



HIS WEALTH

WALTER J. JEN

HOME *and* FOREIGN FIELDS

AUGUST 1937

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HOME AND FOREIGN FIELDS

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The Missionary Challenge of the Chilean Indians

Missionary R. Cecil Moore, Temuco, Chile

WHEN the Spanish conquistador, Pedro de Valdivia, first entered Chile, he found a race of Indians in the north who offered no great difficulty to his advance and conquest. With a few determined battles the handful of Spanish horsemen had made slaves of the Indians of the central zone. But as he advanced southward he found people of a different mettle. More than a century before the Inca Empire had extended its domain over all north and central Chile, but never were they able to subject the fiery Araucanians to the south of Concepcion.

And now Valdivia found them a tenacious foe. He himself lost his life in a terrible battle trying to drive them back, and many thousands of Spain's soldiers were destined to pour out their blood in intermittent wars for the next century and a half.

Spain's emissaries made treaties many times that pacified the Indians until some flagrant and cruel violation loosed them on the war-path anew. These tribes were never completely subjected, and the Republic of Chile has been able to begin to assimilate them into the national life only within the last half century. But these fierce warriors who were never brought under the sword or cannon have been laid low by the white man's treachery and the white man's vices. There remain only some 100,000 of these Indians and these have been pushed back progressively as their lands have been taken under one pretext or another. They are now found hidden far back in the little valleys of the cordillera and along the sterile rocky strips of the river banks in "reductions." They are certainly well named for they are reduced indeed. Steeped in ignorance, misery, and abject poverty, they are objects of pity. They live in groups of ten or twenty houses usually; and for this reason they are scattered over vast areas difficult to reach, and, therefore, inaccessible to the missionaries. The government is trying to teach them Spanish but the majority speak it very poorly and many of them not at all. Their language is quite difficult to learn but any one who has taken the trouble to master it, has an open door into their homes and hearts. The Gospels and a few selected portions of other books of the Bible have been translated and published in the Araucanian language.

Pioneers in mission work among these people are the missionaries of the Church of England. The late Brother Sadler gave some forty-two years of service to them and

was so highly esteemed that they made him an honorary chief and invited him to their tribal gatherings, a rare distinction that few white men have achieved. The present head of the Anglican Mission, Doctor Wilson, has ministered to them for forty years, healing their bodies and striving to bring them to know Christ for the healing of their souls. This mission now maintains two schools, one for boys and another for girls at Cholchol and Quepe (Kay-pay) near Temuco (Tay-moo-co). They have some thirty-five one-teacher schools scattered over the country here and yonder, and manned by Araucanians trained in the central schools. All these are preaching places where they strive to have services every week. This Mission has rendered noble service to the Indians in civilizing and educating them, and in lifting their ideals socially, but it has not had very encouraging success in winning them to church membership and out-and-out service for Christ. But they have prepared the soil well in winning a favorable hearing for the gospel among them and wherever one goes among the Indians, one hears high praise of the "Mission"; all of the Indians are well-disposed toward the evangelicals because of the long, patient work of this Mission. Whoever in the future sets out to do work among the Araucanians will be under heavy debt to the pioneering of these noble missionaries.

Rev. William M. Strong, Jr., a Baptist, came from Philadelphia two years ago and started a strictly evangelistic work among the Araucanians, settling at Galvarino in the Temuco area. In this short time, he has made splendid progress in the language. He already has established regular preaching in seven places in the small settlements, and has so far gained their confidence and good will that he is welcomed everywhere and is called upon to aid them in every conceivable service from getting a loan from the state bank to looking for a lost son. Recently Rev. Tom Davies has come out from Wales to aid Brother Strong and his wife. They are carrying on their work as an interdenominational enterprise.

Baptists have never made any effort to work among the Araucanians, though scattered individuals have been reached and brought into our Chilean churches. Recently the Nueva Imperial church, under the inspiration of its pastor, Brother Merino, started a small day school in an Indian settlement with a young Indian, member of the

church, as teacher. He receives less than four dollars a month salary, but he has already reached a number of the adults for Christ. Seven were recently baptized and a number more are on the waiting list.

Wherever the Araucanians have come into contact with the gospel in our Chilean Baptist churches, they have been easily reached and have made excellent members. Our churches, unfortunately, have to struggle so bitterly to try to carry on their own work that most of them do not have energies left to reach out in mission work for these unevangelized Indians. Then, too, as we have indicated, the special circumstances in which they live make any systematic work among them expensive and difficult. But we hope that our Chilean churches will take an increasing interest in the work among these Indian neighbors and will strive to establish schools and mission preaching places among them more and more.

The Indians are now awakening to a great hunger for elementary education and so far, the government has done little to satisfy the need. Recently Brother Strong made a trip of several days among them back in the hills. He found hundreds who had never even heard of such a thing as the gospel. But the book they all asked for was the primer in Spanish; old and young, they want to be able to read. He sold many Gospels, but not as part of the Bible; rather as "The Life of Jesus Christ," and of Acts as "The Lives of the Saints."

The writer has just returned from a visit to Brother Strong and his work. Up at seven o'clock, breakfast a cold sandwich, and off on horseback for a two-hour ride over muddy hill roads, then we were rewarded with a meeting of some twenty men and as many more boys. The women were absent. Brother Strong spoke to them telling the story of David and Goliath, and its application to them; they were delighted. Then a message from 1 Peter 2: 1 on the necessity of speaking the truth, of good will, and of brotherly love and helpfulness in Christ. As we were returning to town, one of the men who was in the meeting caught up with us on the road. His interpretation and comments on the message of the morning were most refreshing. "Yes, that's right; one Indian has a better horse, a prettier saddle, than another. Then everybody hates him, try to do him harm; that's no good. Help each other, that's better." Then while speaking of the necessity of having us to help them before the District Land office, he said: "We Indians have to have some one to speak for us, some one with prestige, some one who counts. We need a representative; we can't speak for ourselves." We fairly gasped at the text he was flinging at us, and we "straightway preached unto him Jesus" as the Representative before the Father, the One who can speak for us and will be sure of a hearing.

The Araucanians are a deeply religious people and are only superficially Roman Catholics. Four centuries of effort, often backed by the sword, has given them only a varnish of Roman Catholicism. When the priest comes through, they go to mass and have their babies baptized, but the rest of the time they think and act in the spirit of their ancestral religion. When a young man wants to marry he still follows the old custom of getting several friends to go with him and by night they swoop down on the house of the bride, have a fight, mostly sham, as the father understands beforehand what is to happen, and carry off the girl. This is the only marriage except for

the arrangement of the dowry between the groom and the father the next day. Still the totem pole stands before the house of the chief man in each small settlement and sacrifices are offered before it. The blood of the lamb and portions of wine and wheat are placed before it. The age-old practice of witch doctor still prevails. One still can hear the monotonous throb of the drum as the "mache" strives to drive off the evil spirits that are causing the sickness. The people are terrified by superstitions and enslaved by fear, little better if any religiously than in their darkest days of savagery. Certainly the Roman Catholic church has not made known to them a loving Father and a powerful Saviour. They are open to the gospel and are easily won.

Southern Baptists can help win these people to Christ by supporting the mission work among the Chilean churches, and it may be, that God will lead some young man or some couple to give themselves to the work of winning these needy people to Christ, and that in time our Board can undertake such work among them.

FROM JAPAN'S VETERAN WOMAN MISSIONARY

"Dear Doctor Maddry:

"The detailed report of the Convention Dr. M. T. Rankin and Edwin Dozier will send. Edwin has been elected the executive secretary (English) of the Convention in my place. (*Picture is shown on page 16.*)

"We had a very constructive Convention. The second day reached a high peak of inspiration and spirituality. The Holy Spirit made all hearts tender when the first Manchurian missionary was dedicated to God.

"Doctor Rankin was a great blessing from the beginning to the end of his visit.

"At this meeting, after discussion for an hour and a half, the Training School for Bible and Kindergarten work was located in Kokura as a part of our Woman's College. It will continue here until the college is built, and will open in April, 1939, in Kokura.

"Yesterday letters came from Miss Kathleen Mallory saying that \$1,500 and \$1,000 were being sent for the Training School and Kindergarten work, respectively. This news brings great assurance, for we believe the Training School will be taken care of. After consultation, we shall write in detail of our plans for the future.

"Today is the last day for entrance applications in Seinan Gakuin. At present there are 376 applications for the High School, and 197 for the College. We are gratified at the number who have applied. Of course not but about half can enter. Other applications will come in yet. The spirit of the faculty is getting better and better.

"We are hoping that something can be done about sending us a fine man for English at once, by September 1. The subject of an evangelistic missionary was discussed many times during the past meetings. How our churches need several couples!

"May God greatly bless Southern Baptists as they give the gospel to the world.

Very sincerely,

MAUDE B. DOZIER (*Mrs. C. K. Dozier*)"

Seinan Gakuin,
Fukuoka, Japan.

FIRST JAPANESE MISSIONARY TO MANCHURIA

THE hill-top hour of the Japanese Baptist Convention held in Fukuoka, March 25-27, 1937, was the dedication service of Rev. Eliji Amano, the first Japanese missionary to be sent by the Japanese Baptists to Manchukuo (Manchuria).

In his charge to this new ambassador to a far country, President Shimose asked that he strive to be a good soldier of Jesus Christ and a faithful evangel of the gospel. "Shake hands with the Manchurians, the Chinese, and tell them that we love them," and the voice of this great Japa-

nese pioneer for Christ broke with emotion. Every heart was stirred deeply with the presence of the Holy Spirit. Eyes were filled with tears. Souls breathed silent prayers, too deep for utterance. There were eighty people present to witness this dedication of Brother Amano.

While the officers and ordination committee laid their hands prayerfully upon the head of the newly appointed missionary, every ordained man in the room stood, with bowed head and uplifted right hand until Rev. T. Miyoshi, chairman of department of Evangelism of the Convention, had finished the prayer of dedication. It was a glorious hour, and made the annual convention one of supreme moment in the life of Japanese Baptists.

Two Months in Hungary

Missionary Ruth Mahan, Budapest, Hungary

Contributor's Note: It was in February, 1937, that Ruth Mahan of Alabama and Texas came to the Foreign Mission Board rooms for consultation, examination, appointment and dedication to Kingdom service in Hungary. To direct a Training School for young women is her ultimate goal, but language-study and people-study are necessary prerequisites. During these two months since she arrived in Hungary, this young missionary has gleaned the following impressions. These are something of an outline of what she has learned from the first chapter in her study of Hungary and her people, brave but crushed yet from the by-products they reaped from the World War. Miss Mahan has already realized that it will take a missionary with a great capacity for understanding proud and wounded hearts to minister to Hungarians.—I. G. C.

The Hungarian Bible

UNTIL this week it has rained so much that we have not been able to do anything except those things we had to do. Yesterday, however, the twelve seminary boys, Elizabeth Udvarnoki, and I went with Mr. Kamaine, one of the professors, for a hike and picnic. We really enjoyed the warm sunshine and the beautiful scenery, as well as the joy of being out and picking flowers. Then, too, for the first time I became acquainted with the seminary boys, though I live in the same building with them. We hiked to the top of two different hills or mountains near here and looked down upon our fair city as perhaps Jesus might have looked down that night upon Jerusalem when he wept.

On the top of one of these mountains is a cave with a crude shed built over it. On a stone beside the cave we learned that here in this cold, damp, dreary, dark cave for twenty years (1437-1457) lived the priest who translated the Bible into the Hungarian language (Margyarul). As I looked into that dreary abode and then gazed down upon the beautiful city of Budapest, I wondered about the longings of that man's heart for his own people and the hardships he must have endured to accomplish his great task. Twenty years! This is an awful language—especially to transcribe because there is no similarity to the Greek or to the Latin, whichever text he might have used. Hungary has had a very checkered history. Was this man persecuted, or did he just choose that place because it was quiet and away from the noise? And so the questions crowded my mind as I sat there in the sunshine and took on my spring crop of freckles. At any rate, the Bible which we use here was first translated into the Hungarian language here in this cave.

Honest Hungarians

MY teacher told me the other day that she did not know anything about Baptists until Maude Cobb and Ruby Daniels became her pupils. She did know that the Baptist people were very poor and uneducated, but she did not know that there was an exception in the world! Well, what a jar! However, she told me that same morning that the words Baptist and honesty were synonymous terms—that when a woman engaged a Baptist girl for her maid, she took it for granted that she was honest and trustworthy. (She thought it was because they were poor, but I told her better.)

Fellowship in Christ

THE other evening I was invited to tea in the home of a child welfare worker here in Hungary. She is also prominent in international work of this kind. A lady whom I met in Bucharest had written to her about me, which led to the invitation. She seemed greatly interested in our plans for a Training School for Girls here, and asked many questions about the Baptists, and so forth. Then she said: "Several years ago I had a case of Baptists (that is, she went into this home to help the children, and so forth) and at that time I visited the pastor of the Baptist church here. That is all I know about the Baptists. Surely you do not have many, or in my work I should have had many of them to help." I replied, "I know the Baptists in Hungary are poor, but I am glad to hear that you have had to help so few of them. It proves to me one thing—that they help and share with each other as long as there is anything to share!" She admitted that this is what the man at the church had told her and that this family also was taken off her hands. There is a fellowship in Christ that binds these Baptists together like a family tie.

Hungarian Womanhood

HOW I am looking forward to the time when Baptist women may become a greater force in Hungary! I do not care if they have to continue to serve in the homes of the "higher-class," for is not that a wonderful opportunity? But I am anxious that, while they serve in the homes, they may prove that Baptists are intelligent, cul-

(Continued on page 6)

HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

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FIELD CORRESPONDENTS IN FIVE CONTINENTS

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EDITORIALS

WHEN the subject of the American Indians is raised, the average Southern Baptist (or any other white American, for that matter) prefers to have to answer a telephone call or "to see a man," or to do something else,—and every one of us can sympathize with such preference. The treatment of American Indians by the Christian settlers of this country and their descendants is the blackest page in our history; one searches the record almost in vain for evidence of any redeeming features. Of course, we are not unfamiliar with the stories of the savagery of the Indians, but respect for truth compels us to say that Indian savagery pales into insignificance compared with the policy of sustained cruelty which the Whites have pursued toward the Indians. To the usual and quite sufficient missionary motives, therefore, are added so far as the Indians are concerned mingled feelings of shame and regret and of desire to in some measure make amends for the crimes committed against those who were native to this country when our forefathers found it. We have correspondingly profound satisfaction in the persistence with which Southern Baptists keep before themselves their manifold obligations to the Indians among them, and we rejoice in the growing appreciation of the importance of this work.

While no thorough understanding of the Indian problem is possible apart from some knowledge of its historical setting and background, for practical and immediate purposes it may be as well to forget the past and to face the immediate present.

A GROWING RACE

FOR years it has been commonly reported among us that the Indians are gradually disappearing as a

race and that in the course of the years this once regal race will have succumbed to the ravages of disease. The figures do not support such a view. When Columbus discovered America, it is estimated that the country was inhabited by about 846,000 Indians; at the close of the Civil War, there were only 294,574. Doubtless this striking disparity has given rise to the report just mentioned. Later data, however, point in the opposite direction. In 1920 there were 244,437 Indians in the United States; by 1930 this number had grown to 332,397. The total number, of course, is not impressive, but the fact and the rate of increase are significant. This increase is decidedly larger than that of the total population in a majority of the States for the same period. Indians are found in every State and in the District of Columbia, ranging in number from five in Delaware to 92,725 in Oklahoma. More than half of the Indians in the United States live within the territory of the Southern Baptist Convention, and are therefore the peculiar charge of Southern Baptists.

A NOBLE RACE

WE have no desire to call the roll of Indian notables; history is full of them. But just now the attention of the public has been directed to the fact that Mrs. Roberta Campbell Lawson of Oklahoma has been elected president of the International Federation of Women's Clubs. Mrs. Lawson, a most charming woman, proud of her long Indian lineage, is a direct descendant of Mrs. Sally Journeycake, the only Christian Delaware on the long, sad journey from the Ohio country to Kansas. Last spring on the campus of Bacone College (see *Missions*, June, 1937) a Home Administration Building was dedicated as a memorial to Mrs. Journeycake, and Mrs. Lawson delivered the dedicatory address. This honored woman is the granddaughter of Mrs. Sally Journeycake's son, Charles, the first Delaware, if not the first person, to be immersed in Kansas. He and his father and mother became the nucleus of a Baptist church among the Delawares in Kansas. Later, Charles became missionary to the Delawares, Chief of the Delawares, leader of their migration to Indian Territory, and pastor of the Delaware church on Lightning Creek in what is now Oklahoma. From such a line of Indian Baptist stock comes this noble woman who is filling a notably large place of leadership among the women of the world. There is room for a volume on the triumphs of Indians over serious handicaps that would have defeated a less noble people.

CARING FOR SELVES

THOSE who are familiar with work among the Indians are agreed that the Indian needs everything. As is always the case the vices and excesses of "civilization" precede its virtues and often choke them out. The Indian needs and must have the gospel, then he needs instruction in how to live so as to realize the full blessings of the gospel through its fruitage in family and community life. Not infrequently we have

heard it said that fine Indian young people, after graduating from college or university, return to the reservation and in a short time revert to the habits of living common to those who have not had a vision of better things. Just to the extent that this statement is true do Southern Baptists need to supplement their evangelistic work among the Indians.

The writer of an article in this issue of our mission journal insists very forcefully that the Indians must learn to care for themselves,—domestically, morally, and religiously. The three-fold lesson called for here may be given as one by capable, sympathetic white people who combine character, intelligence, and religion in sufficient quantities to qualify for the service. The Indian knows very little about even the rudiments of building and maintaining a Christian home. Finding Christ as Saviour is, of course, the beginning of such knowledge but the details of domestic living such as cleanliness, sanitation, healthfulness, and human respect, can be acquired best by watching people live. We are probably agreed that morality is a relative term. Highest morality, however, is never in conflict with the fundamental principles of decency and right, no matter what the *mores* of a given period may sanction. From the standpoint of Christian morality, the Indian lives on a low plane. Customs and traditions of the centuries have put their stamp of approval upon what Christianity must consider immoral, and designing white men, often in disregard of the laws of the land, have persuaded the inexperienced Indian to form habits which cannot but destroy the character of their victims. The remedy? The proclamation of the truth of God, to be sure. But the Indian requires more; he must come in contact with men and women who know in experience the blessings of moral living. The Indian is fundamentally, almost beautifully religious; but his ideas are necessarily crude and inadequate. Again, he needs guidance by those who know how to live religiously. In every case the missionary is an excellent teacher in these departments of living, but the missionaries are few and the needs are tremendous. It is a pity that Southern Baptists are not prepared to send hundreds of consecrated men and women among the Indians both to point out to them the Way of Life and then to show them how to live in him.

LIVING THE LIFE

RIGHT in line with what we have been trying to say, we are happy to call attention to articles in this issue in appreciation of Miss Mary P. Jayne who gave her consecrated life to these types of service among the Indians. Right well could President Weeks of Bacone College say that from Miss Jayne the Indians received something more vital than a system of theology; they saw in her a way of life. We wonder, after all, if living isn't preaching. Surely, we know that preaching by word, without re-enforcement in the life is worse than jargon; it is intelligible fraud. Long since have we been persuaded that every Christian is

Christ's preacher in every relationship of life, and we know that the greatest Christian is the one who most nearly reflects the Spirit of Christ right where he is all the time. We hear much drivel about defending the Bible, defending Christ. Nonsense! The Bible needs only to be practiced, Christ needs only to be lived. Gratefully would we join others in paying tribute to this godly woman, who simply lived the life among the Indians, and the fragrance of that life lingers and will linger to bless those whom she served.

"ONE MUST LOVE THEM"

SOMEWHERE in this issue Miss Jayne is quoted in a word of counsel to one who was about to take up missionary work among the Indians. Among other things, she said, "One must love them." Wise words these, fresh from a heart of love, seasoned and mel-
lowed by sacrificial service. Much emphasis is placed upon technical preparation for service,—and not too much, we are sure. But it needs to be magnified over and over that these things without love profit nothing. Not long since in the ordination services of a fine young man, graduate of college and of university, we heard the pastor of a great city church say to the young preacher, "Love your people to death." Absolutely! The people may never become conscious of the degrees and other "entitlements," but they will be most aware of the heart of love. To borrow some phraseology from our Indian friends, this is the Jesus way, and the Christian worker is never more silly than when trying to improve upon the technique of his Master.

ALL-ROUND THINKER

IN the columns of this issue friends have written tenderly of the life of Miss Nellie Lee Putney whose body rests in the soil of her loved Chinese. Beautiful life, beautifully lived; you will be enriched by these tributes. One writer calls Miss Putney an "all-round thinker." We like the phrase, and we stress it here simply to remind us of the versatility required of the successful missionary in meeting the intricate, complex situations which the missionary must face,—not occasionally, but constantly. Some day—we hope it will not be altogether too late—Southern Baptists are going to appreciate the rare fineness of the sacrificial offerings made on the altar of Christ by such choice spirits as Miss Putney. In the meantime may God save us from provincialism, from near-sightedness, from intellectual narrowness, from our own little selves.

—●—

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.

TWO MONTHS IN HUNGARY

(Continued from page 3)

tured, and well informed, as well as honest. How much service for the Lord could be done in the homes of these people if our girls were only trained in the work!

The Street Called Margareit

THERE is an interesting story about a woman of long ago in Hungary. She was the daughter of the second King of Hungary and bore the name of Margit (Margaret). For her is named an island near our home, the bridge which crosses the river near this island, and the street which leads to the bridge and on which we live. Why all the love and honor? Well, if you visit this island and walk to the end of it as a group of us did one afternoon, you will find a heap of ruins on a spot where there used to be a nunnery. Here this lovely princess chose to live and die, praying and doing penance for her own sins and for the sins of Hungary, no doubt. The story goes that she fasted until she died of hunger—and I should guess that she never found that peace of mind and soul for which she was "working." Every other morning as I walk to my lesson, I walk down Margit Rakpart until I reach Margit Bridge which crosses, not only the river, but Margit Island. I cannot help thinking as I walk across this bridge and look into the faces of hundreds of Hungarians, how much better it is to live for this people than it was for her to die for the cause, unless her death could have made them turn to Christ.

The Message of the Tiny Lights

A FEW blocks down the other way is a famous mountain, called Gellert Hegy (Gerard Mountain) on the top of which is a fort. At night this fort is lighted with tiny lights until it displays a glory which creeps into my very being. What does this fort mean to you and to me? Simply this. For many years the fort was in the hands of the Turks who were determined to put the crescent in every country in the West for Mohammed. The Hungarians fought, bled, and died to hold back these enemies of Christ, and gave their all, while their neighboring countries were deaf to their cries for help. They were too busy quarreling over lands and gold! With a very small army, but with much persistence and at a great loss, these men,—how these men can fight!—these men, single-handed drove out, once for all, these bearers of the crescent and made secure the Cross of Christ, not only in Hungary, but throughout the Western world even unto America. And to think that I did not know this until I came here and read it in a book! How much Americans owe to Hungary! What a debt we should feel for these sons of those heroes!

Pray for Us!

SO you see that I could rave on and on about Budapest and Hungary; its history as well as its present, but I will spare you this time. I thought that you would enjoy this bit of connection between America, Christianity, women, and Hungary. I feel that our being here to help them now is only a partial re-payment of our just and honest debt to them for their faithful preservation of the Cross of Christ. Some day perhaps I will have a good story for you. Pray for Maude and me.



Miss Nellie Lee Putney

Finding Another Way Out

Missionary Mary C. Alexander, Tungshan, Canton, China

WE shall try to find another way out either by way of Shiu Chow or Canton when we have finished our work here," wrote Nellie Lee Putney late in March from the mountain-bound old city of Lin Ping, Kwangtung Province in what we know as the upper section of the East River Hakka Field of our Southern Baptist South China Mission. Despite the very difficult and dangerous two days' journey she and her two Chinese co-workers had just made in the cold and rain across the mountains from Hoh Yuen to Lin Ping, her letter in her characteristic cherry manner not only minimized the hardships of the trip, but magnified the opportunities that loomed large in Lin Ping and surrounding territory for proclaiming the wonderful name of Jesus during their visit there.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Our friend's plan was to find a way back to Hoh Yuen less difficult and dangerous than the one just traversed; and where she could finish the numerous "last things" that all missionaries are heir to just before her furlough days due in early July. This however was not the good and perfect way out that God planned for her, for his way was the untrammelled way upward back to her Heavenly Father's house to meet her Saviour, her parents, loved ones and friends on Eternity's shore. She passed over to yonder shore on March 31, 1937, with only her Chinese Christian brethren and sisters to witness her quiet passing from this vale of tears and her triumphant entrance into heavenly bliss. "Why?" her loved ones and friends asked; but his plaudit, "Well done, thou good and faithful servant . . . enter thou into the joys of thy Lord" is already hers, and her joys and his good will for her must needs be ours too until he shall call us, and say as he did to her, "It is enough; come up higher."

The Lord's ways for her in her earthly sojourn she testifies in her autobiography, which she entitled, "Yoked with the Master," were always blessed ways; and she would today surely make no exception on this point of his chosen way for her out of Lin Ping. Of the Lord's call to her to

a closer walk with him in his way she years ago wrote the following:

I cannot explain why the Lord saw fit to choose me to come apart with him. Born in a home where Christian parents directed my path towards God, it was easy to see my lost condition and to turn to the Saviour for salvation. Even after entering into such a blessed heritage in the family of the Lord I did not continue many years in the path my Saviour led, but as the years passed by, I began to choose my own way. More and more I turned aside fearing to listen to his voice, until no longer did I enjoy the sweet fellowship with my Lord. I shudder now as I think of these years of inner doubts and fears and realize what I might be today had he not called me back to his chosen way for me. Yes, only because of his longsuffering and abundant mercy am I permitted today to enjoy the privilege of being a forgiven child of the King. Surely any fruits that come of my labors in the kingdom will not come because of what I am, but because he has said, "*I have chosen you and ordained you that you should bring forth fruit, and that your fruit should remain*" (John 13: 15).

Through a sermon on "Every Day Religion" which she heard Rev. William Sunday preach in Richmond she became conscious of the still small voice of the Lord calling to the highways of stewardship and dedication of life and talent to the Master's service. The voice would not be silenced and finally "into his hand went hers, and into her heart came he," as she said "Not my will but thine be done in my life." In later years she added: "There has never been a fear since, that I made a mistake on that day when my whole course in life was changed."

His way out led her for fuller preparation for service to W.M.U. Training School, Louisville, Kentucky. His way led her to separation from the dear father and other loved ones and friends in her beloved Virginia and the Southland across rough storm-swept seas to China. His way led her through the struggles of the study of the intricacies of the Chinese language which she learned so well. His way out led her by devious paths to a loving, sympathetic understanding of the Chinese people whom she came to love more dearly than her own life. A beautiful tribute of the love of her Chinese friends for her was the way which when a decision was pending about the place of burial, the plea came for her body to be laid away in Shiu Chow, North River Hakka field where she first worked. They said in substance:

"She is ours. She came to China to us first. She was our friend and co-worker. She loved us. We love her. We will fix and faithfully care for her grave. If you consider foreigners, you will take her to Canton; if you consider the Chinese, you will let us have her."

As it finally worked out, however, her remains were put away in the German Christian cemetery in Lin Ping where she fell on sleep. The long distance, impassable, dangerous mountain roads, poor (or no) available transportation facilities, and various other reasons made that decision seem God's chosen way for her tenement of clay.

The Lord's way for her in his service during her nearly one decade and a half in China led first through several fruitful years of service in the Shiu Chow Khoi Min Girls' School and mission work in all its phases in the North River Hakka field. During several periods of enforced absence from her interior fields of labor, his way led her to joyful endeavor for him in Pooi To Girls' School, Pooi In Woman's Bible Training School, and the Graves Theological Seminary. For nearly one-half of her missionary career, his way for her led through the towns and villages of the Upper East River Hakka field with her headquarters in Hoh Yuen. His way for her led through several years of joyful anticipation of ultimately having as her co-worker Miss Floy Hawkins, who already for a

short time as an independent missionary before final appointment by the Foreign Mission Board was her partner in the Lord's work in the East River. One of the Chinese brethren at the funeral remarked to Miss Hawkins, who is now studying Chinese in the South China Language Institute in Canton, "Elija has fallen, his mantle is now on Elisha." May God soon send a co-worker for this "Elisha" from whom has been taken her "Elijah," is our prayer. What is his way for you in this?

His way out of her heartaches was his peace surpassing knowledge in her consciousness of his presence. His way out for her from under skies lowering and overcast was into her real experiences of joy and sunshine of his face. His way for her out of the dangers seen and unseen which constantly beset the paths she walked with him, and for his sake and for those of China's perishing souls for whom he died was into the heaven of his matchless love and grace, always sufficient and abounding. His way for her out of the loneliness of many of her days was his promise "*Lo, I am with you alway.*" His way for her out of all the problems and perplexities of her missionary career was the pathway of effectual and fervent prayer. His way for her out of life's sufferings was into the wholeness and holiness of the life eternal.

Non-Christians said at her funeral: "There is a coffin. There she is in the coffin. You sing. You are not sad. She is dead, yet you speak of life. You speak of eternal life. What does it mean?" "*Being dead she yet speaketh.*" Her witness remains. "*Her works do follow her.*"

A TRIBUTE

Missionary Hattie Stallings, Kweilin, China

MISS NELLIE LEE PUTNEY was one of the most unselfish missionaries of our South China Mission.

Any work fostered by our mission was always on her heart. When Pooi To School for Girls needed help and called on her, she responded and divided her time between her own special task and the school. Whenever another part of the Hakka field was in need, she always felt it was her part to help out. She could work with confidence among either the Cantonese, Mandarin or Hakka people, because her heart was ever in his keeping.

She was an all-round thinker and ever efficient. She knew how to train her Bible women and teachers to go forward with her own field while she stepped into the breach of another field. In fact, it seemed that this was her way of training her own inexperienced younger helpers. By placing responsibility on them, she brought out the best in them.

Once when our most interior station, Kweilin, was left with only one missionary, she and Miss Lora Clement went at once to stand-by the work until assistance could come from the homeland.

Nelle was ill when she arrived and had to call in a native doctor, for there was no foreign doctor within a three weeks' journey then. Her faith was strong and so this burden of physical weakness was taken to our Master. He healed her in a marvelous way. By the time the proposed operation was due, there was no sign of the malady on her neck. How she did praise God for this answer. She seemed always to know just how the Father wanted her to do.

As a personal friend she was always extremely loyal.

We found that if ever she saw her friends doing what she thought was questionable, she would say to others who also knew this: "Let's don't ever mention this to any one." What an example, and we were willing not to be at fault in that detail again.

She was ever the same with her Chinese friends. In fact, Nelle never seemed to make any racial distinction. They loved her and knew that she was praying for them and working with them for his glory.

She has left us all with sad hearts; yet, she has left us enriched. Her work has just begun. If we did not know that our Father knows best, we could wish that she had stayed with us longer.

She longed so to see her loved ones again that we regret her going so soon. And to think of her being yonder alone with no medical aid makes us wonder. Still we know that he understood. It must be that he has a plan that we cannot understand. She is still with those to whom she went with the most wonderful message of truth. As she rests there the Heavenly Father will surely cause it to be to his honor and glory.

We all are as grieved as her loved ones are, for she was dear to many of us. We shall miss her as loyal friend and faithful helper.

May the Lord's blessing rest on all who loved her in the homeland and in China!

Touring the French Country

Joe W. Burton, Publicity Secretary, Home Mission Board, Atlanta, Georgia

LIKE many who attended the Southern Baptist Convention in New Orleans, we have seen the French country. Not from Natchitoches to Pointe au Chien, nor from Beaumont to Mobile—which would have compassed the length and breadth of the land—but in such measure as to create new impressions and to give more accurate knowledge of this great mission field we have seen the interesting French country.

Beginning at Pineville we described a three-quarters circle in an intense two-day tour of French missions.

Mile upon mile, village after village, town after town, we passed through the ever interesting countryside known as Acadia. And now it is a different land from our preconceived notions of it—not that it is so startlingly strange and different, but it has taken definite shape in our conception because it has become clothed with reality.

French Louisiana now looms before us as a level land covered with trees, streams, bayous, and wide expanses of fertile fields; with farm houses which crowd its roads and villages and towns in endless succession; with thrifty people who speak a strange language and earn a hearty living direct from nature.

But, more, the French country is now in reality a land where evangelical faith is in poor standing. Village after village, town after town, where the gospel of salvation by grace is not being preached, and where, so far as is known, such a message has never been proclaimed! In fact, so many such communities we passed until a town with a Baptist church was an exception. And where there was such a church, its box-like house of worship in contrast with the imposing Catholic cathedral was so pronounced as to bring ill repute to the cause of evangelicalism.

We came to see a whole country without the Bible. The man who graciously guided us, himself a missionary for a quarter of a century, was grown, married and the father of three children before he ever saw a copy of God's Word! Such, we learned, is no exception even today in the Catholic homes of that section.

We saw, moreover, a foreign nation nestling within our nation, which constitutes a foreign mission field at home, as appealing, as challenging, as potential, as impelling as any field to which Christian people ever directed the force of the gospel message.

Now, as a result of this trip, the French country means something more—something vital, something of inestimable consequence, something virile and alive.

It means Lucien C. Smith, fearless and faithful house-to-house and village-to-village evangel. It means Maurice Aguiard, quiet but sincere and persistent planter of the gospel. It means Alfred Schwab, astute student, keen administrator, wise missionary. It means M. W. Salassi, humble preacher who remains faithful in the face of discouragements. It means Adam Brunet, deacon of Basile, and his consecrated family, products of French missions. It means S. A. Manuel, another product, a third degree Knight of Columbus won recently, who has surrendered to the Lord's call to preach. It means Theo Cornier, fluent and fervent French pastor. It means many others



*God's men doing God's work in French Louisiana.
Lucien C. Smith (left) and Maurice Aguiard*



To the left is the only Baptist church on the Bayou des Glaises, a distance of thirty miles. (Right): Faquetaigue, the oldest French Baptist church in Louisiana. Here when "S. A. Manuel preached his first sermon recently, every available seat was taken at the Sunday night service"

whom we were not privileged to meet, but the fruits of whose labors we saw.

This region has, to us, become clothed with flesh and blood, and it is this reality of humanity which sounds the poignant appeal of the field as a mission opportunity, and it is the quality of the personnel who are leading in the conquest which prophesies a complete victory for the cause of Christian missions.

No one has seen French missions who has not witnessed Lucien C. Smith at his task, who has not seen with what ease he contacts his French people with the gospel, who has not felt the warmth of his great heart. For Lucien C. Smith is the epitome of French missions, and to know Baptist activities in the whole of the French country one must know him.

It was to him that we went for a personally directed tour of the land of Evangeline, and under his guidance, with Herman F. Burns, Sunday School Board art editor, and his lovely wife as traveling companions, we toured the field. If we did not see it all the way from Dan to Beersheba, we at least saw it from Jericho to Joppa, for we covered the French country in its real Acadian aspects.

From Alexander through Bayou des Glaises to Pointe Coupee; from New Roads at the head of False River to Opelousas and thence to New Iberia; Abbeville, Nunez, Kaplan to Crowley and thence through Rayne to Acadia Academy; Church Point, Chataignier, Mamou, Eunice, Basile—we saw the heart of this beautiful region wherein lives a nation within a nation.

From Brother Smith's home in Pineville we set out on a bright May morning and drove forty miles through a thickly settled country before we came to the first Baptist church, at Marksville, a town predominantly French but where services are in the English language. Then we drove to Mansura, a thriving town which Brother Smith declared to be ninety-nine per cent French.

"Is there a Baptist church here?" we inquired.

"No," answered Brother Smith.

"Is there a Protestant church of any kind?"

"No."

"Are Baptist services ever held here?"

"No."

Hard work it is, the missionary stated, to plant the

Word in such a town where Catholicism, the religion of every family, has a vise-like grip on the entire community. Usually a hall is rented for services, or, if one is not available, the missionary goes from house to house until he finds a sympathetic response and a home is opened for the preaching of the gospel. Then he begins alone the pioneer task of giving the message to a people who have never heard it.

The entire thirty-mile length of Bayou des Glaises we traversed, a thickly populated farming section, with attractive and inviting Catholic edifices every few miles, but with only one small Baptist church. Then we came to New Roads, bustling town at the head of False River, former channel of the Mississippi, where Brother Smith plans soon to begin Baptist work.

At New Iberia, a beautiful little city of about ten thousand people, we saw the humble little building with the bold sign, "Baptist Church." At Church Point also we saw again the contrast which illustrates the intense difficulty of mission work. In the center of the town, as the hub of all civic, economic and religious activities, is the commanding Catholic church, occupying the choicest lot in the entire town, while off in an undesirable corner is the crude building where Baptists worship.

Here, however, we saw one of the most encouraging aspects of French missions. Seventy people crowded into the tiny building for Saturday night services; perhaps fifty of the sixty-five members of the church were present.

At Basile we were impressed again with the faithfulness of the members in attendance. Of fifty-five at Sunday school, fifty-four remained for worship services. Here Missionary Aguillard, starting less than two years ago with a dozen, has baptized over fifty. At Faquetaigue, oldest French Baptist church in Louisiana, where we heard S. A. Manuel in his first sermon, every available seat was taken at the Sunday night service.

A virile, though small, Baptist constituency has been developed in a country hostile to our faith. The faithfulness of these Christians who have run the gauntlet of modern persecution is a source of great encouragement.

The ministry of Acadia Academy is a further source of encouragement. The physical progress is improvements to the grounds under the administration of Dr. Alfred

Schwab—which has totaled approximately \$5,000 in less than two years—is matched by a spiritual ministry of the students and faculty which is constantly carrying the gospel into new fields. Here are being trained volunteers for Christian service who are even now proving themselves effective missionaries throughout Acadia.

Most of all, however, we were impressed and encouraged by the faithful and true men who are the representa-

tives of the Baptist cause and of Christ in the French country. The kingdom will go forward wherever its advance is led by men of such spiritual caliber as Smith, Schwab, Cormier, Aguiard, and others who are now laying the foundation for a spiritual empire in the French domain. As we felt the beat of their hearts, we thanked God for them, and prayed that others of their large mold might be raised up to join them in the battle.

A Friend Indeed!

"HAPPY ASSURANCE"

Isaac G. Murray, Johnson City, Tennessee

NO object fostered by Southern Baptists is more worthy of their full support. By its annuity and direct relief plans the Relief and Annuity Board is seeking to relieve the financial distress of their aged servants who have spent their lives in sacrificial service.

Some ways in which to aid in this great humanitarian Christian cause:

1. *By liberal contributions.* It is idle, if not a mockery, to pray for and over aged, destitute, retired ministers and their loved ones and penuriously do nothing about it.

2. *Churches may aid by paying adequate salaries, and by aiding their pastors to take advantage of the Board's Annuity plan.* Paul taught the early churches that the ox which treadeth out the corn should not be muzzled, and that they who preach the gospel shall live of the gospel. Thus an adequate ministerial support is clearly a New Testament and thoroughly Baptist teaching.

3. *Pastors can and should help themselves by systematically laying up something for their future needs, if they will wisely practice thrift, judicious spending, giving, and going.* With most pastors this will often mean self-denial and painful sacrifice. If, as we are taught in Deuteronomy, God gives his people power to make money, it seems clear that he expects them to use that power and holds them responsible if they fail to do so.

Those who smugly sing "God will take care of you," and fail to do their part in caring for themselves, but give heed to the twaddle of the penuriously inclined that "they shall have souls for their hire," will one day be sadly and rudely disillusioned when gaunt Poverty stalks grimly before their doors, and Wisdom laughs at their folly.

Souls are incomparably precious, and every minister of Jesus is wise if he exerts himself to the utmost to win them. But they will not pay a pastor's current expenses, nor will they be received as deposits of credit at the bank. It takes something more tangible and practicable than that.

The minister will learn when he is old that old age and its needs are stern realities; that no one is particularly interested in him; that once customary financial courtesies are seldom, if ever, extended; that he must face the business world alone and pay his bills like any other man, and that money laid by during his productive years is his only real and best friend.

Since, therefore, the Relief and Annuity Board aids in supplying this very essential part of the minister's life, it is to him a friend in need and a friend indeed.

Increasing numbers of God's faithful servants are look-

ing to this great humanitarian organization with humbly grateful hearts and are saying with happy assurance, "What could I do without it?"

SECURITY AND COMFORT

I. G. Greer, Superintendent, Baptist Orphanage, Thomasville, North Carolina

SOON after coming to the Orphanage as general superintendent, I realized we had in the employment of the institution some very worthy men and women who would soon be forced, on account of poor health or age, to retire. These employees had given the better part of their lives in service to the Home, working on salaries that had made it entirely impossible for them to make proper provision for a rainy day.

Conscious of this fact, while attending the Southern Baptist Convention at Fort Worth, I approached Doctor Watts of the Relief and Annuity Board to know if he could work out something with his organization for the benefit of orphanage workers. After a number of conferences with Doctor Watts, and leading orphanage superintendents, we got together on a contract.

At first the plan was for us to pool with other Baptist orphanages of the South. But when the matter was presented to our Board of Trustees it was decided that the Baptist Orphanage of North Carolina would sign the contract individually with the Relief and Annuity Board.

We are very much pleased with our contract. Every one of our employees who is on the permanent payroll is participating in the plan.

In brief, the pension plan is as follows: the age of automatic retirement is sixty-eight for men and sixty-five for women. The employees contribute \$2.50 per month, provided the salary is not in excess of \$1,000. When the salary is more than this amount, the employee contributes an amount equal to three per cent of the salary basis. In each case the Orphanage treasurer deposits an equal amount to the credit of the employee to be administered by the Relief and Annuity Board. To any one rendering twenty-five years of service to the Orphanage the amount of retirement pension shall be not less than \$500 nor more than \$1,200. Other details can be secured by sending for a copy of our contract.

We are making our plan retroactive. Since the plan went into effect three of our most faithful employees who had reached the retirement age have had to quit work on account of failing health. The check they receive each month from the Relief and Annuity Board is making it possible for them to live in comfort. Except for this

amount—well, you have heard the story too many times for me to repeat it.

Personally, I have a feeling that people can render much better service if they have a sense of security. Our relationship with the Relief and Annuity Board has been most pleasant and the plan is working to the satisfaction of our entire staff. I am deeply grateful to Doctor Watts for co-operating with us in such a way as to make it possible for these faithful men and women to retire and thereby to increase the efficiency of the institution and at the same time permit them to enjoy the comforts they so richly deserve.

I COMMEND

FOR seventeen years since Seminary days I have tried to serve as a pastor. It has been a joyful task. The people have been unusually considerate not only in salary allowance always paid, but also in innumerable unexpected and undeserved favors and gifts that have continued to come to our family. One of the finest has been the hearty, unanimous decision of the church during the past year to enter co-operatively the Age Security Plan of the Relief and Annuity Board, by which the church pays to the Board three per cent of the minister's salary, which he matches with a like amount.

Year after year I found no more than enough to pay bills after realizing the secret of having "enough to spare to know the joy of giving," and came nearer the period of financial uncertainty. The people of our church have relieved me of undue concern over the future, enabling me to know that, if I may preach until I am sixty-five, our household will have a small income to care for us; if I become disabled, there will be some relief. Psychologically I have been freed from a growing shadow of need; and that release has permitted less hindrance in attending to the work of my Master.

I commend to all our churches this generous treatment of my fellow ministers.

Faithfully yours,

(Signed) E. NORFLEET GARDNER, Pastor.
First Baptist Church, Dunn, North Carolina.

* * *

SON SERVES DEAD PARENTS

RECENTLY, upholding the old moral tradition of filial piety, the National Government of China granted Mr. Tung Ching-yu, thirty-six-year-old farmer of Pingpu village, near Wuhu, a banner commending him for having stayed in complete seclusion in a hut for three years near the graveyard where his parents were buried. Every day, according to reports from the Anhwei River port, he knelt down before the graves and served "three meals" to the souls of his departed parents.

Tens of thousands of villagers from the districts near by thronged Pingpu to welcome Mr. Tung, when he ended his three-year seclusion. As a Chinese band rendered appropriate musical airs, officials and civilians joined in honoring the "filial son." To perpetuate the memory of the distinguished and decorated resident, the villagers named the place "Shao Tze" or "Filial Son" village.—*Selected.*

PROBLEMS AND PROGRESS IN SPANISH-AMERICAN WORK IN NEW MEXICO

Missionary J. B. Parker, Albuquerque, New Mexico

WE have about 265,000 Spanish-speaking people in New Mexico. Only about 500 of them are Baptists. It has been hard for us to find that number, because in recent years about as many Spanish Baptists have left New Mexico as have been converted each year. Some have moved to other states in the Union. A large number of Mexican Baptists have moved back to Old Mexico. One of our outstanding possibilities is to win to Christ the Mexican, who lingers for a while on this side of the Border, then returns to his native land, there to witness for the Saviour he found while here. Though we do not retain all of our converts in New Mexico, in a larger sense we are evangelizing a foreign country. Our loss is Mexico's gain.

One of our difficulties is in the fact that people do not become interested in missionary possibilities right at their door as they do in those far away. We sit up and take notice when a picture is presented of a pale-face missionary talking to a half-naked savage under a coconut tree in the South Sea islands, and are absolutely unconcerned about the salvation of the soul of the Spanish man who is working in our back yard.

Our opposition has increased many-fold since the recent trouble in Mexico between the government and the clergy. Last year a train-load of priests and nuns came out of Mexico and landed in Las Vegas, New Mexico. They scattered to different places. Many others have come. For every Spanish Baptist worker we have, there are several hundred regularly supported, trained Catholic workers trying to keep the people from accepting the gospel message. While we are putting a few hundred dollars into the work among the Spanish people, Catholic financial assets in New Mexico are soaring up into the millions of dollars.

Humanly speaking, it would seem that we do not have a chance. But our hope is in the fact that we have the truth; and the fact that we have a God on our side who answers prayers; who can multiply the loaves and fishes; and can use one to chase a thousand, and put ten thousand to flight.

Our success has come mainly through personal contacts either directly or indirectly. It happened recently in a Spanish community in our state that the Catholic Sisters were going regularly to the school which was taught by a Spanish Baptist man, to teach the boys and girls the Catechism, and to warn them against listening to the Baptist teaching. In a certain meeting of this kind, a sister in charge of the meeting said all kinds of bad things about the Baptists. At the close of the meeting, two young people got up and said in substance, "We know that what you say is not true about our teacher, who is a Baptist."

We hold in our hands the keys that will unlock every missionary problem in New Mexico. These keys are the teachings of the glorious gospel of the Son of God. Shall we utilize them in bringing many souls into the kingdom of God; or shall we fail, and go into his presence empty-handed? "All that we can hold in our cold, dead hands is what we have given away."



Miss Mary P. Jayne as secretary of Oklahoma Baptist Indian Association, with preacher and interpreter speaking from platform

Right—Nora Taylor, evangelist and interpreter to the Pawnees, was won to Christ and trained in work by the late Mary P. Jayne



Miss Mary P. Jayne *A Beloved Indian Pioneer*

Una Roberts Lawrence, Mission Study Editor, Home Mission Board, Atlanta, Georgia

ON January 5, 1937, the Lord called home Mary Prosser Jayne, pioneer missionary of the American Baptist Woman's Home Mission Society among the Cheyennes and Arapahoes, and of the Home Mission Board among the Pawnees. At the time of her death she was living in her own little cottage on the campus of Bacone College where she has made her home for the past ten years, except for a brief time spent in California in an effort to recover her health, which broke about three years ago. Mary P. Jayne was born in Iowa, December 16, 1867, the daughter of a deeply religious Welsh family. She was brought up in a pioneer home when the frontier of the West was the confluence of the Kaw and Missouri Rivers where Kansas City now is.

Fascinated from her childhood by stories of the Indians, Miss Jayne gladly accepted the appointment of the American Baptist Woman's Home Mission Society to a new field just opened at Watonga, Oklahoma. She went to the field immediately after graduation from the Woman's Training School in Chicago, in 1906. She spent seventeen years among the Cheyennes and Arapahoes, giving up the work to nurse her aged father in his last days.

Just as she became free from this responsibility, the Home Mission Board was looking for a woman missionary to join Rev. J. G. Brendle who had opened Baptist work among the Pawnees. Going to that field under our own Board, she wrought a far-reaching work, training the devout Pawnee women in evangelistic work which reached into the Otoe tribe and other neighboring Indian peoples. Seeing the great need of training Indian young people in Christian work while in government school, she sought opportunity to teach our Baptist young people at Chilocco Indian Government School, resulting in the founding of the work now carried on by Miss Mary Gladys Sharp.

In 1925 she went to Bacone College, a school under the American Baptist Home Mission Society, taking charge

of their dormitory for older boys. Here she had under her guidance the sons and grandsons of the older Indians whom she had led to the Lord in the early days among the Cheyennes, Arapahoes, Kiowas and Pawnees. Until almost the very last she was an active counselor and friend to these fine boys.

Miss Jayne was a strong, vigorous personality. She had the gift of understanding which made her a truly great missionary. From the time of its organization until recent years she was the secretary of the Oklahoma Baptist Indian Association. She was deeply evangelistic, with the gift of training others, both old and young, in practical evangelism. Her work among women and young people made the Christian religion a part of home life, and planted indigenous movements among the Indian peoples which are bearing rich fruitage today. Two of these being Pawnee Indian women, Sister Mary Peters, and her interpreter, Nora Taylor.

From her life-long friend and co-worker, Miss Grace Clifford, came the following beautiful tribute, written soon after Miss Jayne's home-going:

"This is one of the most beautiful days one can imagine for a winter day. The earth is covered with a deep carpet of snow; the sun is shining brightly; all is calm and yet I am sad and lonely for my dear missionary friend, Miss Mary P. Jayne, has gone to her eternal home to be with Jesus whom she loved and served. I bow in submission to our Heavenly Father's will for he doeth all things well, and our loss is her gain. Yet we who knew her best will miss her friendship. . . . A snow was falling here Thursday when her body was to be laid to rest to await the Resurrection morn, but my friend, freed from the frailties of the flesh, did not feel the wintry blast of snow and sleet for she was walking in white more dazzling than the snow.

"At the time of Brother C. W. Burnett's death, Miss Jayne was in California for her health. In reply to my letter telling of his home-going, she wrote, 'I seem to see Brother Burnett walking the streets of Heaven, greeting the Indian brethren gone before.' This is the way I see her now, in the heavenly streets, greeting the Indians of all the different tribes whom she was instrumental here in leading to the Saviour. How she loved the people with whom she worked for so many years!

"It was in the summer of 1907 that I first met this great missionary. Our church was entertaining the association that year, and she was on the program. We asked that the Indian missionary be sent to our home. In the three days that she was with us, an intimate friendship sprang into life. At that time I was preparing for mission work. When I told her of my plans and hope of working with the Indians, she said, 'One that works with the Indians must love them, and not just think that he does.'"

"When I went to the Osage field that winter, she wrote me a letter welcoming me into the Indian work and said, 'I know you will love the work.' The following summer she invited me to share her tent in the annual Camp Meeting of the Oklahoma Indian Association, and so our friendship grew as year after year we camped together at the meetings. We would lay our burdens for some soul on each other's heart. We prayed together. We wept and rejoiced together. We visited each other's fields of labor and talked about our problems. I thank God for her constant friendship through the almost thirty years. How I shall miss her letters, her greetings that never failed to come on special occasions, and her prayers, her sympathy in sickness and sorrow. Her last message to me was dictated on December 20, 1936. She was still hoping to

be strong enough to send her usual Christmas greetings to her friends. Somehow I feel that she is even closer to me now, yet I am lonely, very lonely, without this earthly presence of my friend."

Dr. B. D. Weeks, president of Bacone College, wrote that Miss Jayne was borne to her grave by the sons and grandsons of the Indians whom, a generation ago, she led to Christ. He added this paragraph to the account of her death in *The Baptist Messenger*, of Oklahoma.

"The Indians may forget the theology which Miss Jayne taught them with thoroughness and persistence. But they remember something more vital than a system of theology. To the third and fourth generation they will remember that a good woman came among them, and cast her lot with theirs. When they were sick, she was their physician; when they were in trouble, she suffered with them; when they were in sorrow, she was their comforter. Words, of which she was so great a master, were not needed for the lesson she taught them. They learned a way of life from her and they will never forget it."

Around the Year with the Indian Missionaries

There is something doing every week on some Indian mission field that is of absorbing interest. Gathered from far and wide are these glimpses of the varied experiences of our Indian missionaries.
—U. R. L.

PROBLEMS OF INDIAN YOUTH

Missionary Pauline Cammack, Albuquerque, New Mexico

THIS year I am spending about four days of each week in connection with the student work at Santa Fe, the rest of the time here in student work and with the patients at the Indian Sanatorium. About three weeks ago the school authorities at Santa Fe granted me the use of an excellent room on the campus for individual conferences with students of our group. There I am finding numerous opportunities of helping Christian students with problems in their Christian lives and of having contacts with unsaved students to try to lead them to Christ. At the Tuesday night religious instruction period we are alternating this year Bible study—the study of the Gospel of John—with the Training Union groups in which the students find individual development. Much interest is being shown in both lines of activities.

The kodak picture shows another interesting group of students, in the University here in Albuquerque. I wish I had time to tell the interesting things about each one. Adolph Brittany, the boy at the extreme left, is a brilliant Navaho student who is taking graduate work at the State University, and doubtless is destined some day to be a tribal leader among his people. He is not a Christian. The other students in the group are Christians with possibly the exception of one, who is doubtful of his faith. These are very promising young people. Pray that they may be truly Christian.

We have two fine students away in school, Esther Sawtron, a Laguna girl, granddaughter of our first Baptist Laguna Indian, who is at B. B. I., and Dan Tilden, fine Cherokee boy, an earnest Christian, at Baylor. It is my prayer that many others will answer the call to definite Christian service as these have and prepare for the finest possible service. But there are so many problems. Sometimes it is the most gifted among them who face the most difficult decisions. One of these problems is in connection with the revival of the ceremonial dances, which is a

branch of Indian art into which many of our finest and most talented students are directed by their teachers.

Just this past week I ran across a case which clearly illustrates the effect upon the Christian lives of those students who enter this branch of art as a profession. A Navaho student about nineteen years of age is taking his second year of advanced Indian art beyond the high school grades. He accepted Christ as his Saviour and was baptized when he was in the eighth grade. At that time he felt the call to preach the gospel to his people, but instead decided to enter the field of Indian art. As I talked to him last week about his present relation to Christ, his own testimony was that in depicting the sacred rites and ceremonials of his own people he has gone too far away from Christ to come back. Upon the completion of just four more months of art study, remunerative work in his chosen field is assured him at Mesa Verde, Colorado. At the same time, he indicates some concern about his future life. Do you not see the bigness of the problem he is facing? He need not give up his art, to be a definite, sincere and avowed Christian. But he is being absorbed into that mysterious fatalistic teaching which lies back of these religious symbols. Please join with me in prayer that this fine young man will have the courage to surrender his will to that of the Master and glorify his faith with his fine



A group of Indian students on the campus of the University of New Mexico, in Albuquerque

gifts. He is one of about eighty-five students in our group at the Government School at Santa Fe. Each has his or her own problems, for the Indian young man and woman of today faces the greatest break any people has ever known between an old life and a new.

You will rejoice with us at the news from Isleta. After six months of being prohibited by the Isleta Indian authorities from holding Christian services, our small Isleta group of Christians were allowed to resume their regular Sunday services on January 31, 1937. We hope now we can go on in peace. The work at the Sanitorium is also most interesting. We have over fifty patients on our visiting list. Two young men whom I knew as students in the Santa Fe school last year are having time during their enforced retirement from active life as tubercular patients, to meditate upon God and his plan for their lives. Neither is a Christian, but both are seeking the truth. I have an appointment with one of them this afternoon, who is to inquire further about the Bible and its teachings. Pray for me, and for them.

DAILY VACATION BIBLE SCHOOLS A LA NAVAHO

Missionary R. A. Pryor, Farmington, New Mexico

(This article came too late to appear in the July issue, but the work of the missionaries in these schools will still be going on as you read it—the follow-up work which is the real purpose of such intense teaching efforts on our home mission fields. All the supplies noted here will still be needed if any wish to send them. More than ever will the prayers be needed, that the missionaries may be able physically as well as spiritually to turn to good use every contact during these intensive weeks of work on the northern end of the Reservation.)

IN addition to our usual needs of clothing, medical supplies, Bibles, and so forth, we are needing some additional supplies that I am sure the friends of Christ will gladly furnish that his cause may be furthered among the Navaho Indians.

Beginning Monday, July 5, Miss Pauline Cammack, some other religious workers, and I will conduct two Vacation Bible Schools on the reservation near Farmington. The first school will be carried on in our local mission building some two miles from Farmington and the other one at the Odis Trading Post about fifty miles from Farmington. We are expecting fifty or seventy-five in each school. We may have over one hundred in each school. We will admit to the school all boys and girls, men and women, who care to come. All are in dire need of this type of training.

We do not plan to operate strictly on the Vacation Bible School idea. A great deal of time will be needed to drill the children in Scripture verses and songs and the principles of the Christian religion as it differs from their heathen worship of the Sun, West Wind, Coyote, Bears, Snakes, and the like. Both the young and older Indians will readily accept the Christian religion, but they want to hold on to their heathen religion too.

Much time will be used in teaching them to sew, mend worn-out garments, how to care for their children and the sick. We intend to teach them practical lessons in cleanliness, morals, sacredness of marriage and other practical lessons that they so badly need that are not usually taught in a school of this nature.

We will have at least one hour each day in our schedule

of work where they can bring their sick and otherwise afflicted for medical treatment. During this school period it is my hope and prayer that we will be able to cure many afflictions that to date we have not been able to cure since we were able to see them only every two or three weeks. Now we can see many of them daily.

We will need an extra supply of clothing, medical supplies, Bibles, and literature. Many tell us that they would gladly assist in this work if they knew what to send. I list here a few things: Clothing of all sizes for babies, boys and girls, men and women. Buttons, thread, needles, scissors, diapers, baby bands, and materials for making garments. Any and every kind of medicines that you use in your own medicine chest, such as aspirin, turpentine, salts, castor oil, adhesive tape, cough medicine, Vicks, vasoline, and so forth. Bibles are always in demand, and a personal check would be greatly appreciated to buy such things that are needed to carry on this work effectively.

It is our plan to give the Indians that attend the Vacation Bible School a cup of coffee and a sandwich, or some other light lunch, each day at the close of the school, as many have a long way to come and will have no other way to get something to eat. Some will come over fifteen miles in a wagon, and others will have to walk three or four miles. If any society, class or individual would like to have the pleasure of feeding them for one day I assure you it will be appreciated by the missionary and the Navaho Indians.

Our greatest need is your prayers that during this school many will be won to Christ, the young Christians strengthened in the Christian principles, and many useful lessons taught them that will aid them in caring for themselves domestically, morally and religiously. Eternity alone will reveal the results of a school of this nature.

THANKSGIVING WITH THE NAVAHOS

*Eva Inlow, W.M.U. Corresponding Secretary,
Albuquerque, New Mexico*

THE long, interesting trip from Gallup to Farmington, New Mexico, somewhat prepared us for some of the sights we were to see on the Navaho Reservation. We had become familiar with the earth-colored hogans nestled in unexpected places. We had come in fairly close contact with elaborately coiffeured Indians when the bus would stop at the Indian Trading Posts along the way, for at every stop Miss Pearle Bourne and I would promptly alight to see what we could see. Thus we had obtained a very small amount of general information that was soon to outgrow the realms of our minds and settle deeply and firmly in our hearts.

An enthusiastic, eager missionary was Rev. R. A. Pryor, as he met our bus in Farmington. Although the afternoon was well spent, and we were to attend a banquet in the Farmington church that night, he had planned to take us on a hurried trip up on the Big Hill to see some of the Indians on the reservation. Our bags were left at the bus station, and we started up over a road that strikes terror to the hearts of those unaccustomed to it.

The Mesa

Up on the mesa, a flat, wind-swept mountain where a group of Navaho Indians live, we saw nothing but scrub

piners and stubborn bushes. Our untrained eyes saw no hogans, and our sense of direction left us completely as Brother Pryor pushed his long-suffering Chevrolet over the arteries and veins that comprise his system of roads on the mesa. He led us to a hogan, and we stepped inside. Even yet, several days since we were there, I find myself asking, "How, how can people live in such a place?"

Trunks of the scrub pines had been securely plastered together with mud, making one octagonal shaped room. There was no window, no floor but dirt. There was an absolute absence of any furniture. There was a little fire in the center of the hogan, and the smoke crept lazily up and through a hole left in the top of the building. Huddled around the fire, legs doubled under them, sat the poorly clad squaw and equally poorly clad, numerous little children. The father came in,—a man who has twenty-eight children and numerous great-great grandchildren.

All of these were invited to the Thanksgiving dinner the next day, and we found ourselves again wandering on the mesa. The sun was setting, and it was growing very cold. Nevertheless, we found a man cutting down scrub pines and placing them to form a windbrake. Presently we saw Indians approaching. Some were afoot, others came in a wagon. They were on their way to the dinner the next day, and were to break the journey here and sleep behind that windbrake that night on that bitterly cold mesa.

"Suffer the little ones to come unto Me"

I vividly recall that we extracted one small boy from under sheep skins and blankets in the wagon bed. He had a very badly infected finger. As he sat on the seat of the automobile, somewhat out of the wind, his little body shivered and shook uncontrollably. We were all cold, but we white people were adequately clothed. We investigated, and found that the small boy had on only one thin garment, and that was a girl's dress made of some cotton material. *He was so very cold.* He slept that night behind the windbrake, in order to have a good meal the next day.

Finally we returned to the home of the missionary, and were welcomed to its gracious warmth. We made ourselves at home by going straight to the kitchen. Our eyes opened wide as we saw pressure cooker after pressure cooker full of beans. Then we saw great quantities of beef, and many pounds of potatoes, peeled and ready to be cooked on the morrow.

Feeding the Hungry

The day of the dinner dawned cold and clear. Outside of the house the water was frozen. Cakes of ice floated down the swift-moving San Juan River. However, in New Mexico the sun rapidly conquers cold, and by noon the weather was pleasantly warm.

When we reached the place where the dinner was to be out on the Reservation, we saw that many of the guests had preceded us. Wagons were scattered at intervals, and women and children crowded the wagon beds and the ground around. We approached the groups to speak to them, and become acquainted with the reticent mothers, timid children and altogether adorable babies. Every mother was blanketed, and from under nearly every blanket a baby's bright black eyes gleamed.

The pots containing the dinner were finally arranged in order under the shelter of a steep hillside, and Brother Pryor called the guests to come to receive the food that had been prepared for them. Quietly, with the utmost

courtesy, they fell into line and approached and received the bountiful meal placed in coffee tins that had been prepared for the occasion. No silver had been provided, for they were accustomed to eating with bread instead of a fork. And how they did eat bread! Hot beans, hot stew, hot coffee and many, many slices of bread disappeared as though by magic. The only discordant notes were brought by the half-wild dogs that accompanied each family.

"The Poor Have the Gospel Preached"

After the meal was over, Brother Pryor called them together for a religious service. I was asked to speak about the meaning of Thanksgiving and then Miss Bourne talked about God's great gift of Jesus Christ. We were both greatly handicapped because it was necessary for us to speak through an interpreter, a young man who has been to school for a few years. We could only hope that he was repeating what we said, for we had no way of knowing. After Miss Bourne had finished speaking, Brother Pryor asked if any would accept Christ, of whom they had just heard, and to our great joy, two grown women accepted him. One of those women speaks English. Who knows? Perhaps God is already preparing for us another interpreter.

Perhaps it would be wise to pause just here and mention that it is not easy for a Navaho to become a Christian. The Navahos are definitely a pagan people. The Christian Navaho faces the opposition and threats of his tribe as he does so. Nevertheless, some of them are accepting him, and are proving their loyalty to him by the way they live.

Clothing the Naked

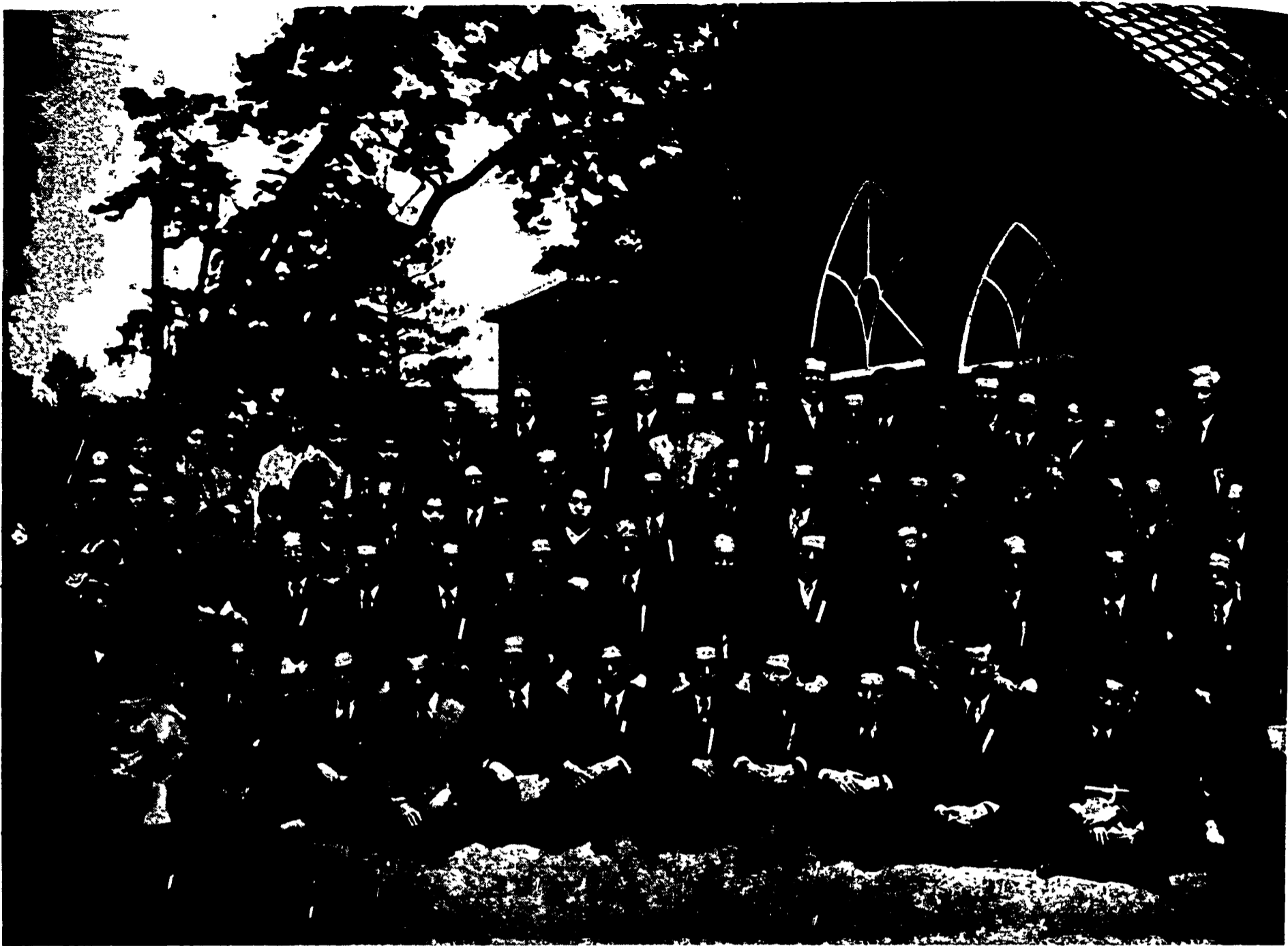
After the religious service the message was sent out that they were to come to the Mission building for clothing. An interpreter stood at the door to make known their wishes. Almost without exception, they requested coats. It is not necessary to say that we did not have enough coats! But we clothed them, and prayerfully hope that their suffering during the cold winter months was lessened. There is a crying need for warm clothing for those and other Indians on that reservation.

Heal the Sick

I was called from my task of fitting trousers and baby shoes and long underwear to those who needed them, to go with Brother Pryor to a windowless hogan near by to help doctor the sores on the bodies of women and little children. Miss Bourne was also summoned, and both of us were needed. Truly we could be classed as tenderfeet, for never in our experience had we witnessed anything like that. Sores,—deep—clear to the bone—must have the entire tops pulled off before we could remove the weeds and dirt recommended as a cure by the medicine man. Many minutes were spent in attempting to cleanse these unspeakable places, ere we felt that we could bind them again, this time with healing salves. Such sores on women and little children were cared for with more visible pain on the part of the white people than was demonstrated by the Indians!

The small five-year-old boy with the badly infected finger wiped tears on his sleeve, but he held that finger, without prompting or assistance, as the inquiring needle of Brother Pryor was thrust repeatedly under the nail. There was one mother with a badly infected wrist on which the medicine man had put a plaster of mixed leaves and juices of some kind. We bathed the wrist in alcohol for a long time before

(Continued on page 20)



Japanese Baptist Convention, annual meeting, March 25-27, 1937, held at Seinan Gakuin Baptist Church, Fukuoka

(Turn to page 2)

Miss Mary P. Jayne's "People"—Pawnees of the old days, as they were twenty years ago when our missionaries began work among them. The man on the right is now a Baptist deacon

(See article, page 12)



PAWNEE INDIANS AND CHIEF

HERE AND THERE



Mr. S. U. Zan, influential national leader of China, deacon of Old North Gate Church and donor of two splendid mission chapels in Shanghai, China



Witch doctor and young woman, with mother and baby of the tribe of Araucanian Indians of South Chile. Steeped in ignorance, misery, and abject poverty, they are objects of pity

(See article, page 1)





Old North Gate Church, Shanghai, now called First Baptist Church of Shanghai, was organized in 1847 by Matthew T. Yates. "It is the second largest Southern Baptist church in all China, with a membership of more than a thousand"

PART I

IN America as a child I had been on a few Sunday school excursion trains headed for the picnic grounds, but never until I reached China had I ever been tagged with a little Chinese happiness-red tag that entitled me to a seat in one of the four coaches of the train that was going to a birthday party. Since there were several hundreds of people in Shanghai invited to Zee Ta Ta's birthday party at Kunshan (Quinsan), they had chartered a train. And I had been included with the missionaries in their invitation. The merry fellowship of those three hours of meeting Christians, greeting friends whom I had met the Sunday before at Old North Gate Church, tea drinking, laughing and talking, and jostling from coach to coach to make sure that we had "seen every one," can never fade from my memory.

Every one carried a gift, for Mrs. Zee Tay San was ninety-five years young on that day in February, and we had joined the happy, holiday merry-makers who were going to pay their respect and to add festivity to this great-grandmother.

Staked by Yates

Zee Ta Ta had been a child of only six when Dr. and Mrs. Matthew T. Yates of North Carolina quietly entered Shanghai, China, as the first pioneers for Christ to Central China. The same spirit that led Yates to the Orient soon beckoned him further into the heart of China and he drew on China's map a triangle from Shanghai to Chinkiang to Kunshan. This territory became his field for the sowing of the gospel seed.

As the birthday excursion pulled into quaint, old aristocratic Kunshan, the home of the scholars of the centuries

Mellowed Memories of Central China

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

ago, we saw the city's snow-capped peak lifting high a five-story pagoda, and we recalled that it was upon this stone mountain-top of Kunshan that Doctor Yates had stood sixty-five years ago when he was seeking God's guidance for expanding and extending the cords of missionary work. Removing his hat, Doctor Yates had knelt here in earnest prayer: then rising and stretching his arms out in every circular direction towards literally hundreds of little villages of thousands of people who had never had a chance to hear even the name of Jehovah God, he had claimed "all that eye could see" for God.

And now a train load of Christian Chinese were coming to this old city to join their hearts with the hearts of the Zee descendants in praise unto God for a long and nobly useful life.

After the two bands had played at quick tempo and high pitch, and thousands of firecrackers had cracked the crisp and freezing air, the entire birthday party proceeded to the little Baptist church. Zee Ta Ta sat in the pulpit's honor seat and Miss Willie Kelly sat by her, while pastors, sons and others joined in paying tribute to the life of one of Central China's first Christians.

It was in 1879 that Zee Ta Ta and her husband Zee Tay San had taken the leadership for Christ here in Kunshan. Steadily through the years they had stood by Doctor Yates and the Master's work.

Stirring facts about those pioneer days were related to remind the friends assembled that truly Zee Ta Ta was "a mother in Israel."

Silently, quietly the stooped and aged little woman sat listening. No one expected her to speak. But unannounced she stood upon her little bound feet and leaning upon her bamboo cane, gave the greatest message of the hour. Earnestly she testified to God's goodness. She gave him all the praise and all the glory. And then, with fiery appeal she pleaded that every youth there take Christ seriously and open his heart to his Spirit if he would live richly, happily, and a long life. And while she spoke, the courageous spirit of Doctor Yates seemed reflected in her whom Doctor Yates and old Deacon Wang had led to Christ even as a little girl nearly a century ago.

Standing with her, more than a hundred descendants revealed five generations of Christians.

Founded by Yates

The finding of second and third and fourth and sometimes even fifth generation Christians in China today is one of the greatest spiritual thrills.

The Pastor of Old North Gate Church, Rev. Y. C. Ching, is a second generation Christian, and many of the members of this great church founded by Doctor Yates, are second and third or more generations of Christians.

Out of such a constituency flows the spirit of evangelism and missions effective, active and practical. Old North Gate Church is a fair example.

Almost ninety years have passed since the organization of North Gate Baptist Church, Shanghai, China, and today called the First Baptist Church of Shanghai. Today it is a veritable beehive of evangelistic fervor and activity. This is the second largest Southern Baptist Church in all of China and doubtless one of the greatest missionary churches of all time in any land. Organized in 1847 with six missionaries and two Chinese as charter members, it has been self-supporting for more than forty years. Its budget of \$32,000 a year includes \$1,000 for frontier missions; \$5,000 for local expenses; and \$26,000 for the elementary school for boys, with high school for girls, and night school for young business men with an enrolment of 850. The church also maintains six evangelistic stations and a good-will center. North Gate Church (now First Baptist Church) is a living example of what a church can do when the services of consecrated, wise missionary assistants have been maintained through the years. Surely nowhere do Southern Baptist investments bear more kingdom dividends than the small amounts invested in this Christian Co-operative service at North Gate.

Situated in a noisy, dirty, crowded center of the old Chinese settlement, this church faces the necessity of moving its location and enlarging its plant. The shops and markets have crowded into this section until it is imperative for the church to move out and into more spacious quarters nearer the residences of its members. Investigations have been made that insure the possible purchase of an ideal lot in the French concession, and with the amount that can be realized from the sale of the present property, only \$125,000 (gold) will be necessary to purchase the acreage and to erect the building. The W.M.U. of the South hopes to give \$5,000 annually for five years; beginning in 1935, they gave \$5,000 and in 1936 they gave \$3,000. Most of the members are poor and can give only nickels and dimes, but two men will strain to give the major part of it. It will not be easy for them, but they love God and this work so much that they are willing to make almost any sacrifice to see a new and adequate house of the Lord dedicated on the hundredth anniversary of its organization. In order to do this, they will need at least five years for proper construction. Therefore, the money must be raised within the next five years if this goal is to be attained.

Supported by Chinese

Southern Baptists have always heard what a missionary church Old North Gate is. Nowhere in America or elsewhere have we report of a church doing as much and as effective missionary work as Old North Gate is doing. Of course, there are two very important contributing reasons for this extension of Kingdom service: the substantial, steady spiritual guidance and work of the two missionaries—Misses Willie Kelly of Alabama, and Roberta Pearle Johnson of North Carolina, and the earnest, eager, enthusiastic spirit for witnessing on the part of the members. Of course, this spirit is stimulated, encouraged, and kept warm and active by the missionaries. I might add here that the salary of these two missionaries is all that Southern Baptists are investing in this great church of more than one thousand members. The members man their own annual budget of \$32,000.

Some of the work of this great church includes:

(1) Tsing Tuh Girls' School; Ming Tuh Boys' School, Yen Nyi Night School—total enrolment, 800. Two hun-

dred and fifty pupils from these schools were baptized last year. The church has full graded organizations throughout; fifty-six Sunday school teachers work in five Sunday schools every Sunday.

(2) West Gate Chapel built by the late Deacon Wang. Services have been held here for sixty years. The missionaries and Tsing Tuh Girls' School Chinese teachers conduct Sunday school and evangelistic services here on Sunday afternoons.

(3) One Old Chapel and school built by Deacon S. U. Zau as a memorial to his Christian mother in 1915. A day school is in this section, where the people are very ignorant and make their living by making paper money to be burned on the graves of the dead. Here three nights a week Bible classes for illiterates are held, taught by members of Old North Gate. Wednesday afternoon, Sunbeam and a Bible class meet, led by older pupils of North Gate School and Miss Johnson. Saturday B.Y.P.O. meets, led by Miss Johnson and older members. Every Sunday afternoon Sunday school and evangelistic services are held. (See Mr. Zau's picture, page 17.)

(4) New Chapel built by Deacon Zau in memory of his first wife. This is the new Good Will Center where Elizabeth Hale is working. Mr. Zau has established a \$10,000 endowment for the permanent support of this work. A clinic, night classes, prayer services, evangelistic services, Sunday school, and so forth, make up a full program for North Gate missionaries and members who assist Miss Hale.

(5) North Gate supports two missions (Poo Tung) across the Whampoo River in a manufacturing center—with a Chinese evangelist and wife in charge.



Miss Willie Kelly, of Alabama, at her home in Shanghai. "Where Matthew T. Yates laid down his work, Miss Kelly took it up." In the Old North Gate Church Miss Kelly and Miss Roberta Pearle Johnson, of North Carolina, are the only workers who receive salaries from the Foreign Mission Board

There is even more to tell to emphasize the fact that nowhere can money be invested where the results will be more multiplied than in North Gate, and they must have a new plant. They are using every inch without even a playground for the 800 school children. Miss Johnson's office is in the church attic, and she has to climb the fire escape or four flights of steps to it at least three times a day to fill her schedule, to say nothing of the extra going back and forth. And there are five classes up there, too.

Miss Kelly is seventy-four and doing full-time work that is invaluable. She is praying that if it can be the Father's will, she may be allowed to live to see this hundredth anniversary dedication.

Where Doctor Yates laid down his work, Miss Kelly took it up, and the years' achievements for Christ in this church of nearly a century of years, can be measured over the span of two lives who have led and counselled so wisely and so spiritually that the spirit of missions and the zeal for soul-winning burns brightly in Old North Gate.

The rays reach out and out over great portions of the city of Shanghai.

(TO BE CONCLUDED)

HOW NEW YEAR COMES IN AT THE OSAGE MISSION

Missionary A. Worthington, Pawhuska, Oklahoma

SO it is New Year's Eve, and what shall we do? This is no problem in the Osage Mission Church for a program has already been worked out. From year to year a general invitation is extended to the entire church membership, "We want to invite all of you to our home on New Year's Eve." These are the words of our faithful and beloved Wakon Iron. This invitation is accepted by both the young and old and the occasion is looked forward to with a great deal of pleasure.

As eight o'clock approaches the group begins to gather at this lovely home. It is not a tepee, a dugout, a log cabin, or any ordinary house that they enter. Instead, they are welcomed into a beautiful, modern, newly built house, furnished with the best rugs, draperies, pictures, and other furnishings. The living-room comfortably seats forty or more persons. The children prefer to sit on the lovely rugs, so there is room for all.

At about eight-thirty Wakon Iron passes out the hymn books while his wife, Molly Iron, seats herself at the piano. Soon there is music in the air for Wakon's voice is a chorus within itself. What talent! Yes, all consecrated and dedicated to the Master's service.

After several hymns some one who has been appointed to lead a devotional will take charge, read some Scripture, have a season of prayer followed by a testimony meeting. "Indian Talks" as the Indian would say. How impressive are the words that come from these full-blood Indians. You have to see and hear them really to appreciate their Christian testimony. Some are educated, some are illiterate, some are wealthy, some poor, some are beautifully dressed in modern style, others wear their blankets and moccasins, some have their hair cut and waved, others wear long braids—yet all come together as one in Christ.

One by one, slowly and deliberately, they take turn at witnessing for their Saviour—his grace, his transforming power in their lives, his presence and friendship, his love.

A great season of praise and thanksgiving and resolving—each invariably soliciting the prayer of his brothers and sisters that he may be a more faithful worker in his Master's vineyard.

One might expect this part of the program to be brief as a social affair must usher in the New Year; but this is not true with the Indians. They are deeply concerned about any lost soul that might be there. On one of these occasions the missionary was asked to go into the kitchen and speak to a colored servant about giving his heart to Jesus. After Scripture reading and prayer, followed by some words of explanation, this Negro surrendered his life to Christ and was happily saved. He was then brought into this beautiful parlor where he stood and gave a testimony of how he had been saved and how thankful he was for some one who was concerned about his soul. When he had finished his testimony of how he had been saved and how thankful he was for some one who was concerned about his soul, they began to sing, "Oh, Happy Day," and extended to him the right hand of Christian fellowship. It was more like a camp meeting than a "New Year's Party." Not only were they welcoming the New Year, but a newborn soul into the Kingdom of God and their fellowship. As I witnessed this beautiful scene I wondered if it were not true that many of us are spending money to try to win the Negro in Africa and failing to speak to the one that prepares our Sunday dinner?

At twelve o'clock lovely refreshments are served to each guest, consisting of cake, pie and coffee, followed by a closing prayer and each one is given a hearty handshake and wished a "Happy New Year."

* * *

THANKSGIVING WITH NAVAHOES

(Continued from page 15)

we could loosen the plaster. When it was off we were sickened at the sight of three large open sores and a badly swollen and infected arm. This was cleaned, salved and bandaged. A little baby with a badly infected stomach was cared for as best we could.

After all the rest had gone, one mother and a little boy lingered. Finally we found the trouble, one foot of the little boy was so swollen that it looked almost deformed, from a great sore, badly infected. As we stood watching Brother Pryor tenderly caring for that terrible foot, one knee down in the dirt of the floor of the hogan, unconscious of himself and his pressed trousers, we were deeply conscious, perhaps as never before, of some words spoken long ago, "*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*"

The Missionary of Jesus

How they do love and trust Brother Pryor! Indeed he has proved that he knows how to handle the Navaho situation. Had we time and space we could continue to tell of the conditions that confront him almost daily. He has many needs. He needs your prayers, and the clothing you have ceased to use. He is constantly in need of more medicines. Do you not know Christian doctors and druggists who would give you the samples that come to them, so they could be sent to Brother Pryor? Frequently just such samples are exactly what he needs.

Pray for Brother Pryor in the boundless responsibility that is his on the Navaho Reservation in New Mexico.

PERSONS AND PERSONALITIES

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

AND IT CAME TO PASS

THE most *important* sentence in an annual report deals with the visible results of the year's work. "And it came to pass" is a sacred expression, used frequently in the divine Word and, in substance, used frequently, also, in the 1936 missionary reports. "And it came to pass," however is not, necessarily, the most *illuminating* part of a report. To the few who are familiar with the fields, who carry in their memories reports of preceding years, who have visited the mission points of our denomination and know, personally, our missionaries and native leaders,—to these few the annual reports of our Home and Foreign Mission Boards are intensely interesting. To the great majority of our constituency, however, these reports are dull, filled with unpronounceable names of people and places, and the average good Southern Baptist lays the record aside with a sigh. For those who write and edit reports from mission fields, I dare to call attention to the most interesting report I have found in this year's *Minutes Of The Southern Baptist Convention*. It is headed "Field Work," and the third paragraph reads as follows:

"I do not attempt to make an honest report. If I did, instead of saying I had been on the field engaged in actual work so many hundred days and traveled so many actually counted thousand miles, I would tell you how many times I had gotten up before day and gone to the bus or railroad station to get out early to get to an all-day meeting; how many times I get there long before the fires are made; how many of the hundred days I sit all day long on a hard bench waiting for my time on the program, to pour out my soul in the interests of our great home mission cause."

Read it all. It held me from the first quotation (from the Bible) to the last line of statistics. It was written by the second best-known living Baptist woman in the world (Miss Kathleen Mallory being the best-known),—Miss Emma Leachman. Miss Leachman's girls of W.M.U. Training School days are "scattered abroad everywhere, preaching the Word"; her audiences and classes are as numerous as the Southern Baptist Convention territory is wide. Pioneer in personal service, bold in defending the truth and tender in proclaiming the love of God, Miss Leachman adds to her other virtues a practical understanding of the limitations of our experience. In her report, she tells us what we want to know.

I WISH

I WISH other "reporters" would "break over" the routine form and let us step behind the scenes with them. We are your sisters and brothers, so don't be so formally *polite* when you write your annual letter to us. Give the Foreign Mission Board a formal report of each missionary and each institution and each phase of the work, to be filed in the office, but give to us,—poor, weak, ignorant but loving members of your family,—an informal outburst of *how* it was done. Let us—

"Share our mutual woes,
Our mutual burdens bear",—

And you will find that "the sympathizing tear" will often flow from our eyes and help will come through our prayers and gifts.

I feel free to "pick on" Dr. George Green, secretary of our Nigerian Mission, because I love him so dearly and he is well aware of that fact. We read in his report: "Three new preaching stations were opened at villages named Majo, Idi-Apa and Ogun-Rege, and thatched roof chapels were erected by local congregations. Extension work has been opened in the Ibaraba country to the north of Shaki."

Now when I visit the Nigerian Mission, I hope to get a picture in my mind of the villages of Majo, Idi-Apa, Ogun-Rege and Ibaraba, but, right now, those names do not bring before me a very clear understanding of the extent of our progress. I'd much rather read something I can really *see* and *feel*. For instance, again, *how* did those congregations go about erecting those chapels; *how* was the extension work begun?

There are more sticks of dynamite in Annual Reports from mission fields which will never be "touched off" than in any other cold-storage plant in the world.

Now I know that I have been very impolite to my dear friends who write reports. And this is not a blanket condemnation of the 1936 annual reports. Annie Jenkins Sallee *couldn't* write anything uninteresting to save her life. Read her report of the Interior China Mission. Dr. Everett Gill writes with a pen dipped in the very strongest solution of inspiration and information. Read his account of the conditions in central Europe. I have handled Nelle Putney's report of the South China Mission with tender, reverent hands, wondering if the monumental task of gathering statistics, historical facts and other "ingredients" of an annual report contributed to her death. Doctor Hipps started off gloriously in his report of the Central China Mission and Miss Anna Hartwell is always a fascinating editor. And yet I dare to be impolite to my dear missionaries. Let only those who have honestly read every word (without skipping or groaning) of the 1936 Reports from home and foreign fields be the first to cast stones at "Persons and Personalities."

BY THE WAY

WE who are about to die, salute thee." The *great* Southern Baptist Convention voted without a word of regret to kill its only general missionary magazine. Are we so missionary in spirit that we no longer need it? Or, are we so anti-missionary in actual fact that we no longer want it? Certainly, we have not supported it. Of course, it isn't *respectable* for a denomination as large as ours, priding itself upon its loyalty to New Testament teachings, to declare itself *unable* to support a general missionary magazine. I suspect the discontinuance of HOME AND FOREIGN FIELDS is but another variation of that lovely theme-song, "You in your small corner, And I in mine."

Five months more, poor little "Persons and Personalities," and then we'll bury you. We've had a lot of fun, anyhow, you and I.

CAUSE AND EFFECT

Reading the reports of the Foreign Mission Board, with the idea of uniting cause and effect, I find choice bits of news which I am passing on to you, with my own interpretation.

In Africa

Cause:—"Because of the launch and car which the Lord provided through Southern Baptists, traveling conditions have been easy most of the time. A trailer has added to the ease of traveling in the car. We have traveled, during 1936, about 1,621 miles by launch, and 6,025 miles by car, about 150 miles by canoe in the Benin District, where it was impossible to use the launch, so narrow and winding are some of the streams. A few trips were made by motor and many miles were traveled on foot. Even the bicycle came in for its share as a means of travel. Thus we have been able to visit most of the 125 churches once or twice during the year."

(The W. H. Carsons are now under discussion. Did you know that they have a Trailer? I had missed that. So Miss South Carolina Trailer does have a member of her family in Africa and she is not the pioneer.—B. S. W.)

Effect:—"The 'grace of giving' does not abound, the standard being for a man, regardless of his ability, to give a penny a week, and each woman, a half-penny a week. We were rejoicing to have twenty stand in one church, saying they would like to tithe. Four or five churches have put on an Every Member Canvass and have already seen a marked improvement in their offering, since the class fees have been done away with and each is asked to give according as God has blessed him."

In Brazil

Cause:—With rivers for roads and a motor launch for a vehicle, Brother E. A. Nelson traveled and preached throughout the wide wilderness expanses of this equatorial state, writing one of the most thrilling chapters in all missionary history.

Effect:—Brother R. Elton Johnson, the young missionary who has made such a fine record as president of the North Brazil College and Seminary, and who gives such a splendid account of the election of Brazilian leaders to positions of responsibility in our schools, forgot to give us the "Effect" of the sacrificial labors of the Nelsons. Won't you let us have it sometime? And put it in words of one syllable, like that wonderful paragraph quoted above from the Report of the North Brazil Mission's Report, edited by Missionary Johnson.

In Chile

Cause:—Our women, under the able leadership of Mrs. R. Cecil Moore, make continued progress.

Effect:—Never can we forget the day of universal prayer, December 4. We could almost feel the cloud of witnesses urging us on as we prayed for and with our sisters of all lands. The sacrificial offerings of our women were most liberal.

In China

Cause:—Our work in Wuchow, the strategic city of the Kwangsai Province is the product of prolonged

prayers. Some time after the darkening clouds of the Civil War gathered over our beloved States, Dr. R. H. Graves wended his way up the great West River in a houseboat to this big city, but the people were so hostile he was unable to secure a foothold on land. After three years of continuous visiting, in 1865, he succeeded in renting a building to be used as a chapel and dispensary, but with the express stipulation that the "foreigner" was not to spend a single night in it. For six years, during a part of which the Civil War raged at home, and the more bloody Tai Ping Rebellion ravaged China, Doctor Graves labored alone in the South China Mission, without one fellow worker; sometimes with few friends on account of religious prejudices and passions, and too often without funds. Hear this pathetic word:—"... have bought no new clothes for four years. Thankful for second-hand ones from friends." But during this time he kept work going in Canton, Shiuhing, and Wuchow.

Effect:—The evangelistic work in the Wuchow field has been characterized by open doors and urgent need for more workers. During six country trips, Dr. F. T. Woodward has visited and held meetings in all the chapels and churches. Everywhere hearts responsive to the message of Christ have, in great numbers, listened to the Word. More than ten thousand Gospels were sold and many tracts and Scripture portions were given to those whose hearts hunger for the Word of Life. Sixty have been baptized and others are waiting baptism.

Cause:—Over there among those lofty mountains there are countless towns and villages whose citizens speak only Hakka, and who have very little touch with the outside world. Plain mountain folk, but their souls are precious in the sight of the Lord. How little we have done to lead them to the Saviour!

Effect:—(The effect was not written in the 1936 report of the South China Mission. Nelle Putney prepared that report and the words quoted above are the closing words of the section concerning her own field. Before the Report was received, Nelle Putney had laid down her life "over there among those mountains." "Except a seed fall into the ground and die, it abideth alone." Remembering the years when Nelle worked alone, surely we will see to it that her supreme sacrifice was not in vain.—B. S. W.)

Cause:—Following in his footsteps, those who know Christ and who long for others to know him, too, have been witnessing, in season and out of season, in the market places, in the towns, in the villages, in the cities, in the homes and in the pulpits; on the threshing floor, out in the fields, and to the crowded streets they have gone, oft-times coming to the close of the day weary in the flesh, but always rejoicing in spirit.

Effect:—In the mountain district of the North Manchukuo field, far over on the eastern border, the son of old Pastor Li of Pingtu, a pioneer Baptist pastor down in Shantung Province, was ordained and bids fair to follow in the footsteps of his consecrated father. This church supplies its own house of worship, takes care of all incidental expenses, helps support another preaching place, and pays about one-third of the pastor's salary. We hope they can soon become self-supporting.

(Remembering something of the story of Pastor Li, the cousin of the old Christian man who could not read but yet begged from Miss Lottie Moon a copy of the Scriptures, and was instrumental in bringing his reading cousin to Christ, I wonder if this young man could be the son of that Pastor Li, whose evangelistic fervor and success was the marvel of the generation. Won't you tell us, Miss Hartwell?—B. S. W.)

Cause:—Miss Addie Cox lives on the field and goes from one poor church or rented building to another to spend either the day or several days. Often she preaches and teaches in a dark little room all day and when the people go she cooks her food and makes her bed in the same room, sleeping as best she can until it is light enough to begin work again. She goes on her bicycle all over the country field, sometimes in the face of blistering hot wind, or sometimes in the face of an icy blast. She is often detained at a wayside place for days on account of the rain or snow. At such times she does intensive work at that place and waits for better weather and better roads to go to the next appointment.

Effect:—During the year a large number of applicants was examined for baptism in Miss Cox's country field, but only one hundred fifty-six were accepted. In one family there were three generations: grandfather, daughter-in-law, and grandson baptized at the same time. Many of these cannot read God's Word very well and long to be taught.

In Europe

Cause:—Secretary Baranyay has been for two years set free from pastoral work by the Foreign Mission Board, and is doing a notable work among the churches. He spends much or most of his time in the field preaching, evangelizing, lecturing, holding conferences, being peace-maker and advisor in church troubles. The churches express their thanks to the Board for making possible this splendid service.

Effect:—The spirit of fellowship among the brotherhood in Hungary is good. There have been no tragic divisions, and growth has marked the work along all lines,—in the number of stations, church membership, Sunday schools, W.M.U.'s, contributions and church buildings. There were fewer expulsions from the church, which would indicate a rising level of church life.

Cause:—On January 1, 1933, the debt of the Foreign Mission Board in the four banks of Richmond was \$1,100,000. The debt today is \$367,500.

(The Board has paid on its debt, therefore, about seven hundred and fifty thousand dollars. Of this amount at least three hundred and fifty thousand came from the sale of Baptist property in Italy. We wonder whether or not the ruthless action of our Convention in applying on our debt such a large part of the sums realized from the sale of the "dreams and visions" of our Italian workers, may have had something to do with the heart-breaking message found in the report prepared by Dr. Whittinghill.—B. S. W.)

Effect:—The conditions under which we work are very trying, especially in view of the fact that many of our brethren, mostly in small places, are deprived of pastoral care and preaching. During the past few months the funeral services of two of our dead could not be held because of stringent police regulations! New work cannot be opened without the consent of the Powers That Be, nor can prayer meetings in private homes be held without the previous consent of the police, neither can the preaching of the gospel be performed except in our churches and hired halls. Baptisms are not allowed anywhere except in places of worship and more than half of our churches are without baptistries.

(Of course, the changed attitude of the Government toward the rule of the Vatican causes many, many of the irritations, obstacles and problems, but wouldn't it have been fine if we Southern Baptists could have paid our debts on the Foreign Mission Board without penalizing Italy just at this time?—B. S. W.) (See page 32)

AFTER IDOLATRY—WHAT?

Missionary Arthur Gallimore, Waichow, China

THERE have been many orders issued during the last several years for the demolition of idols and the using of temples for other purposes, but little effect have they had on idolatrous, superstitious Waichow. Recently, however, officials in Waichow have decreed that all idols and shrines shall be destroyed and the temples put to other uses—generally barracks for soldiers. So, all about the city, also along the roads leading into it, piles of brick and tile may be seen, the scenes of former shrines.

When Miss Inabelle Coleman was in South China she visited the large Taoist Monastery in a beautiful spot facing West Lake. It was in the afternoon and the time for the monks to gather in the great hall for their prayers. The bell tolled and the monks gathered one by one before the immense idols and the incense burning before them, and then they began to mumble their prayers. Many times have we visited the monks in their little apartment in the temple area, and they are always friendly, accepting tracts and Scripture portions. Only a few days ago we went again to the old temple, but saw only soldiers about, with a monk here and there. The soldiers were quiet friendly and allowed us to go into the temple court, but not an idol was to be found. And then a young soldier said: "Oh, there are no idols here any more." And upon inquiry as to their whereabouts, he pointed to the lake and said: "Over there in the lake."

And you would expect not an idol to be found anywhere, but Orientals do not do things with such exactness as do we of the West, so we were not surprised in passing another temple in ruins to find that the idol was still standing in plain view of the much traveled road.

"The last stand of idolatry in Waichow," we started to write the caption, but only time will tell. Now surely we never should think of condoning the idols, but for them to be taken away by government decree is yet another matter. If some disaster should befall the city within a short time, it would not be unthinkable that the people should consider that a calamity was brought upon them for their unfaithfulness to their idols.

All idols destroyed? No, not at all, for some have taken them into their houses and others will be made to take the place of those demolished. Ephraim is indeed joined to his idols. Man will worship something.

Now some one will say that this is the time for people to turn to Christ. Yes, we agree; but most of them will not. Satan rules them with an iron grip and they do not propose to give up. Still it is our opportunity to give them the gospel. There is no opposition now. As the evangelist Leland Wong said: "The opportunities are golden."

May I quote Mr. Wong again, when he said: "Christianity's three perils are heathenism, communism, and modernism." After idolatry—what? Yes, some have turned from heathenism to communism, and still they are out of the fold. Many have turned to modernism, and we have cause to wonder how many in that have found Christ. It is not for us to judge.

"Pagans in their blindness bow down to wood and stone." When they turn from their images, may they find Jesus Christ! May he be the idol of their hearts and the Master of their lives!

MAKING MISSIONS REAL

Conducted by UNA ROBERTS LAWRENCE, 4111 Kenwood Blvd., Kansas City, Missouri

Order all books mentioned here or elsewhere in this publication from the Baptist Book Store serving your state

"Come Ye Apart"

"Come ye apart" the Master said
In the days of long ago.

"Come ye apart and rest awhile
From the heat and toils of the road."

And oh, the things that he taught
Of Himself and the Kingdom of God,
Of sin and of death eternal
To those who reject the Lord.

"Come ye apart" the Master says,
To his children, still today.

"Come ye apart and rest awhile
From the burdens of the day."

And oh, the joy of such fellowship
As we sit at his blessed feet,
As the peace which passeth understanding
Fills our hearts and lives replete.

"Come ye apart and rest awhile."

Oh list to his tender voice;

Ye who are sad and lonely

Lift up your heart and rejoice.

Ye who are sore afflicted

Come feel the touch of his hand;

Come rest in the blessed assurance

God knows and understands.

—Myrtle Fait Barnhill

WHAT IS MISSIONS?

TRY this on your society the next time you have a chance to talk over mission study with them in an informal way. Distribute the subheads to the members and have each one tell the connection of her topic with mission study. It should stir up a stimulating discussion.

What is missions? There is nothing in life without significance to the Kingdom of God.

I. Everything that happens in the world, happens in God's world.

1. See the daily papers.
2. National magazines.
3. Travel magazines.
4. Religious papers.

II. Everything that happens to people, happens to people for whom Christ died.

1. Your daily contacts.
2. Whom do you know, and whom do you not know in your community?
3. The Good Neighbor—what are *your* world relations?
4. When you read about people, do you just read *books*?

Mission study books are life, poured through the black and white of the printed page, but real life just the same. Some one was tested, called and prepared, surrendered and sacrificed, lived and sometimes died, that you might read that story within a mission study book. Are the people who called forth such a sacrifice as real to you as they are to the missionary? They should be.

III. Everything Christ has done for you, he has done for all.

1. Am I willing to be a steward of the gospel?
2. Living a steward's life—how?
3. Extending my reach—prayer, gifts.
4. *Where* do I live?

All history is Christ's story, even the history we are making today. *Why mission study?* Because too many missionary-minded people have too little missions in their

minds. It is not enough to believe in missions, you must know *what* you believe in missions. The missionary spirit is a quality of Christian character, but it cannot take effect outside the one person's soul until it becomes a dynamic power.

You ought never to be the same after being in a Mission Study class.

GARDEN AND VERANDA CLASSES

IN Kansas City, through the months of May and June, there is a veritable epidemic of garden parties, garden tours and garden club meetings. In a recent issue of our leading newspaper there were five such events announced, all of them most interesting. As I read these, I longed for us to use some of these ideas for our mission study plans this summer. They are ideally suited for use in circle mission study, either all working out the plans simultaneously, or one circle alone using the plans that suit its own group best. Here are some of the plans.

A College Alumnae Association offered a tour of several beautiful private gardens, offered for the purpose, the small fee for the tour going into their student loan fund. Cars were provided at the starting point for those who had none of their own. Any one with a car could join the tour at the starting point or at any of the stops along the tour. The itinerary was announced and simple refreshments of tea and cakes were served at the last garden on the tour. A mission study class could be planned as one of these tours, meeting in succession, either for one hour every day of one week or one day of several weeks in a series of lovely garden spots.

Last summer in one of our states, a successful summer mission study class met early in the morning on the large veranda of the home of one of the members and completed an hour of study before the heat of the day began. Another summer class met just after lunch in the cool dining-room of the leader around the table on which was spread all the materials of the study which included picture maps, scrapbooks and many other fascinating projects. Still another capitalized a lovely small park in the town, using picnic tables for their work first and closing with a picnic basket supper when the husbands and children joined them. This year it seems to me as never before, the stores are featuring outdoor furniture, comfortable porch and garden chairs, gliders, and swings. Let us capitalize these for mission study, and thus turn to good use for the enlargement of our knowledge of the Kingdom of God, all our facilities for comfortable summer living.

There are some books unusually well adapted for these summer classes. If some groups wish to take some required books there are many from which to choose on Missions in the Bible, Prayer, Soul-winning, Personal Service and Stewardship, ranging in price from twenty to fifty cents. Such a book list which offers small, easily studied books, which can be easily taken in a class meeting most informally, includes many of the smaller books on mission fields. Write to your State W.M.U. Headquarters about these seal-accredited books.

Sowings and Reapings

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

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

THE Secretary of the Northern Presbyterian Foreign Mission Board is quoted as saying that his Board is swamped with applicants for appointment for missionary service in Africa, but their Home Board is unable to secure a sufficient number of missionary candidates for work among the Negroes in the crowded areas of America. We suppose it is the lure of the distant, the romance of far places.

We have found something of the same tendency among our Baptist young people. There are many volunteers for Africa, Brazil, and China, while the call of our mission fields in Europe go unheeded. For three years we have been searching for gifted young men for Roumania, Yugo-Slavia and Spain. These countries are near by, their people are civilized, and they are held in the superstitious bondage of the Roman or Greek Catholic Church. The need for strong, well-trained men is desperate, but there are few volunteers. Of course the work is desperately hard, but the need is appalling, and the results of self-sacrificing missionary service are glorious.

For instance, modern Yugo-Slavia is made up of many language groups, all Slavic in origin. They are a strong, virile, gifted people, great lovers of music, and deeply and intensely religious. This Kingdom embraces a part of Paul's ancient Macedonia, and the people are descendants of those same aggressive, dominant, turbulent people who heard Paul so gladly two thousand years ago. We sincerely believe that the finest raw material out of which to make Baptists that we have seen in the whole world, is to be found today in Yugo-Slavia. For three years we have been pleading for a strong, devoted couple for the beautiful capital city of Belgrade, and no one comes forward. For three years we have had in hand money given by the Woman's Missionary Union for the purchase of a site and the building of a chapel in Belgrade, and we have been unable to go forward with the enterprise because there was no one available for the work. Knowing the need, and having seen the challenging opportunity, we are moved to ask the reason why there are none willing to make the sacrifice in the face of such an overwhelming opportunity? We believe it is the mistaken idea in the minds of our young people, that "distance lends enchantment," and somehow the call to these European lands near by is drowned in the lure of the distant mysterious lands afar. If Europe is to be saved from another war that will engulf her civilization beyond the hope of redemption, it must be through the gospel of the Prince of Peace. We have the knowledge of the gospel that will save Europe, and avert the madness and suicide of another world war.

Are there not some who will make the sacrifice and go?

He Represents Ten Thousand

THERE are some four and a half million of us Southern Baptists. We have four hundred and twenty foreign missionaries in the active service of the Board. Every

new missionary selected and sent out, represents ten thousand Southern Baptists on the foreign field. It is incumbent, therefore, upon those who are responsible for the selection and appointment of missionary candidates to be exceedingly careful and discriminating in the choice of those recommended to the Board for appointment. This is immediately apparent when we remember that every missionary sent out stands in the place of ten thousand Baptists in the homeland and mediates for them the saving gospel of the Lord Jesus to the waiting millions in the darkness and curse of sin. Surely we ought never to send any but the best the churches and schools can give us!

The nationals in all lands are beseeching us to send none but the best. Repeatedly within recent months, as we have held conferences with national leaders in many lands, they themselves have entreated us to send recruits but always somewhere in our talk together managed to urge in a tactful manner that we send men and women with ability. Especially have they insisted that we send only those who have right attitudes of heart toward the people among whom they serve. In particular these nationals have insisted that the missionary shall learn the language of the people whom he comes to serve.

There are many hard working, devoted ones who, in spite of the difficulty of acquiring a foreign tongue, have mastered the language and speak it fluently. But there are too many who have grown discouraged over language difficulties, and have settled down to a circumscribed missionary career handicapped without an adequate working knowledge of the language.

Nationals have, with great courtesy and discretion, approached us repeatedly with the entreaty that we send only missionaries who would learn the language and love them! In all candor and decency, could they ask any less? It was humiliating to have a scholarly, consecrated native pastor on one of our mission fields to say to us of a certain missionary; "He is ardent and devoted, full of zeal and enthusiasm, but his language is atrocious." A missionary can never render the fullest measure of service anywhere unless he acquires a working knowledge, at least, of the native tongue of the people he seeks to serve.

We shall be careful, therefore, in the future, not to recommend anyone for appointment to missionary service who does not have a good mind and thorough training in college and seminary. One should have the ability to acquire languages readily before undertaking the difficult task of mastering a foreign tongue sufficiently to preach and teach readily and acceptably in that tongue. To meet the exacting demands of sensitive, self-conscious, growing nationalism in all lands, we must send as missionaries in the future, only men and women of exceptional mental ability, who have undergone the severe discipline of the highest and best academic training.

Too, they must be physically fit. Between the years of 1924 and 1933, there were 154 (*Turn to page 30*)

NEWSCASTINGS AROUND the WORLD

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

Sailings

May 27, 1937, aboard the *S. S. Deutschland*, Rev. Nils Bengtson sailed for Vasteras, Sweden, to join his family. As soon as it is possible Mr. and Mrs. Bengtson will return to their post of service in Spain.

June 19, 1937, aboard the *S. S. American Legion*, Rev. and Mrs. J. L. Bice and family sailed for Maceio, Brazil. They are returning to their missionary work after a furlough in the homeland.

June 19, 1937, aboard the *S. S. American Legion*, Rev. and Mrs. Z. Paul Freeman and family set sail for South America where they will resume their missionary service after a sabbatical year in the States. Mr. and Mrs. Freeman are located at Concordia, Argentina.

Arrivals

From *Bessarabia*—Rev. and Mrs. W. E. Craighead of Cernauti, Bessarabia, have arrived in the States on furlough. They are located at 324 Broadwell Street, Albion, Michigan.

From *Brazil*—Rev. and Mrs. W. H. Berry of Bello Horizonte, Brazil, are spending their furlough in Magazine, Arkansas.

Rev. and Mrs. O. P. Maddox, veteran missionaries to South America, have arrived from Bello Horizonte, Brazil, and are residing at Marfa, Texas, during their furlough.

Rev. and Mrs. C. F. Stapp and family of Aracaju, Brazil, are spending their furlough at 2400 Oldham Street, Austin, Texas.

From *China*—Rev. and Mrs. A. S. Gillespie and three sons of Kaifeng, China, have arrived in the States for their first furlough. They are residing at present at Reidsville, North Carolina.

Resignations

The Foreign Mission Board of the Southern Baptist Convention has recently received resignations from the following: Miss Earl Hester of Bucharest, Roumania; Miss Mattie Vie Summers of Kweilin, China; and Rev. and Mrs. C. W. Branch of Monterey, Mexico.

Illness

The Board regrets to announce the serious illness of Mrs. J. Franklin Ray of Hiroshima, Japan. Mrs. Ray is at present in the P. U. M. C. Hospital in Peiping, China, where she has recently undergone a major operation.

Mrs. C. A. Hayes of Canton, China, was painfully injured in an automobile accident in California recently. The last message gave the Board assurance that Mrs. Hayes has an excellent chance to recover.

Death

A cable has come to the Foreign Mission Board rooms announcing the death of one of Southern Baptists' veterans in Brazil. Rev. A. L. Dunstan died June 2, 1937, in Pelotos. The Board praises God for the thirty-seven years of faithful service of this messenger of the cross, and extends tender sympathy to his family. Mrs. Dunstan is in Pelotos, but their daughter, Pearle, also a missionary to Brazil, is at home on furlough. She is located at 5119 Live Oak Street, Dallas, Texas.

Births

To Rev. and Mrs. R. Elton Johnson, Recife, Pernambuco, Brazil, May 7, 1937, a son Ernest Jackson. Congratulations to the missionary parents, and best wishes to this little grandson of Southern Baptist beloved martyr missionaries Rev. and Mrs. Ernest A. Jackson, who went down at sea while en route to Brazil.

Weddings

The Foreign Mission Board has received announcements of the weddings of the following young missionaries—

May 12, 1937, Miss Mattie Vie Summer of Kweilin, China, to M. G. Miller of the Dollar Steamship Lines. Residence: 119 North Third Street, Alhambra, California.

May 24, 1937, Miss Earl Hester to Rev. Petre Trutza of Bucharest, Roumania. Temporary address during this year of study—2945 Rainbow Drive, Cherokee Road, Louisville, Kentucky.

The Board extends the heartiest good wishes to both of these young couples.

Bon Voyage

Dr. and Mrs. Charles E. Maddry have sailing reservations aboard the *S. S. Queen Mary* for October 20 from New York to Lagos, Nigeria, Africa. The Foreign Mission Board has requested Doctor Maddry, executive secretary of the Foreign Mission Board, to visit Southern Baptist mission fields in Nigeria, West Africa. Mrs. Maddry is planning to accompany Doctor Maddry at her own expense.

Last Call

This is the *last call* from the Foreign Mission Board to Southern Baptists to come up unto the mountains for Foreign Mission Week at Ridgecrest, North Carolina, August 8-13, 1937. Reservations may be made to Manager Perry Morgan, Ridgecrest, North Carolina. Rev. Claud B. Bowen, educational secretary of the Foreign Mission Board, is in charge of the program for the week.

Presbyterians Choose Baptist Book

The Children's Department of the Executive Committee of the Southern Presbyterian Publication has recently advised the Foreign Mission Board of the Southern Baptist Convention that Southern Presbyterians are listing *The Camel Bell* for their 1937 unit for little children. The Foreign Mission Board appreciates this friendliness and spirit of co-operation of Southern Presbyterians, whose offices are diagonally across the street from the Baptist offices in Richmond.

Catalogues Free

The new 1937-1938 catalogue of the Foreign Mission Board is off the press and free for the asking. This new catalogue carries a review of all of the new books and lists all of the mission study books in the graded series begun three years ago.

NEW SERIES COMPLETE

The 1937 contribution of the graded series of mission study books presenting Palestine-Syria is complete. All of the books in this 1937 set are off the press:

Primaries: *The Camel Bell*—Owens—25c.

Juniors: *The Village Oven*—Owens—25c.

Intermediates: *Questing In Galilee*—Missionaries—40c.

Young People and Adults: *The Heart Of The Levant*—Adams—40c.

Adults and Young People: *Palestinian Tapestries*—Watts—25c.

SPECIALS

Young People and Adults: *Europe: Christ Or Chaos?*—Gill—40c.

Every one: New Album of Southern Baptist Missionaries—Hunter—75c.

HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

Birthdays in October

Date	Name	Address
1.	Miss Helen McCullough	Shanghai, Ku., Central China
2.	Rev. P. W. Hamlet	Wusih, Ku., Central China
2.	Rev. J. W. Lowe*	Altamont Hotel, Baltimore, Maryland
6.	Mrs. Deaver M. Lawton	Laichow-fu, Shantung, North China
6.	Miss Mary E. Moorman	Yangchow, Ku., Central China
6.	Rev. W. C. Newton	Hwanghsien, Shantung, North China
7.	Miss Helen Yates	Soochow, Ku., Central China
8.	Rev. Hendon M. Harris	Kaifeng, Ho., Interior China
10.	Miss Dorothy Carver	Seinan Jo Gakuin, Kokura, Japan
10.	Rev. F. A. R. Morgan	Caixa 2971, Sao Paulo, South Brazil
10.	Miss Lillian Thomason*	Care of Foreign Mission Board, Richmond, Virginia
11.	Mrs. F. J. Fowler	36 Maple Crescent Street, West Asheville, North Carolina
12.	Miss Lenora Scarlett	Kong Moon, Kt., South China
13.	Rev. George H. Lacy	Aramberri Oriente 114, Monterrey, Nuevo Leon, Mexico
13.	Miss Annie M. Sandlin	Shiuchow, Kt., via Canton, South China
14.	Rev. R. T. Bryan*	Care of Foreign Mission Board, Richmond, Virginia
13.	Mrs. B. L. Nichols	Care of Chinese Studies, Peiping, China
16.	Miss Floy Hawkins	Waichow, Kt., South China
18.	Miss Eunice Fenderson	Box 154, Jerusalem, Palestine
19.	Mrs. J. L. Gallo way	Macao, Kt., South China
19.	Mrs. W. B. Sherwood	Caixa 78, Matto Grosso, Campo Grande, South Brazil
20.	Miss Doris Lynn Knight	Hwanghsien, Shantung, North China
23.	Rev. A. B. Christie	Campos, South Brazil
24.	Miss Addie E. Cox	Kaifeng, Ho., Interior China
24.	Rev. W. B. Johnson	Kunshan, Ku., Central China
24.	Mrs. W. B. Johnson	Kunshan, Ku., Central China
24.	Rev. B. W. Orrick	Calle Colorado 1876, Montevideo, Uruguay
24.	Mrs. D. G. Whittinghill	93 Via Boncompagni, Rome, Italy
25.	Rev. A. B. Deter	Caixa T., Curityba, South Brazil
26.	Mrs. J. L. Bice	Maceio, North Brazil
29.	Miss Josephine Ward	Kaifeng, Ho., Interior China
29.	Miss Martha T. Ellis	Ramon Falcon 4100, Buenos Aires, Argentina
30.	Rev. James W. McGarock	Casilla 3388, Santiago, Chile
30.	Miss Hannah J. Ploeden*	Route No. 1, Sumter, South Carolina
31.	Rev. W. W. Lawton	Kuling, Ku., Interior China
31.	Mrs. Frank Marrs*	112 Glenwood Courts, San Antonio, Texas
31.	Rev. Buford L. Nichols	Care of Chinese Studies, Peiping, China
31.	Mrs. A. B. Oliver	Caixa T., Curityba, South Brazil

* At present in this country.

FINANCIAL FACTS

REPORT OF FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

Receipts for Month of May, 1937

Co-operative Program	\$33,957.84
Designated Gifts	22,198.58
Debt Account	4,561.23
Lottie Moon Christmas Offering	485.59
Miscellaneous Income	6,426.88
Total Receipts	\$67,630.12

Monthly Devotional

— JOHN L. HILL —

ACTS 13: 1-5, 13-15, 44-52 contains the account of the beginning of foreign missions as we understand the term. That is to say, here we have the record of missionaries chosen and sent out, of initial activities, and of the definite commission to the Gentiles; it will be interesting to note the methods of procedure, and to check our missionary organization with that of the New Testament.

As a result of the educational program which had been carried on for a year in the church at Antioch, many leaders—prophets and teachers—had been developed, and doubtless the entire congregation had been stirred with zeal born of knowledge. As the leaders ministered unto the Lord and fasted, the Holy Spirit commanded them to separate Barnabas and Saul for the work whereunto he had called them. How did the Holy Spirit speak? How did he call? Well, just like he speaks and calls today. Have not all of us realized his presence in a service of worship and consecration? Has not each one of us heard his voice in personal message? So he has made known his will throughout the centuries to hearts open to him.

The leaders fasted and prayed, laid their hands upon the new missionaries and sent them away. We are told also that the missionaries, sent forth by the Holy Spirit departed for the seaport town and set sail for Cyprus. In other words, the Holy Spirit guided both senders and sent; the church sent the missionaries, but the missionaries went. Spirit-called men were ordained and sent out by a Spirit-led church. Barnabas and Saul, accompanied by John Mark, landed at Salamis and preached the gospel in the synagogues of the Jews.

After brief stop in Paphos on the western coast of Cyprus, the missionaries turned northward to the southern coast of Asia Minor, from which point John Mark returned to Jerusalem. From Perga in Pamphylia, Barnabas and Paul pushed directly north to Antioch in the extreme northern corner of Pisidia, where they were cordially received in the synagogue and invited to speak to the people. Paul preached a powerful historical and doctrinal sermon, with the result that many Jews accepted the message and the Gentiles were profoundly stirred.

On the next sabbath day so many people came together to hear the word of God that the Jewish leaders were filled with envy and openly opposed the words of the missionaries, contradicting and blaspheming. In the face of this opposition, Paul and Barnabas boldly announced that they had complied with necessity in bringing first to the Jews the word of God, but now that they had voluntarily voted themselves unworthy of everlasting life, the missionaries must turn to the Gentiles. The defeated Jews stirred up some devout women and leading citizens who drove the missionaries out of their city,—and the disciples were filled with joy and with the Holy Spirit.

That's the story. Consecrated men and women, surrendered to the leadership of the Holy Spirit, have ever accepted commissions from their Spirit-filled brethren, and have gone to the ends of the earth, preaching the gospel of our Lord, winning many to Christ, meeting opposition bravely, and always abounding in the joy of the presence of the Holy Spirit. So it must ever be.

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

God, Our Hope

*Think not when hope is dim
And grief for tears too deep,
That God lacks aught in love,
Or that His power doth sleep.*

*Though light from one be hid,
And joy has fled the heart,
Hope stands, a gleaming spire
A-shining through the dark.*

*God often takes the light
And makes our pathway dim
That, walking not by sight,
We lift our eyes to Him.*

—Gwynn McLendon.

MEEK CHIN YUEH

YOU have read the chapter in Andrew Murray's *Like Christ*, which deals with meekness, have you not? And each time you study it you feel all over again, as I do just now, your great lack here and the necessity of that quality in your own life. As I am striving to show meekness in my contacts I am thankful that the Lord has given me to live with a wonderful example along this and other lines in the person of Chien Chin Yueh. She is twenty-one years old and is as radiant as the moon which seems so close on a summer evening, as she should be with that name. Let older missionaries sing of their Bible women of the good old days, of their wisdom and devotion: I would tell you of a young woman not yet rich in experience, which comes with time, but whose presence has meant a great deal to this "green" missionary during these first years of preparation.

Chin Yueh was graduated in 1936 from the North Gate Girls' School, Tsing Tuk, and into her training has gone much of Miss Johnson, Mrs. Zau (Wu Ming Yung), and the other teachers there. Mrs. Zau, the principal, picked her out for the task here: to teach me Chinese and to work in the chapel. I wondered how a girl accustomed to the bustle of high school would get on in a quiet place like this, but she has in every way more than justified the faith in her. Her father and mother and other members of her family do not know the Christ as their Saviour and thus her home is far from being an aid in her Christian life. She is burdened for them. Will you not pray with her?

Follow her around here a bit and you will grow to love her for her tender interest in each little child, it matters not how dirty or how uncouth. On Wednesday mornings she has a group of pre-school age children, and what a handful they are! Each afternoon she and Zau Pei Chun have groups, about forty in all, of children who are not in school, gathered in for a little school work, Bible, and singing. She has those who have studied some before. But her patience with these is not taxed nearly so much

as with me, a very slow student in Chinese who pesters her from morning till night! In the months we have lived together here in the chapel I have never once seen her display the least sign of temper, impatience, bitterness, harshness, unkindness. Her spirit is as beautiful as in any young girl you can imagine. I wish I might catch some of it. You who do not really know a patient, tactful, thoughtful, cultured Chinese gentle-woman do not know how perfectly blunt, uncouth, impetuous, impatient, ungracious, impolite a blustering American can feel in this land well known for its beautiful manners. And so you do not know just how glad I am for this wonderful contact with this gentle girl.

But I want to tell you all about her, especially because I want you to pray for her. Who knows what day her family might marry her to some man who is not a Christian and whose ideals are quite different from hers? I do not know that they would, but such a thing is possible. Her father is not able to work and her family counts on her in many ways. If she should want to go to the Training School here to prepare herself better for the Lord's service, conditions would need to change. She is a potential power in his work. Whether or not stories that will cause your heart to sing praises can be told about her in the years to come, depends partly on you. As you study meekness in your circle meetings this month I plead with you to place in your heart this meek little sister of yours, and ask that she may grow in this and other graces.—Elizabeth Hale, Shanghai, China.

HOW JENNINGS FRENCH W. M. U. ATTAINED A-1 STANDARD

SEVEN years ago the French W.M.S. was organized under the direction of the Personal Service Director of Jennings First W.M.U. A counselor was appointed for them as for a junior organization. At first the programs from *Royal Service* were given by the counselor in English and translated by one of the French members. Later the programs were rewritten in a simplified form and those who could read gave their parts in French. Five years ago a Sunbeam Band was organized. The French Church is four years old. Since its founding the G.A., R.A., and Y.W.A. have been organized. All began with counselors from the English-speaking church, but two now have French counselors. In 1936, having the full graded family, we determined to be A-1. There was one leader willing to give freely of her time and strength. The French people take the Lord's work seriously. They can and do pray earnestly. We attained the A-1 record by prayer, co-operation, constantly planning and watching each point on the Standard of Excellence. The W.M.S. president and young people's counselors are provided with Year Books, Manuals, missionary magazines, mission study books and Standards of Excellence. Meetings are held weekly. At the close of the quarter all reports are

PROGRAM OUTLINE

THEME—MECKNESS (*Gal. 5: 22, 23*)

Prayer by leader

Hymn—"Have Thine Own Way, Lord"

Scripture Lesson—Meekness as Revealed in the Bible: Psalm 22: 26; Matt. 5: 5; Psalm 149: 4; Zeph. 2: 3; Gal. 6: 1-5; 2 Tim. 2: 24, 25; Ephes. 4: 1-3; Isa. 53

Silent Prayer for Christlike Meekness

Hymn—"Jesus, Keep Me Near the Cross"

Story—Meek Chin Yueh (See story on page 28.)

Happiness—(See article by that title on this page.)

Prayer for such Christians in Cuba and China and other lands

Four Other Meek but Happy Characters (Have four members prepared to tell such stories as on pages 3, 6, 8, 12.)

Hymn—"I Need Thee Every Hour"

Business Session—Reports on: 1—Associational and Other Summer Gatherings; 2—Missionary Education of Young People; 3—Enlistment; 4—Personal Service; 5—Mission Study; 6—Stewardship of Tithes and Offerings—Minutes—Offering

Season of Prayer

Poem (as benediction)—"God, Our Hope" (See poem on page 28.)

given to the leaders, the report blanks are then filled out and sent to their respective places. We shall pray and work again for an A-1 W.M.U. family in 1937.—Mrs. L. I. Kelley, Louisiana.

HAPPINESS

Luis Abrahantes, Cruces, Cuba

(Translated by Mrs. Ismael Negrin, Cruces, Cuba)

THE first thing that a person must do to be happy is to acknowledge his or her sins as in the example of David. He was a sinner as we see in First Chronicles, chapter 21, but when he realized that he had sinned he repented and came to the Lord and confessed his sin to him and received pardon and was happy. From the Bible I could bring to your minds many other examples of how sin brings unhappiness, but how the Lord can pardon sin and bring happiness to the heart of the sinner.

As to myself, I was unhappy, wandering, as a ship without a compass, but God came to guide me from my sinful, superstitious life and to guide me into the Harbor of Safety. I am happy because I am saved,—saved from destruction and eternal perdition. Happy because others have been saved and I have the sweet fellowship with them in my church and can work together with them in helping to make others happy, and because I am "his and he is mine," and because he said unto me one day when he found me down in sin and shame, "Go and sin no more." I am happy because I want to be as he told me, "Blessed are they who have a clean heart, because they shall see God."

We need not try to find happiness in the world. The world offers us nothing for our spiritual happiness, but Christ offers joy, peace, happiness—and eternal happiness together with him at his Father's throne.

There are so many of my fellow men, my friends, my own kinsfolk that have not yet found how they can be happy and where happiness is to be found, but I can tell them and it is to them that I dedicate this humble article and thank God every day for the women of the Southern

Baptist Convention and what they did to bring happiness to my heart, giving me the hope of eternal life with them around the Great White Throne of our Heavenly Father. I want the Southern Baptist women to know that the happiness I feel today is due to their efforts to give the gospel and happiness to our Island, and that I am one of the many who can stand up today and say, "Thank you, who made it possible through his servants that I can rejoice with the many redeemed of the Island of Cuba!"

May God bless your every effort, and may many come to him this year through your efforts in our Island. We need the gospel, our people are hungry for the Bread of Life; they are not happy in their sin and superstition, and they look to you for the Light. Their hope is placed in you, that you through your workers here in the Island may help us who are natives to win "Cuba for Christ!"

A GIFT FROM EVERY RESIDENT WOMAN

OUR church operates on free will offerings—the tithe and offerings. Everything goes into one treasury. Each person is given the opportunity to give. Then from the treasury, gifts are made to missions through the Co-operative Program and also designated gifts to missions. Before any amount is sent, the entire membership is told of the need and information in regard to our missionary program. Then the gift is forwarded.—Mrs. J. P. Davis, Calvary Baptist Church, Saint Augustine, Florida.

1937 Annie W. Armstrong State Offerings

(By May 27, 1937, the state W.M.U. corresponding secretaries had reported as follows):

STATE	Goal	Receipts	Not in Goal	Retained	For Goal
Alabama.....	\$ 6,000	\$ 6,423.85	.....	\$ 153.00	\$ 6,270.85
Arizona.....	200	257.49	.....	.....	257.49
Arkansas.....	4,000	4,252.40	\$ 350.00	125.00	3,777.40
District of Columbia.....	.....	393.42	.....	.....	393.42
Florida.....	3,500	4,437.21	.....	93.03	4,344.18
Georgia.....	.....	10,524.64	.....	.....	10,524.64
Illinois.....	1,000	1,423.50	423.50	46.41	953.59
Kentucky.....	6,500	8,195.32	1,695.32	142.95	6,357.05
Louisiana.....	5,951	3,769.88	.....	.....	3,769.88
Maryland.....	1,800	1,553.19	.....	.....	1,553.19
Mississippi.....	8,000	9,630.03	.....	150.00	9,480.03
Missouri.....	7,000	6,360.86	.....	99.48	6,261.38
New Mexico.....	735	1,037.09	.....	.....	1,037.09
North Carolina.....	15,000	12,472.10	536.00	149.00	11,787.10
Oklahoma.....	4,500	4,634.17	.....	128.25	4,505.92
South Carolina.....	8,300	8,620.00	100.00	117.72	8,402.28
Tennessee.....	7,760	9,301.94	.....	150.00	9,151.94
Texas.....	15,000	18,430.53	2,207.50	.....	16,223.03
Virginia.....	12,550	16,065.00	4,265.00	.....	11,800.00
Totals.....	\$107,736	\$127,782.62	\$9,577.32	\$1,354.84	\$116,850.46

Concerning the Beyond-the-Goal Gifts of this Annie W. Armstrong Offering the following explanation is made. The South-wide goal was \$107,000. Receipts as reported above by state W.M.U. corresponding secretaries give a total of \$127,782.62, of which it will be seen that the states designated \$10,932.16. This left \$9,850.46 Beyond-the-Goal Gifts to be allocated by Woman's Missionary Union after conference with Dr. J. B. Lawrence. The committee recommended that the \$9,850.46 be used as follows:

1—Present Deficit on Scholarships for Sons and Daughters of Home Board Missionaries	\$ 135.89
2—Similar Scholarships for Scholastic Year of 1937-38	4,526.00
3—On Salaries of Rev. and Mrs. W. L. Moore of Cuba ..	1,500.00
4—New Mexico for Additional Missionary Help	2,000.00
5—On Salary of Dr. Fisher in the Theological Department of Selma University (Negro)	300.00
6—Additional Salary for Rev. A. D. Martin, Houma, Louisiana	300.00
7—Home Mission Project in Arkansas	1,000.00
8—To Be Allocated	88.57
Total	\$9,850.46

SOWINGS AND REAPINGS

(Continued from page 25)

missionaries of the Foreign Mission Board who resigned, and came home from the mission fields, mostly because of ill health. That is a fearful and tragic loss. The blame for the most part rests with the Foreign Mission Board because sufficient care has not been exercised in the physical and mental examination of missionary candidates. Henceforth, the most rigid and exacting physical and mental tests will be applied before one will be recommended for appointment.

It is a great material and economic loss to the Board when a missionary resigns or for any other reason fails to stay in the work. It costs the Board at least \$10,000 to equip, send out, and support a missionary couple for five years. It takes the first term of five years to acquire a working knowledge of the language and to know the people and understand their manners and customs.

It is an expensive business to prepare a missionary for effective service on the mission field and when one who is not physically sound and fit is appointed, the Board has made a poor investment, and ten thousand Baptists in the homeland are without a worthy representative along the battlefield.

A missionary in an interior city of China told us that one Sunday afternoon when she was on the way up to the chapel for Sunday school, and was passing the crowded

streets, the children followed her, crying out: "Foreign devil, foreign devil." She said that she stopped and asked them to go with her to the chapel where they would sing songs, give away picture cards and tell them stories about Jesus. One soiled, unkept street urchin went along, and presently he had her by the hand and was eagerly asking her questions about Jesus. Finally searching her face with his keen black eyes, he said, "Are you Jesus?"

The pagan and heathen world with an undescrable heart-hunger are saying as of old, "We would see Jesus." We must send out missionaries so completely identified with Jesus and his plans for human redemption that the lost out there will see Jesus in the spirit and life and daily conduct of those we send.

If one is to stand in the place of ten thousand Baptists on the mission field, surely one must have right attitudes of heart toward the people among whom he is going to work. If there is any prejudice of race or any attitude or feeling of superiority, surely one ought never to think of going to the foreign field. There should be utter surrender and abandonment of one's life and personality to the Lord Christ, before offering oneself to the Board for service abroad. Unless this surrender has honestly and gladly been made, it is nothing short of a tragedy for a candidate to seek appointment to missionary service abroad. Unless that surrender has been made within a brief time the news will go forth that one more missionary has "put his hand to the plow and looked back."

BAPTIST BROTHERHOOD

J. T. HENDERSON

NOT SLOTHFUL

THE doctrine of Stewardship applies to the *earning* as well as the *spending of money*. The Bible teaches both *thrift* and *liberality*. Solomon says, "Seest thou a man diligent in business? he shall stand before kings."

The parable of the talents stresses thrift. The lord of the servants highly commended the two who had made a profit of one hundred per cent. To each of them he expressed his approval in the following words: "Well done thou good and faithful servant." He denounced as "a wicked and slothful servant" the one who was thrifless and buried his talent.

Paul gives three pleas for enterprise in business:

First, that the Christian may adequately provide for the needs of himself and those dependent on him.

Second, that he may be able to pay all of his obligations and have good business rating.

Third, that he may have something to give to those that are in need.

The first Scripture covers plea number one. "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel."

The second Scripture sustains both the first and the second plea. "And that ye study to be quiet and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may *have lack* of nothing."

The average Christian man who is not industrious will be unable to give his children proper shelter, food, and clothing, neither will he be able to provide for their adequate education.

The Christian who is indolent, will not be able to "walk honestly toward them that are without; if he does not pay his honest debts, he is shorn of his power to win his ungodly neighbor to the Saviour.

The third Scripture sustains both the second and the third plea. "Let him that stole, steal no more; but rather let him labor, working with his hands, the thing which is good, that he may have to give to him that needeth."

The man of vigorous health brings reproach upon himself when he goes about the streets begging his daily bread. Solomon says, "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest and have nothing."

The billion and a half dollar Federal Relief Fund, if not wisely dispensed, will tend to pauperize and call for a larger fund next year. Charity bestowed upon the sick and aged, who are in need and not *able to work*, can not be too highly commended. Benevolent funds, however, should always be distributed with such wisdom as to stimulate those temporarily in need and those responsible for their support to be more diligent and self-reliant.

John D. Rockefeller, Sr., affords a notable example of ability and enterprise in earning money and of appropriating it with such wisdom as to stimulate the beneficiary to greater self-support.

NEWS NOTES

Mount Olive—

The first service of the Secretary on the field, following the meeting of the Southern Baptist Convention, was rendered in connection with the Centennial of the Mount Olive Church, which is located within five miles of Knoxville. This Centennial continued through eight days and was an occasion of unusual interest to the church and surrounding community. It was founded sometime before the organization of the First Baptist Church of Knoxville.

Rev. J. K. Haynes, pastor of the South Knoxville Baptist Church, and the Secretary were invited to discuss the topic, "The Baptist Laymen One Hundred Years Ago and Now." Brother Haynes spoke first and gave a number of very interesting and valuable data in regard to the organization of Baptist churches and associations in East Tennessee, even more than one hundred years ago. He called attention to some outstanding laymen that were active in the work of the Kingdom during those early pioneer days.

The Secretary supplemented his remarks by calling attention to some other zealous laymen and also gave a considerable list of pioneer preachers who, in the spirit of sacrifice, laid the foundations for the Baptist prosperity that now prevails in East Tennessee. Most of these men did not know Greek and Hebrew, but they knew the Lord and their Bibles, and preached "in demonstration of the Spirit and in power."

Watauga Association—

In response to the request of J. Frank Seiler of Elizabethton, Tennessee, who is director of men's work in his association, the General Secretary spent Sunday, May 23, with him; at the morning hour he spoke in the Second Baptist Church of Elizabethton, of which Brother Seiler is an active deacon, and in the afternoon to an Associational Brotherhood Meeting in the Baptist Church of Butler, eighteen miles east of Elizabethton.

The Second Church of Elizabethton is a comparatively new organization, has a very attractive new building, and is composed largely of employees of a great manufacturing plant near by. This factory was in operation that day, and a number of

the members could not attend worship for that reason. By special request, the Secretary spoke on Tithing. At the close, he requested those who have been tithing to stand; seventeen responded. After they had resumed their seats, he then requested them to stand again, and invited all who were willing to adopt tithing, to stand with them. Thirty-eight stood on the second proposition, more than double the number that stood first.

Rev. E. A. Cox, a former student of the Secretary at Carson-Newman College, is the pastor.

Although the afternoon was stormy, a representative company of pastors and laymen from some dozen churches of the Association assembled at Butler. This is a small town, and yet it has a beautiful building, a fine pastor in Rev. J. C. Sherwood, and has full-time preaching. Following a discussion of "The Obligations of Men," these men very promptly entered into the organization of an Associational Brotherhood. They unanimously elected J. Frank Seiler, a prominent lawyer and a zealous Christian worker, as president. They also elected a vice-president and a secretary-treasurer, and authorized these three men to serve as a Committee on Constitution and By-Laws, and the nomination of other officers and committees. These men selected June 27 as the date to perfect their organization, and to present their first program.

With such a capable and zealous leader, re-enforced by some other active laymen and sympathetic pastors, this organization gives promise of great success.

Asheville, North Carolina—

In response to the invitation of the Buncombe County Association, extended through Mr. J. L. Lawrence of the Calvary Baptist Church, the General Secretary spent Sunday, May 30, in Asheville. At the morning hour he spoke in the North Asheville Baptist Church, which seems to be a rather vigorous body. Rev. G. C. Cox, the aggressive pastor, and the leading members of the church were convinced that their present location is unfortunate and had served as a great handicap to the progress of the church. After giving the matter very thorough consideration, they decided recently to move to a new location that is considered very much more favorable.

At 3 P.M. a number of pastors and representative laymen from ten churches of the Buncombe County Association assembled in the Calvary Baptist Church in the interest of organizing an Associational Brotherhood. The Calvary Church has a very fine location, an attractive building, and is fortunate in its pastor, the Rev. J. B. Grice.

Following the address of the Secretary on "Men and the Kingdom," the meeting without a dissenting voice elected J. L. Lawrence, a very zealous and capable layman, as president. They also elected a vice-president and secretary, and authorized these three men to constitute a Committee on Constitution and By-Laws, and the nomination of other officers and the different committees. They decided to meet at an early date to complete their organization and formally to launch their work. The spirit of the men on this occasion gives promise of a successful organization.

Lenoir City, Tennessee—

On Tuesday evening, June 8, the Secretary responded to an invitation to speak in connection with the regular monthly meeting of the Brotherhood of the First Baptist Church of Lenoir City. At the supper that preceded, there were exactly thirty men present. Following a delightful meal, the men, without the loss of one, assembled in another room for their program; indeed, some other men came for the program. After a short business session, including the reading of the Minutes, Mr. Chas. M. Walker of Knoxville made a brief and interesting talk on the first verse of the twelfth chapter of Romans. The General Secretary undertook to make a practical talk on "The Obligations of Men to Their Church," placing special emphasis upon the duties of the deacons. The men were quite responsive and President Barnett made the statement that the men of this Brotherhood were ready to render any service in their power, both in connection with their own church and any other churches that might need and call for their help.

Pastor H. J. Beasley is very much encouraged by the loyalty and enterprise of this Brotherhood.

Explanation

Because of unusual work in the office, the General Secretary found it necessary to limit his service in the

main during this month to week-end engagements and to places not far away.

Echoes

The pastor of a half-time church in Mississippi reports his Brotherhood as doing excellent work. In addition to conducting a study class with the Brotherhood, he assigned the members some definite and worthy tasks. Among these were securing a number of memberships in the Hundred Thousand Club, adding Sunday school rooms to the church building, and securing tithers. Through their personal efforts, the pastor reports that one-fourth of the members are tithers. He further states that he is convinced that "a Brotherhood can be made to function in a country church, if the proper effort is put forth."

An eminent pastor and preacher, recently called to his reward, made the following statement only a few weeks before his death:

"This Brotherhood organization is

the greatest forward movement the Church of Christ has made in our denomination in fifty years.

"We are going to see some glorious strides made by our denomination in the fields of church efficiency, evangelism and missions within the next half century.

"We are getting back to Christ in emphasizing the place of the layman in the Kingdom work assigned to the church."

A prominent and interested Alabama lawyer writes:

"I think we had a good Rally at New Orleans. We must get action among the Baptist men of Alabama. Our state needs a Brotherhood secretary; he could bring about the organization of both church and associational Brotherhoods. I am trying to be of service, as a voluntary worker, especially among the churches of my association."

Another eminent layman of Ala-

bama offers hearty co-operation thus:

"I am deeply interested in the Brotherhood work and trust that something may be done soon that will lead to getting a State Brotherhood Secretary. Anything that I can do, will be gladly done in furthering this cause."

The president of one of our seminaries says in a personal letter:

"I am writing specially to thank you for the privilege of attending the Brotherhood banquet in New Orleans, and also to rejoice with you in the great progress being made by this work so dear to your heart and which is the fruit of your faithful and un-failing labors."

The Baptist men of the South, especially the members of our Brotherhoods, deeply sympathize with Dr. S. W. Driggers, Brotherhood secretary for Missouri, in the death of his wife, which occurred June 3, 1937.

CAUSE AND EFFECT

(Continued from page 23)

Cause:—The Lord has graciously heard our prayer, expressed a few years ago, that my work in this part of the world might not end till I could see begun a Roumanian missionary work in regions beyond.

Effect:—Already a foreign work in Africa was begun some years ago by Russian brethren; and now there is a joint Home and Foreign Mission Society among the Roumanian-speaking group. At the end of 1936 they had enough in the bank to run the work for the following year. The joy and interest they take in this work are beyond praise.

Cause:—It is a matter of common knowledge that the Spanish farmer and industrial worker have been held down on a lower level of economic life than those of any other western European nation. All the belated reforms undertaken by America, under the present administration, were almost non-existent in Spain. But when the Catholic Church saw her business-wealth taxed, she made war.

Effect:—No one but the God of history and justice knows the outcome of this terrible tragedy. It is well understood that in case the Catholic Church wins its war, all Protestant work in Spain will be at an end. Evangelicals will be given three alternatives: recantation to the Catholic faith, deportation, or death.

In the Land of Our Lord

Cause:—We believe that regardless of sin, Satan and atheism, one day the Lord is coming again according to prophecy.

Effect:—In Jerusalem the gospel is proclaimed to all nationalities alike in their own languages. The church

there is rapidly becoming a small beacon light in the center of a large cultured Jewish section. Twelve huge apartment buildings have opened up in that vicinity in the last twelve months. Every Saturday at 3:00 P.M., there is a Bible study hour in English; at 4:00 P.M. a regular preaching service in Hebrew attended by ten to thirty people regularly. On Sunday afternoon a service in English and interpreted into Arabic is attended by Englishmen tourists, Arabs and Arab-speaking Jews. On Sunday evening there is a regular service in English attended by all classes of people.

Except for those paragraphs signed by a very penitent Baptist, the material quoted above has been taken from the reports which were so rudely criticized. I began reading the *Minutes Of The Convention* with a headache. Now, as I come to the close of the recorded Acts of the Apostles during 1936, I have a heartache. They have done so much with so little of my co-operation and yours. I wish we could claim a larger share in the glorious sections which read: "And it came to pass."

"Another day, and Jesus has not come!
Why doth he tarry?
Perhaps that we may carry
The news of his first coming unto some
Who have not heard, who have not yet believed.
O art thou ready for that Coming Day?
Perhaps it is for thee he doth delay."

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