit this institution with which he had some connection for twenty years.

The first was made on April 8, when he responded to an invitation to speak in connection with Vocational Week.

The second occurred on May 7, the closing day of the 1937 Commencement—in fact Commencement Day proper. A special attraction was the address of Hon. J. Q. Tilson of New Haven, Connecticut.

Mr. Tilson is a native of the hill country of upper East Tennessee, graduated from Carson College in 1888, then entered Yale and received a degree from this great university, studied law, and sometime later was elected to Congress where he remained for more than twenty years. He was floor leader of his party in the House and ranked as one of the ablest men in Congress.

His address at Carson-Newman was

ideal both in thought and spirit. He was simple in his manner, had some quiet humor, and his thoughts were expressed with such clarity that the humblest could understand. All of his friends were gratified to note that he has been through the years, not only a faithful and useful servant of his country, but also a loyal and faithful disciple of the lowly Nazarene.

He said to the seventy-three graduates that they might have high grade scholarship, but if it is not guided and re-enforced by Christianity, they would lack the most vital element. He stressed two things, in closing: First, a knowledge of God's law; second, a spirit that would lead them to obey his law. This calls for regeneration.

The awarding of diplomas followed. The remarks of President Warren were brief and timely and the presentation of diplomas orderly; the entire occasion made a fine impression. The college is prosperous and gives promise of still greater prosperity.

* * *

TOO LATE

(Continued from page 22)

I have kept a message from Nelle, written on September 5, 1930, on her second day at sea. In that message she said: "I hope this time to be able to give myself to the task of learning things Chinese. This will mean more definite turning away from the things of my native land. I would be able to go fully surrendered to his will, to follow all the way." Did she know that "all the way" would mean what it came to mean? No, but if I know her heart she would have had it so, since it was in the line of duty she went. Reverently we say: "*Nelle Putney walked with God: and she was not; for God took her.*"

On the Sunday on which they laid Nelle's body away to await the Resurrection, a group of Chinese women walked in from a village two hours' walk away to see their missionary and to get her to go with them on Monday morning to their village to teach them as her custom was. Nelle was gone. There is no one there "behind the ranges" to take her place. Who will hear the voice of the Master as he says:

"*Something lost behind the ranges! lost and waiting for you! Go!*"

* * *

What a privilege is intimate communion with the Father of our spirits! It is a secret hidden from the world, a joy with which even the nearest friend intermeddled not. This very day may our hearts be in such a state that when God speaks to us we, like Jesus, may be prepared at once to answer him.—*Charles Haddon Spurgeon.*

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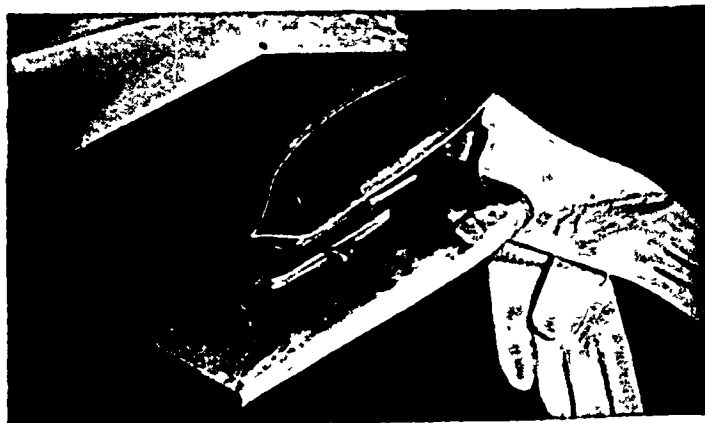
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