



# HOME and FOREIGN FIELDS

SEPTEMBER  
1937

MOONLIGHT  
IN JAPAN

## NAMES AND LOCATIONS OF MISSIONARIES OF THE FOREIGN BOARD, RICHMOND, VIRGINIA

*Charles E. Maddy, Executive Secretary; M. T. Rankin, Secretary for the Orient; W. C. Taylor, Secretary for Latin America; George Green, M.D., Secretary for Nigeria; Everett Gill, Secretary for Europe; R. S. Jones, Home Secretary*

**AFRICA (NIGERIA):** Ogbomosho, via, Lagos—Mrs. George Green.\* Miss Ruth Kersey, Mrs. B. L. Lockett.\* Hugh P. McCormick.\* Mrs. McCormick.\* Miss Kathleen Manley, Leonard Long, M.D., Mrs. Long, Miss Lena Lair, L. Raymon Brothers, Mrs. Brothers, H. Glenn Walker, M.D., Mrs. Walker, Miss Esther Olsen. Abeokuta, via Lagos—Miss Susan Anderson.\* Miss May Perry, Miss Neale C. Young, I. N. Patterson, Mrs. Patterson, Miss Ruth Walden, J. Christopher Pool, Mrs. Pool. Shaki, via Lagos—A. C. Donath, Mrs. Donath, J. C. Powell, Mrs. Powell, Miss Elma Elam, Miss Hattie Gardner. Lagos—Miss Eva M. Sanders. Iwo, via Lagos—Dr. E. G. MacLean, Mrs. MacLean. Sapele—W. H. Carson, Mrs. Carson.

**ARGENTINA:** Buenos Aires—Bolanos 262—L. C. Quarles, Mrs. Quarles; Calle Bolanos 262—R. F. Elder, Mrs. Elder; General Urquiza 186—Miss Minnie McIlroy, S. M. Sowell.\* Mrs. Sowell.\* Miss Martha Thomas Ellis. Godoy Cruz—Maipu 785, Mendoza—J. C. Quarles, Mrs. Quarles. Bahia Blanca—Erhardt Swenson, Mrs. Swenson. Rosario—Calle Maipu 3132—M. S. Blair, Mrs. Blair. C. Del Uruguay—Casilla 1215—Paul Freeman, Mrs. Freeman. Rafaela (F.C.C.A.)—Calle Bolivar y la Madrid—T. B. Hawkins, Mrs. Hawkins, V. L. David, Mrs. David. Cipolletti—F. C. S. Rio Negro—G. A. Bowdler, Mrs. Bowdler.

**URUGUAY:** Montevideo—Calle Colorado 1876—B. W. Orrick, Mrs. Orrick.

**NORTH BRAZIL:** Bahia—Caixa 184—M. G. White, Mrs. White, Miss Pauline White.\* Miss Alberta Steward.\* Natal—J. A. Tumblin, Mrs. Tumblin. Pernambuco—Caixa 178—E. G. Wilcox, Mrs. Wilcox, A. E. Hayes, Mrs. Hayes.\* Miss Mildred Cox.\* R. Elton Johnson, Mrs. Johnson. Miss Bertha Hunt, W. C. Harrison, L. L. Johnson, Mrs. Johnson. Manaus—Caixa 84 A—E. A. Nelson.\* Mrs. Nelson.\* Clem D. Hardy, Mrs. Hardy. Corrente—Piahuy, via Cidade da Barra, Bahia—E. H. Crouch, Mrs. Crouch, Blonnye Foreman. Macelo—John L. Bice, Mrs. Bice, Caixa 38—John Mein, Mrs. Mein. Campina Grande—C. F. Stapp.\* Mrs. Stapp.\*

**SOUTH BRAZIL:** Rio de Janeiro—Caixa 352—T. B. Stover, Mrs. Stover, W. W. Enete, Mrs. Enete, J. J. Cowser, Mrs. Cowser, Mrs. W. C. Taylor, Miss Blanche Simpson; Caixa 485—Miss Ruth Randall; Rua Conde de Bomfim 743—Miss Bernice Neel—Rua Octavio, Kelly 27—C. A. Baker, Mrs. Baker; Caixa 2844—L. M. Bratcher, Mrs. Bratcher; Caixa 1982—A. R. Crabtree, Mrs. Crabtree; Caixa 2655—W. E. Allen.\* Mrs. Allen.\* Miss Minnie Landrum.\* Rua Bom Pastor 144—H. H. Muirhead.\* Mrs. Muirhead.\* Petropolis—Caixa 21—Es do Rio—Mrs. D. P. Appleby.\* Porto Alegre—Caixa 118, E. de R. G. Do Sul—Harley Smith, Mrs. Smith, Miss Helen Bagby. Pelotas—Caixa 196—Mrs. A. L. Dunstan, Miss Pearl Dunstan.\* Sao Paulo—Caixa 2971—Miss Mattie Baker, F. A. R. Morgan, Mrs. Morgan, Miss Essie Fuller, Miss Alma Jackson; Rua Franca Pinto 130—T. C. Bagby.\* Mrs. Bagby.\* Curitiba—Caixa T.—A. B. Deter, Mrs. Deter, A. B. Oliver, Mrs. Oliver. Campo Grande, Matto Grosso—Caixa 78—W. B. Sherwood, Mrs. Sherwood. Bello Horizonte—Rua Pousa, Alegre, 602—O. P. Maddox.\* Mrs. Maddox.\* Rua Plombazina 192—J. R. Allen, Mrs. Allen, Miss Ray Buster.\* W. H. Berry.\* Mrs. Berry.\* John L. Riffey, Mrs. Riffey, S. L. Watson, Mrs. Watson. Victoria—Mrs. L. M. Reno, Miss Edith West, A. J. Terry, Mrs. Terry. Campos—A. B. Christie.\* Mrs. Christie.\* Campinas—Rua Germania 175—Paul C. Porter, Mrs. Porter.

**CHILE:** Temuco—Casilla 191—R. Cecil Moore, Mrs. Moore; Casilla 185—Miss Agnes Graham, Miss Anne N. Laseter, Miss Marjorie Spence, W. Q. Maer, Mrs. Maer, Miss Cornelia Brower.\* Antofagasta—Casilla 81—J. L. Hart, Mrs. Hart, Santiago—Casilla 3388—Jas. W. McGavock, Mrs. McGavock.

**CENTRAL CHINA:** Shanghai, Ku.—Miss H. F. Sallee, Miss Roberta Pearle Johnson, Miss F. Catharine Bryan, Miss Rose Marlowe, Jas. Hamilton Ware, Mrs. Ware, Miss Lillie Mae Hundley, J. T. Williams.\* Mrs. Williams.\* W. H. Tipton, Mrs. Tipton, Miss Lila Watson, L. E. Blackman, Mrs. Blackman, C. J. Lowe, Mrs. Lowe, Miss Elizabeth Hale, Mrs. M. T. Rankin, Miss Helen McCullough, Miss Ola Lea, Miss Lucy Smith, Miss Lorene Tilford, Miss Jennie Alderman, B. L. Nichols, Mrs. Nichols, R. F. Ricketson, Mrs. Ricketson, P. H. Anderson.\* Mrs. Anderson.\* Shanghai University—C. H. Westbrook, Mrs. Westbrook, J. B. Hipps, Mrs. Hipps, J. Hundley Wiley, Mrs. Wiley, Miss Lillian Thomason, Miss Juanita Byrd, George A. Carver, Mrs. Carver, Miss Edyth Boyd, Mrs. R. E. Chambers. Soochow, Ku.—C. G. McDaniel, Mrs. McDaniel, Miss Sophie Lanneau, H. H. McMillan, Mrs. McMillan, Miss Blanche Groves, Miss Helen Yates, M. C. Brittain, Mrs. Brittain. Chinkiang, Ku.—C. C. Marriott, Mrs. Marriott, Miss Grace Wells, L. B. Olive, Mrs. Olive. Yangchow, Ku.—Miss Alice Parker, Miss E. E. Teal, Miss Mary Demarest, Ethel M. Pierce, M.D.\* Miss Irene Jeffers, D. F. Stamps, Mrs. Stamps, Harold Hall.\* Mrs. Hall.\* S. W. Vance, M.D., Mrs. Vance, Miss Sallie James, R. E. L. Mewshaw, M.D., Mrs. Mewshaw, Miss Clarabel Isdell. Wushu, Ku.—P. W. Hamlett, Mrs. Hamlett, J. E. Jackson, Mrs. Jackson. Kunshan, Ku.—W. B. Johnson, Mrs. Johnson.

**INTERIOR CHINA:** Chengchow, Honan—Miss Kate Murray, Wilson Fielder.\* Mrs. Fielder.\* Phil E. White, Mrs. White, S. E. Ayers, M.D., Mrs. Ayers, Miss Genevieve Trainham, Miss Grace Stribling. Kaifeng, Ho.—Mrs. W. F. Sallee.\* Miss Blanche Rose Walker.\* Miss Addie Estelle Cox, Miss Zemma Hare, Miss Viola Humphreys, Miss Josephine Ward, A. S. Gillespie, Mrs. Gillespie, Wesley W. Lawton, Jr., Mrs. Lawton, H. M. Harris, Mrs. Harris. Pochow, An.—Mary L. King, M.D., Miss Clifford Barratt.\* Miss Attie Bostick, Miss Harriett King, G. W. Strother, Mrs. Strother, Miss Thelma Williams. Kweichow, Ho.—Sidney J. Townshend, Mrs. Townshend, Miss Olive Riddell.

**NORTH CHINA:** Hwanghsien, Shantung—Miss Anna B. Hartwell, W. B. Glass.\* Mrs. Glass.\* Miss J. W. Lide, N. A. Bryan, M.D., Mrs. Bryan, Frank P. Lide, Mrs. Lide, Miss Florence Lide.\* Miss Lucy Wright, Charles L. Culpepper,

Mrs. Culpepper, Miss Doris Knight.\* Miss Martha Franks, W. C. Newton, Mrs. Newton, Miss Lois Glass, Miss Wilma Weeks. Pingtu, Shantung—Mrs. W. H. Sears, Miss Florence Jones, A. W. Yocum, M.D., Mrs. Yocum, Miss Pearl Caldwell, Miss Bonnie Ray, Earl Parker, Mrs. Parker, Miss Blanche Bradley, Robert A. Jacob.\* Mrs. Jacob.\* Laichow, Fu, Shantung—Dr. Jeannette E. Beall, Miss Alice Huey, Deaver M. Lawton, Mrs. Lawton, Miss Elizabeth Gray, J. H. Humphrey, M.D., Mrs. Humphrey. Chefoo, Shantung—James W. Moore.\* Mrs. Moore.\* Miss Pearl Todd, Miss Pearl Johnson. Tsingtao, Shantung—Mrs. S. E. Stephens, I. V. Larson, Mrs. Larson, J. W. Lowe, Mrs. Lowe. Tsinan, Shantung—P. S. Evans, M.D., Mrs. Evans, J. A. Abernathy, Mrs. Abernathy, Miss Mary Crawford. Tsinlingchow, Shantung—Frank Connely.\* Mrs. Connely.\* Miss Bertha Smith, Miss Olive Lawton. Harbin, Manchuria, P. O. Box 32—C. A. Leonard, Mrs. Leonard, Victor Koon, Mrs. Koon, Miss Reba Stewart. Dairen, 25 Noto-Machi, Manchuria—W. W. Adams, Mrs. Adams. Laiyang, Sung.—Miss Alda Grayson.

**SOUTH CHINA:** Canton, Kt.—John Lake.\* Mrs. Lake.\* Miss Flora Dodson, Miss Mary Alexander, C. A. Hayes, M.D.\* Mrs. Hayes.\* Miss Lydia Greene, H. H. Snuggs, Mrs. Snuggs, Eugene L. Hill, Mrs. Hill. Shuhing, Kt.—Miss Margie Shumate, Miss Auris Pender. Shichow, Kt.—Via Canton—Miss A. M. Sandlin, M. W. Rankin, Mrs. Rankin, J. R. Saunders.\* Mrs. Saunders.\* L. A. Thompson, Mrs. Thompson. Wuchow, Ks.—Rex Ray, Mrs. Ray, Miss Mollie McMinn, R. E. Beddoe, M.D., Mrs. Beddoe, F. T. Woodward, Mrs. Woodward, Wm. L. Wallace, M.D., Miss Jessie L. Green. Macao, Kt.—J. L. Galloway, Mrs. Galloway. Kong Moon, Kt.—Miss Lora Clement, Miss Leonora Scarlett.\* Kweilin, Ks.—Miss Hattie Stallings.\* R. L. Bausum, Mrs. Bausum, Mansfield Bailey, M.D., Mrs. Bailey, Miss Ruth Ford, J. A. Herring, Mrs. Herring. Walchow, Kt.—via Canton—A. R. Gallimore, Mrs. Gallimore, Miss Ruth Pettigrew, Miss Floy Hawkins.

**EUROPE:** Bucharest, Roumania—Str. Berzel 29—Mrs. Everett Gill, Miss Ruby Daniels. Barcelona, Spain—C. Tavern 15—Nils Bengtson.\* Mrs. Bengtson.\* Rome, Italy, 93 Via Boncompagni—D. G. Whittinghill, Mrs. Whittinghill, W. Dewey Moore, Mrs. Moore. Budapest, Hungary—Baptist Theological Seminary, 11 Margit Rakpart 29—Miss Maude Cobb, Miss Ruth Mahan.

**JAPAN:** Fukuoka, Seinan Gakuin—Edwin B. Dozier, Mrs. Dozier, Mrs. C. K. Dozier, W. Maxfield Garrott, Miss Alma Graves. Nagasaki—1014 Narutaki Cho—E. O. Mills. Hiroshima—456 Senda Machi—J. Franklin Ray, Mrs. Ray. Tokyo—58 Kago Machi, Koishikawa-Ku—Hermon S. Ray, Mrs. Ray. Kokura—Seinan Jo Gakuin, Itozu—Miss Cecile Lancaster, Miss Helen Dozier, Miss Dorothy Carver. Tobata—Miss Naomi Schell.

**MEXICO:** El Paso, Texas (Mexican Baptist Publishing House)—J. E. Davis, Mrs. Davis, W. F. Hatchell. San Antonio, Texas—2022 Monterey St.—J. H. Benson, Mrs. Benson, C. L. Neal, Mrs. Neal.

**PALESTINE:** Jerusalem, Box 154—Miss Elsie Clor, Henry Leo Eddleman, Miss Eunice Fenderson. Mt. Carmel, Haifa—Roswell E. Owens.\* Mrs. Owens.\*

### MISSIONARIES ON PENSION

Dr. T. W. Ayers, 1013 Ponce de Leon Avenue, N. E., Atlanta, Ga.; Rev. and Mrs. W. B. Bagby, Caixa 118, E. de R. G. do Sul, Porto Alegre, Brazil; Rev. and Mrs. E. M. Bostick, Saluda, N. C.; Rev. Wade D. Bostick, Shelby, N. C.; Mrs. T. C. Britton, 416 Rue Lafayette, Shanghai, China; Rev. and Mrs. R. T. Bryan, 1837 Lankenshim Boulevard, Hollywood, California; Rev. W. Harvey Clarke, 17-25 North Avenue, N. E., Atlanta, Ga.; Rev. and Mrs. J. V. Dawes, 612 Ninth St., Honolulu, T. H.; Mrs. L. M. Duval, 226 Douglas Ave., St. John, N. B., Canada; Mrs. F. J. Fowler, 36 Maple Crescent St., West Asheville, N. C.; Dr. and Mrs. J. McF. Gaston, Tsingtao, Shantung Province, China; Mrs. S. L. Ginsburg, 3009 DeGroff Way, Kansas City, Mo.; Mrs. R. H. Graves, 101 S. Carlin St., Mobile, Ala.; Rev. D. W. Herring, State College Station, Raleigh, N. C.; Rev. T. Neil Johnson, Route 4, Lumberton, N. C.; Miss Willie Kelly, 466 Rue Lafayette, Shanghai, China; Rev. G. H. Lacy, Aramberri Ote 114, Monterrey, Nuevo Leon, Mexico; Mrs. A. B. Langston, Laurens, S. C.; Rev. and Mrs. W. W. Lawton, Kuling, Ki, China; Rev. and Mrs. D. H. LeSueur, Chihuahua, Mexico; Mrs. R. M. Logan, 110 W. Watauga Ave., Johnson City, Tenn.; Rev. and Mrs. Frank Marrs, 112 Glenwood Courts, San Antonio, Texas; Rev. W. D. T. MacDonald, Casilla 8, Villa Rica, Chile; Rev. and Mrs. T. F. McCrea, 969 Marshall Blvd., San Bernardino, Calif.; Miss Cynthia Miller, 410 N. W. Third Ave., Mineral Wells, Texas; Miss Mary Moorman, Yangchow, China; Mrs. E. L. Morgan, Chauga Heights, Westminster, S. C.; Rev. and Mrs. A. Y. Napier, Centerville, Ala.; Rev. and Mrs. A. Scott Patterson, Madison, Ga.; Rev. R. E. Pettigrew, Route 1, Corinth, Miss.; Mrs. L. W. Pierce, 3703 Junius St., Dallas, Texas; Miss Hannah Plowden, Route 1, Sumter, S. C.; Rev. and Mrs. C. W. Pruitt, 1013 Ponce de Leon Ave., N. E., Atlanta, Ga.; Miss Elizabeth E. Rea, 6542 Stewart Ave., Chicago, Ill.; Mrs. J. H. Rowe, 821 E. Cotton St., Redlands, Calif.; Mrs. Peyton Stephens, Columbia, Mo.; Mrs. E. F. Tatum, Yangchow, Ku., China; Rev. and Mrs. F. W. Taylor, 912 S. Walter St., Albuquerque, N. M.; Mrs. E. N. Walne, 2507 Rose Walk, Berkeley, Calif.; Miss Mary D. Willeford, 602 Academy St., San Marcos, Texas.

Postage to any of our Missions is given below. Please read all of it carefully as it may save you money and trouble. Put on enough postage but not too much.

The postage to each of our Missions is Five Cents for the first ounce or fraction of an ounce, and Three Cents for each additional ounce or fraction of an ounce, except to Mexico, Argentina, Brazil, Chile, and Spain, where it is Three Cents for each ounce or fraction thereof. Put on enough postage.

\* At present in this country.

# HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, Editor

Nashville, Tenn.

SEPTEMBER, 1937

Volume 21 - No. 9

## Precious in the Sight of the Lord

*Duella Osten Wynn, College Park, Georgia*

SOUTHERN Baptists were deeply grieved by the receipt of a cablegram from Mrs. Dunstan telling of the death of this beloved and faithful missionary who was called to his eternal home suddenly at 4:30 A.M. June 2, 1937, while still in active service for his Lord in Pelotas, Brazil. His strength had been failing for the last few years, but no one expected him to go so soon. He was planning to go to the Rio Grande the following week-end to conduct the Sunday services.

A kind and gentle character, modest and unassuming, he gave his heart to Jesus as a young man and felt the call to preach the gospel of Christ in Brazil. After studying at the Seminary in Louisville, Kentucky, he and his wife were sent out by the Foreign Mission Board in 1901. They worked in the city of Rio de Janeiro and other towns in the state of Rio for five or six years. Each of their five children was born in a different place.

While living in the little mountain town of Nova Friburgo, on one of his numerous preaching tours, he caught the dreaded disease of the tropics, yellow fever. His life was despaired of for days. The doctor suggested a nurse, but he preferred to be cared for by his wife, and, although she had four small children and was inexperienced as a nurse, she did her best. One day the doctor gave up all hope for his life. An old Brazilian woman who kept a vegetable stand that he patronized, hearing that he was at death's door with yellow fever, clasped her head and cried, "*Oh, meu bon freguez, meu bon freguez!*" (Oh, my good customer, my good customer!)

But the Lord still had need of him and spared his precious life. He recovered, but suffered all the rest of his life with a weakened constitution. However, this did not keep him from tireless and unremitting toil in the Master's service. A few years later the family moved to the large city of Sao Paulo where the children attended the Baptist Mission School, and he gave his time and energy as pastor to the church in Santos, a city two hours trip from Sao Paulo by rail. He was a careful student and spent hours on the preparation of each sermon.

In 1910, he received an invitation from a small group of Brazilian Baptists in Porto Alegre, the capital of Rio Grande do Sul, the most southern State of Brazil. These Baptists were clamoring for a missionary to develop and organize them into a church. He felt the Lord's guiding hand, accepted the call and moved there with his family. Then followed a period of hard work, which included preaching, organization and building of many churches in



**Rev. A. L. Dunstan, 1869-1937**

*Pioneer Missionary*

*to the State of Rio Grande do Sul, Brazil*

the city and in the interior of the state. These buildings he put up without any financial help from the Board. He traveled in the interior, visiting and encouraging the new churches and congregations, while Mrs. Dunstan carried on the work in the city. These were long, tiring trips on mule or horse back. In Porto Alegre, the First and Second Baptist Churches, founded by him, are still faithfully carrying on a great work for the Kingdom. The pressing need of the work was so great that he did not take a furlough for thirteen years. In 1927 he collapsed and came home for rest and treatment, but stayed only nine months.

In 1922, feeling that the pioneer work in Porto Alegre was completed, he moved to Pelotas, the second city of the state, to open up Baptist work. He was succeeded in Porto Alegre by Missionary Harley Smith and Mrs. Alice Bagby Smith. There and in the neighboring seaport town of Rio Grande, he labored until his death.

Without any outside financial aid he organized and built the First and Second Baptist Churches of Pelotas, which maintained a number of preaching stations at differ-

ent times and are now gradually developing into strong churches. There are now seventeen Baptist churches in the state.

In May, 1935, his health failed again, making it necessary for him to come home on furlough for rest and treatment. He left the work in charge of his wife and daughter, Pearl. He was treated at Baylor University Hospital, undergoing an operation for appendicitis. Upon returning to Brazil, he sent a beautiful picture of "The Lord's Supper" done in Brazilian butterfly wings as a present to Baylor University Hospital in appreciation of services rendered to him. There it hangs today in the reception hall as a memorial to him.

As soon after the operation as possible, Mr. Dunstan left the Baylor Hospital and visited his birthplace in Commerce, Georgia, and friends and relatives in Georgia and South Carolina. Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board, tried to persuade him to retire but he protested so vehemently, saying that he wished to continue his work, that the Board acceded to his request. It had always been his wish to die and be buried in Brazil, his beloved adopted country, and among the people he had loved and served for many years. On May 30, 1936, he sailed for Brazil once more.

Upon his arrival in Pelotas, he was made happy by the way the work had progressed during his absence. The Sunday school had grown so much that new rooms had been added. At Second Church, three of the members had labored with their own hands by lantern light at night to construct a new building to take care of the growing Sunday school. He was received with great joy by the people who had learned to love him very dearly. They knew him for an unselfish man whose one purpose in life was to serve his Lord and his fellow men. Realizing his physical weakness, they co-operated as much as possible so as to make things easier for him. He refused, however, to be "laid on the shelf."

Having received a gift from the Lottie Moon Christmas Offering for a new Sunday school building at First Church, he soon had it built, also a small parsonage in which the Brazilian pastor, Sr. Felisberto da Silva and wife are now living.

Sr. Felisberto first heard the gospel message from him and was converted through his influence while he still labored in Porto Alegre. The congregation at Rio Grande had been organized into a church during their missionary's absence and a church building was needed. Borrowing the money from the Church Loan and Building Fund in Brazil, in a few months he built a suitable building, which greatly encouraged the new church members. The congregations were improving, and during the last two or three months of his life, he traveled back and forth every week-end to Rio Grande by train, to preach and conduct the Sunday services, spending the nights in an inexpensive Brazilian hotel. His daughter Pearl had left for her furlough in September, 1936, and, when he finished the three new buildings, he sent her pictures of them, writing her that he was very happy over the progress of the work, but that he must now get busy to pay off the debt on the Rio Grande church.

The doctor diagnosed his sudden and fatal illness as a heart attack brought on by the gradual weakening of that organ under the strain of many years of hard work.

(Turn to page 28)

## JAPANESE IN BRAZIL

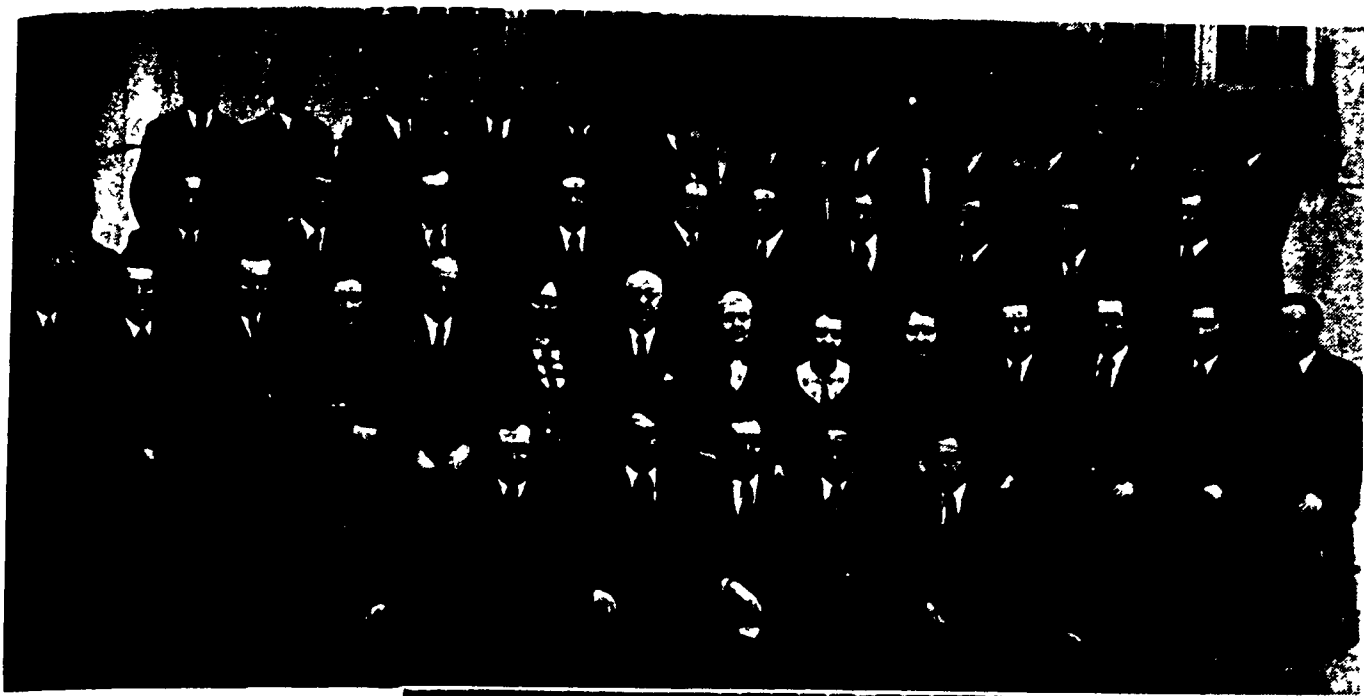
*Missionary F. A. R. Morgan, President, Collegio Baptista Brasileiro, Sao Paulo, Brazil*

FOR about thirty-five years the Japanese have been coming to Brazil in ever increasing numbers. Up to 1935 there were some 175,000 of them. It is important to note that 133,000 of this number came within the last ten years. They are entering by the principal ports of the country, but Santos, the seaport of the State of Sao Paulo, receives about ninety per cent of these immigrants. They come bringing their families with them to make Brazil their home. Great immigration companies both in Japan and Brazil facilitate the entrance of this people into this country. Whole shiploads enter at a time and are transported to the interior by the trainload.

These Japanese immigrants follow most of the trades. There are, however, certain trades to which they naturally adhere. As a rule they are independent; few work for others. At once they seek to have their own business or farms separate from others. The majority are farmers and horticulturists, admirably adapted for this kind of work because of training received in their homeland. Large colonization companies settle these Japanese on tracts of land where each family has its own land and entire freedom in its development. As is true in the States, the Japanese element is somewhat of a social problem for they do not readily intermarry with the peoples already in the country to which they go. The Japanese family is usually large and the increase in percentage of these is rapidly growing. Japanese immigrants are very thrifty and usually successful in their efforts. They are a very orderly people, and scarcely ever do they commit crimes. Altogether they are a decided economical asset to Brazil.

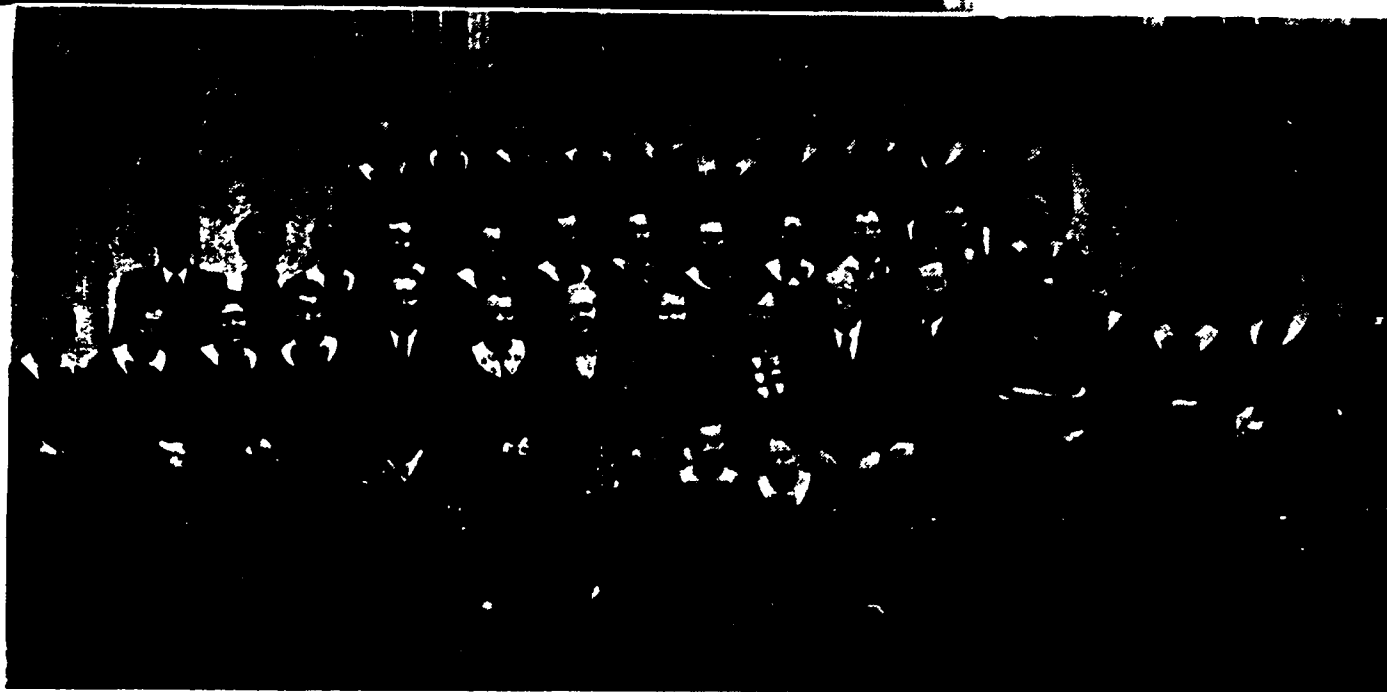
The Japanese are naturally a wide-awake people. They like to know things and are given to education. They go to a considerable amount of sacrifice to study and to educate their children. Among them here in the State of Sao Paulo are more than three hundred primary and secondary schools under their care, directed by the State Government. We find them as students in the Brazilian schools of all classes. They learn and speak Portuguese with readiness, and are very apt in all sciences. We have had them for years as students in our Baptist College here in Sao Paulo; as a rule they are converted here and join the Baptist churches of the city.

Japanese that come to Brazil apparently have had little contact with evangelical religion. Very little is being done at this time by any denomination working in Brazil to evangelize them. They are not adverse to the gospel, but we as Baptists have no organized work among them, neither are we making any preparations or efforts to win them to Christ, chiefly for two reasons; first, from the lack of money, and second, from the lack of missionary personnel. The Japanese are a likable and generous race of folk, and since they are here in Brazil to stay, and since they are in such great numbers, we ought to do something right away to try to win them to life eternal. They are sociable in a way, and they naturally like other people. For these reasons it will be easy to further religious work among them when it is begun. May the Lord help us both at home and abroad to do all we can to bring them into the fold of the Lord Jesus.



*"Thy word have I  
hid in mine heart, that  
I might not sin against  
thee" (Psalm 119: 11)*

*Baptist Seminary and  
Training School  
groups, Bucharest,  
Roumania*



## God's Word in the Heart

*Missionary H. H. Muirhead, of Rio de Janeiro, Brazil, in Roumania*

ONE of the most striking and far-reaching phases of the mission work in Roumania, Jugo-Slavia, and Hungary is the holding of Bible schools at central points throughout these countries.

In January, 1937, I had the privilege of taking part in two of these schools—one in the Seminary building in Bucharest, and the other in Chisinau, capital of Bessarabia, which, prior to the World War, was a part of Russia. Most of the inhabitants of this province today are Russians. It is in this field that the gospel at present is making more progress than in any other part of Europe.

In each of these Bible schools there were about fifty pastors and evangelists, together with a group of consecrated women. The Bucharest school was made up of Roumanians, Hungarians, Russians, and Gypsies. The Roumanians being in the majority, naturally the school was conducted in Roumanian. In the Bessarabia school all were Russians, and Russian was the official language. Doctor Gill and I spoke in English and were translated into the two languages. Doctor Gill was in Bessarabia while I was in Bucharest, and vice versa. In Bucharest I spoke two hours each day, but in Bessarabia those stalwart Russians were not content with two hours. I had to speak four hours a day and was supposed to preach every night,

but as the severe Russian winter proved to be too much for my tropical blood, they generously let me stay in my room at night.

How I wish every Southern Baptist could have stood with me and looked upon those two groups of crude, stalwart, sincere, consecrated men. They were all peasants, simple in dress and honest of face. As I faced them twice daily the thought came to me over and over again: If Jesus were here he would feel very much at home, for are not these rough and ready men like the twelve that walked at his side "in the days of his flesh"? How they did drink in the Word!

I was not the only teacher. Classes began at eight o'clock in the morning and continued till five in the afternoon, and the evangelistic services continued till near midnight. When the people grew weary of sitting they stood up and sang. And how they did sing! Singing is not any mere pastime with the Slavs—not an appendix to their religion, but wholehearted worship—they put their very souls into their singing. The leader of the music in the Bessarabia school was a little squatty man with a long white beard who had been the leader of a famous choir in a Greek Orthodox Church before his con-

*(Continued on page 7)*



## HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

EDITOR

JOHN L. HILL

Assistant Editor, ELSIE RICHARDSON

ASSOCIATE EDITORS

CHARLES E. MADDY

J. B. LAWRENCE

KATHLEEN MALLORY

BLANCHE SYDNOR WHITE

CONTRIBUTING EDITORS

INABELLE G. COLEMAN

J. T. HENDERSON

UNA ROBERTS LAWRENCE

JULIETTE MATHER

FIELD CORRESPONDENTS IN FIVE CONTINENTS

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

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

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

Volume 21

September, 1937

No. 9

## EDITORIALS

**R**ECURRING with something like regularity, the oriental question manages to keep itself in the headlines. At this writing, there is universal interest in the latest aggressions of Japan upon Chinese territory. Before this magazine reaches our readers, details may have changed entirely. Therefore, we refrain from any discussion of incidents and confine ourselves to some observations on the general situation. Obviously, war in the Orient is a matter of vital importance not merely to China and Japan but, through the interlocking of interests, to all the world, especially to the United States. Because of our interest in these countries, Southern Baptists have made them important areas of missionary endeavor and are watching with prayerful concern the movement of events. We shall make no effort to maintain any spirit of impartiality where facts forbid; but we shall write in utmost kindness with a desire to be fair to all concerned.

## JAPAN'S POSITION

**J**APAN, of course, is the most vigorous Power in the Orient. Her modernization (materially speaking) is one of the marvels of all time. Sensing organization as the secret of modern civilization, Japan sent her most capable young men to the centers of organized life throughout the West for the purpose of mastering the art of organized effort. How well this lesson was learned may be judged by the genius for organization that Japan has developed. The thrill of actually bringing things to pass literally electrified the nation and soon found expression in military and naval equipment and supplies. In this way particularly Japan seemed to be imitating the so-called Great Powers, and in

pursuing this policy Japan, in her own estimation at least, can best maintain her standing of respectability among the nations of the world. (Incidentally, the United States is in no position to complain since we have the largest peacetime war budget in history.) With such superior equipment Japan has been able to conduct herself rather impressively among her unarmed or poorly armed neighbors, acquiring a certain cockiness that has not made for her popularity anywhere.

Japan's perfectly natural desire to live makes absolutely necessary the acquisition of new territory for her rapidly increasing population, while her growing importance as a manufacturing country demands expanding and protected trade. In the interest, therefore, of her own people, Japan has appointed herself guardian of the Orient, and even to the point of defying the League of Nations, of which she was formerly a member, has given her own advice and pursued her own course in a spirit not much short of ruthless. Her latest policy of preserving order by conquest and annexation seems to have become her fixed policy. Of course, Japan does not declare war (Mussolini didn't declare war on Ethiopia), but pursues her peaceful (?) course of putting the Orient in order, accompanied by bombs and guns in the hands of some very careless men,—at least, so it must appear to China. There seems no help for this state of affairs, politically speaking, until some Power gives Japan a sound thrashing or persuades Japan that such thrashing is imminent.

## JAPANESE PEOPLE

**I**T is not often wise to judge the rank and file of the population of any country by the temporarily ruling class. The power of the militarist party in Japan does not rest on a very secure foundation. In recent elections it received quite a scare, and many believe that its activities against China are primarily for the purpose of rallying political support. However, the people of Japan worship their Emperor, and when once the government declares its policy it is practically impossible to stir up any considerable opposition, for religion and patriotism combine to compel support of the Emperor, for whom the dominant group for the moment speaks. In other words, when the Emperor speaks, he has already expressed public opinion in that he has saved the public the necessity of forming an opinion. This situation, of course, presents a real difficulty in the matter of changing policy by popular pressure.

The masses of the Japanese, however, are peace-loving, gentle, courteous, and gracious; they compare not unfavorably in ideals with the average run of citizens in this country. Perhaps, we think of Japan in terms of some citizen of Japan whom we have met or known. A few years ago, it was our privilege to travel for some time rather intimately with a retired Japanese business man. He was a delegate to the Rotary International Convention, at Vienna, and from there was going to the International Y. M. C. A. Con-

vention in Toronto. We have not met a more genial, companionable gentleman. This summer we have been thrown with a prominent Japanese educator, and we were greatly impressed with his real ability, his quiet manner, his obvious sincerity. So, cases might be multiplied. The point is, these and thousands like them are not in sympathy with the militaristic regime, and as they have opportunity they will use their influence for its overthrow. Our ministry must continue to be to these, and through these to the thoughtful leadership of the Empire; in only such manner can permanent work be accomplished.

## CHINA'S HELPLESSNESS

**N**UMBERS do not necessarily mean strength. China's millions are to all intents and purposes helpless,—and voluntarily so. Chinese civilization is grounded in the cultural; China has always stressed things intellectual and spiritual, and has given very little attention to such practical things as armies and navies. The result has been a quiet, peaceable, non-resisting people who have asked nothing but the privilege of living their own lives in their own way. For centuries China succeeded in fencing herself off from the rest of the world, and in this seclusion invented and perfected many arts which are commonly called western. With such ideals and such a background it is not surprising that China finds herself unable to cope with modern fighting machines.

It must not be taken for granted that China will remain the sleeping giant. It is not unthinkable that China may be goaded to the point of losing a few million of her population to honorable defense rather than to continue to endure the insults against her sovereignty and her self-respect. Always there is the chance that under the inspiring stimulus of another Power (Russia, for instance) China may wake up and shake herself to the consternation of her traditional foe and to the applause of a sympathetic world. Stranger things have happened.

The leadership of modern China seems to be superior. Its inspiration has come from the best that the United States has to offer, and we confidently expect one or two of her national characters to find places in the hall of permanent fame. Intelligence and consecration seem to be the outstanding characteristics of China's leadership, which has succeeded in arousing a national spirit and enthusiasm for things Chinese which China had never known before. It is gratifying that this leadership is definitely Christian, and dares to incorporate the principles of Christianity in governmental policies. We know no countries whose rulers are more positively Christian, and we are sure that China's great general will apply Christian ideals to the solution of problems as they arise.

The reckless and the irresponsible may feel that China should contest every inch of the road of Japan's invasion. Most of us, however, will be disposed to

approve whatever decision the great Christian leader may make; he is responsible and he is able to meet his serious responsibility.

## CHRISTIAN LEAVEN

**T**HE picture is not wholly dark. Japanese Christians may lead the way in a genuine apostolic revival. The world knows the views and the attitude of Kagawa. Already he has reached heights in practical Christianity which are unthinkable to the Jingo politician, no matter how prominent such politician may be in any of our churches. Instead of following blindly the course of his country, this heroic little Christian denounces militarism, apologizes to his fellow Christians in China for the conduct of his country, and prays for the cessation of hostilities. Those of our readers who can recall the heated passions of the late World War will appreciate the courage required for Kagawa to be Christian first and Japanese second. This spirit is spreading to groups of Christians. Only the other day we heard of a letter sent to a religious (Quaker, we believe) gathering in Canada from a company of Japanese believers of their faith in which these Japanese announced determined opposition to militarism and stated their willingness to suffer and to die, as their fathers did, if need be in support of their convictions against war. Anything that looks to the rescue of Christianity from soft, flabby, comfortable, spineless witnessing greatly encourages and stimulates. Our forefathers counted it a joy to suffer for their convictions; but, of course, they first had convictions.

## OUR OPPORTUNITY

**S**OUTHERN BAPTISTS slept while opportunity in Japan twenty years ago slipped away. There is no reason to doubt that Japan would now be militantly Christian, if at the cross roads back there Christian forces had provided leadership. But there is another opportunity right now. Militarism cannot permanently win in Japan. What shall take its place? Literally scores of our ablest young people should be pouring into Japan, carrying the gospel light and wisdom to people capable of using them. In China, reinforcements should be moved all along the line; the hour has struck in China; China's forces are led by a general whose Christian spirit rivals that of the missionaries; it is criminal and treasonable not to take advantage of a situation that calls so emphatically for the proclamation of the gospel.

## 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.

# Christ's Power in Japanese Souls

Masuta Hara, President Seinan Jo Gakuin, Korura, Japan

IN one corner of the Rowe Memorial Auditorium of Seinan Jo Gakuin there is a prayer-room, called Kajikawa Memorial Prayer Room. When I showed Dr. George W. Truett, president of the Baptist World Alliance, over the building he said to me, "This room is the center of the life of this school." (See page 17)

Many stories associated with this room can be told. The two following will serve as examples:

Mr. Kajikawa, my old friend, and I studied together in Doshisha Academy in our boyhood days, both being poor self-supporting students. Now he is an outstanding Christian business man in one of the chief cities of Korea. He and his wife had an only child, a loving daughter. Though she had been in a government high school there, she was transferred to Seinan Jo Gakuin because of our Christian education. After one year in our school, she was elected class president and in her senior year she became the vice-president of the Y.W.A. of the school. After graduating from Seinan Jo Gakuin, she entered Tokyo Women's Christian College in view of becoming a teacher of Seinan Jo Gakuin, some day. Unfortunately, however, she became ill, gave up her studies and went home. For a short while she regained her health, attended a school for home-makers which was in her own city, but again became sick and died at the age of twenty-one. Her death was beautiful. She passed away quietly, pointing heavenward, saying, "Life! Life!" As her father was a man of very delicate constitution, the strenuous and after sleepless caring for her for one whole year was hard for him, indeed. I was requested to preach the funeral sermon.

Within one year the father wrote a book entitled, *Matsuko: Where?* This book has come to be a great consoling angel to hearts in darkness. At the same time he contributed some money to the school, in memory of this daughter, with which we built the prayer room I have just spoken of. A few months ago, in memory of the third anniversary of his daughter's death, Mr. Kajikawa wrote a book entitled, *We Are Three Forever*. Of course "We" means the father, the mother, and the daughter. It is said in the dedication, "We dedicate this book to the daughter's soul now in heaven, but whose life on earth and in heaven constantly purifies our hearts." On the first page there is a picture of Abraham offering up Isaac, and for the description of the picture Hebrew 11: 17 is quoted.

When we received this book, Mrs. Hara and I said to each other: "Mr. and Mrs. Kajikawa are marching through the world wailing but singing." Mr. Kajikawa is by no means a rich man, but he recently gave us 5,000 yen, the largest gift that the school has ever received from an individual Japanese, for the college education of Seinan graduates who will dedicate themselves to the Kingdom's work.

On the day when Miss Inabelle Coleman visited our school, incidentally, we had the first funeral in the Rowe Memorial Auditorium. It was the funeral of one who had graduated only two months before. For a few months

before her graduation this girl had been ill and her mother had come to the commencement to receive her diploma in her stead. Her name was Nobuko Kubo. There were four persons in all in her family, father, mother, herself and a younger brother. She was the only Christian in the family. She was baptized when she was in the second year of our school. For her scholarship, character, beauty and earnestness in leading friends to Christ I had cherished a high admiration and respect.

One day her mother called on me in my office to express her appreciation for the education that the daughter was receiving. Though she did not tell me much nor did I ask her much, I presumed that the mother had been very much distressed by her husband's deeds. She told me that the daughter had said,

"Mother, God lives and knows mother's heart. Sooner or later, he will judge between right and wrong. Therefore, Mother, leave all things with God."

And the mother thanked me with many tears for the religious education that we had been giving her daughter.

This fine girl got sick and died two months after she had graduated. Panting and suffering she would say, "This pain purifies my soul, so I will bear it." "I go to Heaven, that is the best place, so please don't cry for me." As the parents were not Christian, as I said before, we called on her often in order to encourage her faith.

When she passed away, though parents and most of the relatives were non-Christian, recognizing the power of Christ in her life, they asked for a Christian funeral. Miss Inabelle Coleman, who happened to be in our school on that sad day, kindly sent a note of warm sympathy of which they spoke often afterwards. Since that time Christian meetings are often held at the Kubo home, and it is noteworthy that Mrs. Kubo called at the home of Mr. and Mrs. Kajikawa in Korea, in order mutually to share their experiences.

The example of the Kajikawa's and the Kubo's are good illustrations of how Christ's power operated in Japanese souls in time of death.

The story of Hashida, a girl who graduated two years ago, is, I judge, worth telling as an illustration of how Christ's power operates in overcoming difficulties.

As a student she was not especially a remarkable character at all. In scholastic standing and religious activity she was just a common-place girl. This girl wrote a letter to the pastor of the school church a few months ago which, in the main, reads as follows:

"Almost two years have elapsed since I graduated. Encountering many difficulties during that short period, I freshly feel grateful for the education that I received in Seinan. Shortly after my graduation my only younger brother became ill and had to be taken to the hospital. The seriousness of his case caused great anxiety and the burden on our father was heavy. He fell ill last May and passed away in September. The death of father so discouraged me I felt that all hope in the future had vanished and I even wanted to follow him to the grave. When the funeral was over and the whole family was wailing and passing through the shadow of utter darkness, Mother fell ill and went to bed.

"Then in this darkness the thought gradually dawned within me, that unless I, by the help of God, stand up bravely and take up the cross, after the steps of Jesus, the whole family will perish.



For the first time in my life I really prayed so earnestly and definitely that I felt God himself had told me he would be my Father eternally in place of my earthly father. Now I do not grieve any more. I don't cause trouble to my mother's heart any more. I will bravely carry my cross which is very light in comparison with that of our Saviour's. Dear Pastor, you taught me a supremely good thing. This is the highest gift that my Seinan gave me."

Another story, that of Mrs. Nirano, will be a good one to tell to show how Christ's power operates in overcoming difficulties. Mrs. Nirano was a girl of noble character, beautiful looking and of a wealthy family. But somehow she did not become a baptized Christian. She was married to the son of a wealthy man and was as happy as she could be until her first child came. However, for almost three years after the birth of her first child, she was confined to her sick bed, and then it was proved that an unfortunate result of her husband's misconduct had been consuming her flesh and blood. Indignation on the part of her own parents, negotiation for divorce followed, but she never listened. She said, I was sent to this home by God. God's Son, pure and sinless, suffered death on the cross for the sake of sinful mankind. It is becoming for me to suffer for two or three years for my good husband. By my suffering I must save my husband. That is God's way.

When she told me this whole story in her letter, she was almost well, and asked me to rejoice with her because her husband was sincerely repenting and apologizing.

Though she is still weak, she is very bright and happy. Her children go to Christian kindergarten and Sunday school, and Seinan graduates often meet at her home for their reunions.

•

The story of Miss Murakami will illustrate the power of Christ in overcoming lonesomeness. Miss Murakami is our fifth-year student, the only saved soul in the family, but not a baptized Christian. Besides her parents, she has many younger brothers and sisters. From the beginning of her school life here she responded to the gospel message remarkably. In the second year of Seinan she lost her mother, and that experience drove her still closer to the power of the gospel, but she had no chance to be baptized. And finally her health broke down. Because of the father's duties to earn bread for the family, and because of the voices of the little brothers and sisters at home, as well as the life in the heart of the city, it was arranged that she should take care of herself in a home of a relative living in the country almost one hundred miles away from her own home. A letter that she wrote me from her new place is as follows:

"Led by the grace of God and the love of my father, I have come to this country place. Though far away from home and dear ones I am finding God's consolation at every turn; there is no lonesomeness at all in my heart. Something powerful overrules within and without, and I really feel that this is the time that I can entirely get well. I can realize and am thankful for the change that has taken place in me. Most of all is the change in the quantity of what I eat. At home I could eat only two bowls of rice, but here I can easily eat four at each meal. Here I can enjoy 'quietness' which I could not hope for at home. Big trees furnish me good shade where I can read my Bible. At night I can sing my favorite hymns aloud. The melody of my song floats out into the darkness of the night and returns to me bringing a new sense of piety and sublimity. Thus, I feel God's love at my every turn. In this new environment I am thinking that to feel God's love is one thing, and to take a worthy attitude towards it is entirely another. Therefore, the two great teachings of Seinan Jo Gakuin—*Gratitude* and *Service*—come back to my mind with strong and clear force. Here I am trying to know the Bible and God better so that I can live a life of gratitude and service better in my future."

However, the health Miss Murakami hoped for was not restored. A few months later the doctors of the Imperial University Hospital in Fukuoka said that ten ribs must be taken out, in order to save her life. And it was decided that five should be taken out at a time, in two operations. When the first operation was over, the father called on me to make a report. He said that his daughter had gone through that serious operation with such calmness as you could not expect even from a strong man. And he repeatedly thanked me for the knowledge of God she had been given in school. Several days later I received a card from her in which there were a few words written by herself:

"The great operation is thankfully over. On the operating table I kept reciting the Twenty-Third Psalm."

In Japan, beside Christianity there are three religions: Shintoism, Buddhism and Confucianism (if it can be called a religion). Shintoism teaches the way of the gods; Buddhism, the mercies of the infinite; and Confucianism, reverence to heaven and love to men. It is repeatedly discussed whether it is worth while to preach Christianity to the people who have enough religions. Christians must remember one great thing. That is, although these religions have mercy, love of way of the gods, they have not redemption—atonement by Christ himself. So these religions can teach you many worthy things, but they do not give you the power to do. We Christians with gladness and patience must preach the Gospel of Love and Redemption to every child of God on earth.

## GOD'S WORD IN THE HEART

(Continued from page 3)

version. He literally sang all over himself and inspired the others to follow his example.

Perhaps those husky Russians sang with more zeal because they did not know what moment the police might appear and drag them to prison. The gospel is tolerated throughout Roumania, but special services, such as a Bible school, is not supposed to be held without a special permit. Especially is the government suspicious of any coming together of their Russian subjects, fearing that these meetings may be for the purpose of propagating bolshevism. If the civil authorities knew our Russian brethren better they would know that there is no cause for alarm. Permission had not been asked for, for fear that it might be denied. Fortunately there was no interference, and the three weeks' school came to a happy climax.

In Bucharest there was no fear of persecution, although one of the seminary students, while preaching to a congregation of Gypsies in one of the suburbs two Sundays before, was arrested and had to spend five days in jail.

Our Baptist cause in Roumania is a peasant movement. Even the churches in the cities are composed largely of peasants moved to town. This is especially true of the Bessarabia churches, where Baptists have grown since the World War from a little handful to near fifteen thousand. The pastors come from the ranks of the common people, and, with the exception of the few graduating from the Bucharest Seminary, have but a limited general education and no Christian background. These Bible schools are their only means of improving themselves. Doctor Gill and co-laborers have organized such schools, usually of a month's duration, in several strategically

located centers, but many more are needed. Teaching in these schools is hard work and taxing upon the few who are really prepared to teach, but such teaching is the hope of the present and of the future.

The gospel is spreading as in apostolic days. A wonderful zeal and consecration is carrying the *good news* from village to village and from town to town. But along with the zeal is much ignorance, superstition and puritanism gone to seed. Also the Pentecostals and Seventh Day Adventists continually prey upon the unsuspecting flock. One shudders to think of how easily the 60,000 unlettered Baptists in the Balkans, who are enjoying such phenomenal growth, could be led astray. God's Word in the heart is the only hope for the present and the future.

The crying needs of this great field are two: *First*, two consecrated missionary couples, one to head the Seminary here in Bucharest, and the other to organize a similar institution in Belgrade. *Second*, larger quarters and more liberal support for the seminaries, including the one in Budapest. The churches are supporting themselves and are carrying on an aggressive evangelistic campaign, but, at present, they cannot give the seminaries the support

they must have if they are to fulfil their mission. Instead of forty men in the Bucharest Seminary there should be one hundred; and in the Seminary in Budapest, instead of ten, there should be four times that number. Men of limited education can open new fields but they cannot hold them. Trained leadership is more essential to the growing of a denomination on the mission field than it is in the homeland.

The phenomenal growth of the Baptists in the Balkan States has not been due to missionary endeavor, but to the consecration and zeal of the native converts. And that will be true in the future. We are not appealing for a large number of general missionaries, but for a modest equipment for the seminaries and for a few well trained men to give themselves to preacher-training.

I cannot close without adding this personal impression. As I come to know better our Russian brethren here in Roumania, my faith in the future of Russia proper grows stronger and stronger. Materialistic atheism may subdue the Christian zeal of the Slavs for a time, but sooner or later they will turn to God and his Christ. The Slavs are "hopelessly religious."

## An Epic of Providence and Baptist History

*F. M. Powell, Professor of Church History,*

*The Southern Baptist Theological Seminary, Louisville, Kentucky*

**F**OUR score years ago at this time, James Pettigrew Boyce, a young man of mighty faith and insight, was toiling, in season, out of season, was bending every energy, to establish a theological seminary for Southern Baptists. His almost solitary efforts and his unselfish aims envisioned a seminary in which all of our preachers could get some theological training, and others of them could obtain the fullest equipment. Overcoming what seemed insuperable obstacles to everybody but him, Doctor Boyce "accomplished the impossible" and by the Autumn of 1859, The Southern Baptist Theological Seminary began its career in Greenville, South Carolina, with four professors, and twenty-six students from six states!

It is a far cry from that initial gathering, seventy-eight years ago, to the session just closed, during which President Sampey, once a pupil and then a colleague, of three of the original faculty, awarded diplomas to one hundred young preachers, and certificates to five more who had completed a given course of study.

Three score years ago, in 1877, following the horrors of a wasteful and fruitless Civil War, the Seminary was removed to Louisville, Kentucky, and there it has remained to struggle, to serve, and to expand, until it has come to be recognized as one of the greatest institutions of its kind in the world.

For little more than a decade has the Seminary possessed anything like adequate equipment in buildings and grounds. The first thirty years of the Seminary's life were to be spent in rented, unsuitable buildings, and with insufficient and uncertain support. Nothing but the providence and favor of God, the faith and sacrifice of the faculty, and the loyalty and prescience of the student

bodies of those three decades could have kept the Seminary alive. But somehow the Seminary survived the criticism, the lethargy, the opposition and post-war poverty of its Greenville days, and held on through those crushing, humiliating first years at Louisville before the valuable property at Broadway and Fifth was obtained and a small production endowment was secured.

The complementary qualities of Boyce, Broadus, Manly and Williams are wrought eternally into the very fibre of the Seminary; and the spirit and courage of Boyce and Broadus will be cherished, embodied and enhanced as long as time lasts. But a Christian institution is never dependent upon any man or group of men; God has provided *the man* to administer, to teach, to give, to plan, to study, in every "darkest hour" of the Seminary. Teachers of depth and reach followed the first four; new ones of fitness and charm have come, gone on, and remained. Broadus follows Boyce and leads the Seminary, not beyond Boyce's dream, but to dimensions he was not to see. In briefest years Whitsitt led the Seminary to new heights in achievement. Then came Mullins, "the noblest Roman of them all," to set forward the Seminary to its greatest extent; but the torch did not dim with his falling; to Sampey, the superb, it was passed, and through burdens of doubt, depression and debt, "the light that fails not" was never brighter nor more world-illuminating than under his aegis today.

Through these seventy-eight years the Seminary has never lacked for students nor teachers. For almost a quarter of a century of close contact, one has watched the Seminary "perform miracles, work wonders in the earth and sky." One has lived in a fellowship, faculty and

student, unparalleled on earth, as one has breathed deep in an atmosphere, reverent and clean, that has been surcharged with hardship and hope, hard work and happiness. One also believes that the Seminary was never more capable and better fitted, more responsive to its day and duty, more united in its faculty and student body, more loyal to Christ and its constituency, and more intelligently interested in and faithful to its enlarged tasks and multiplied burdens than right now.

Seventy-eight years is not a long time as institutions go; there yet remain men and women who can recall the beginning of the Seminary, and the first and second full graduates served well into the present century. But accumulated years do not determine the rank nor right of an institution; why and how it lives will largely fix its right to live and the kind of life it will lead. Yet these seventy-eight years actually will relate the story of three generations of Southern Baptists.

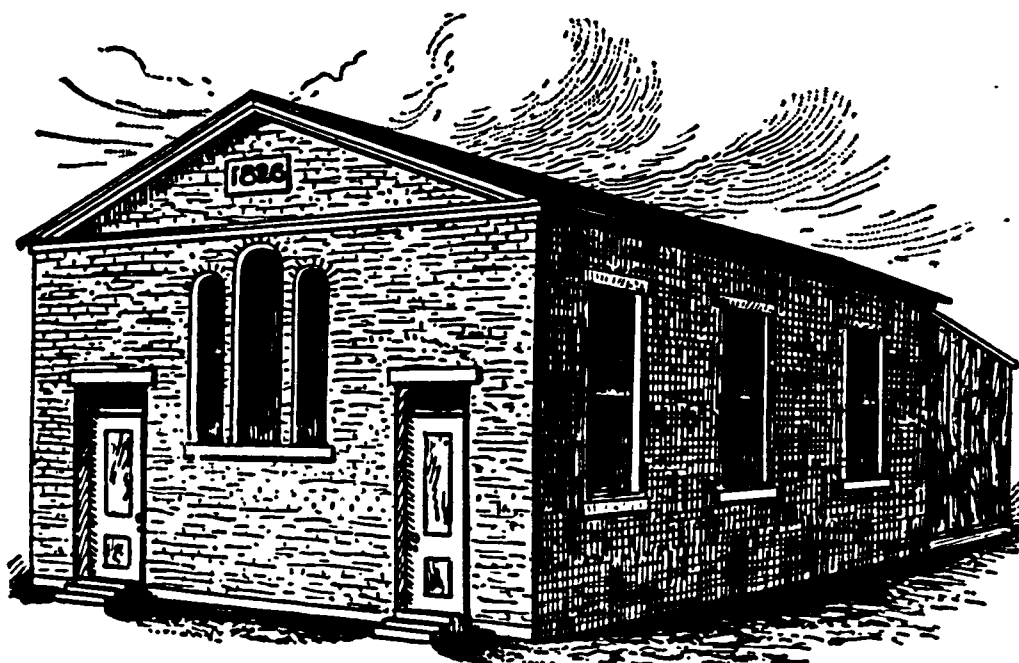
The establishment of the Seminary gave birth to a whole set of new ideas concerning the Baptist ministry, and its very presence among us proclaimed and demanded a suitable and specific training for the preacher of the gospel. No man in the Baptist ministry from 1859 to this good hour could ever feel quite comfortable unless he had at least tried to prepare, neither could he truthfully declare that he had no opportunity or no encouragement to equip himself more fully for his calling.

The Missionary Enterprise as the real business of Southern Baptists, practically dates from the founding of the Seminary. Those lean early years from 1845 to 1859 were largely without enthusiasm or funds for missions. From the first session on there has been an abiding missionary conscience. Every class period and every chapel hour are but parts of the entire program. Many of our greatest missionaries date their missionary commitment from the "Monthly Missionary Day" of their student years; and all have found it easy to hear God's call for longer service in the practical, clinical work of students and faculty in a great cosmopolitan city, as well as in sacrificial living and giving through the local church.

In 1899 the Seminary pioneered in establishing a Chair of Christian Missions. There has never been but one occupant of that chair and he has given himself without stint or measure, to matchless teaching, by precept and example, the history, the theory and the practice of missions.

Small wonder then, that out of this Seminary, there has gone a constant stream of missionaries, teachers, pastors, secretaries, administrators, workers of every sort, and to everywhere! Through more than three-quarters of a century, missionaries not only have gone out from the Seminary but they have come back to it as a sort of fountain of inspiration, as a source of information and sympathetic help, and as a type of altar, at which they could rededicate themselves, and rekindle the fires of holy aim, high calling and sacrificial living.

Through all these years the Seminary has been a sort of focal point, a kind of clearing house for the many and diversified interests of Southern Baptists. The very genius of Baptists is their independence, their lack of central authority and overhead organization. We often have been given to local squabbles, and are "wide open" to



*Where The Southern Baptist Theological Seminary had its beginning in 1859, in Greenville, South Carolina*

politics, to the display of the demagogue and to the formation of cliques, if not gangs! While it is true that some such have used the Seminary as a sort of red flag of heresy to wave at given seasons and in certain sections, either to stir up strife or to cover up personal perfidy, yet a few superficial others have considered the Seminary as the epitome of the middle ages, the rock-ribbed, unchangeable echo of long forgotten or discredited shibboleths. But Seminary students have come from and gone back to every part of the Southland; the God-called student that remained at the Seminary for any extended period of work, has never accused it of heresy, nor has he patronized its course of study. But the rank and file of Southern Baptists have kept step with the spirit of the Seminary, have shared its sacrifices, have extended its vision, have enhanced the radiance of its intensive and progressive scholarship, and thus have rallied round it with a growing, victorious faith in Jesus Christ as Redeemer and Master, and have united in the perennial and unselfish yearning to spread his reign till all the kingdoms of this world shall become the Kingdom of the Lord and his Christ.

\* \* \*

## VISITORS FROM AFAR

RECENTLY we had an Australian family here in our Tokyo Baptist Youth Center for supper. They were interested in seeing our Center and meeting boys, fifteen of them living with us (Japanese, Korean, Formosan, and a born-in-America-of-Japanese-parents lad). But more than seeing the boys at ping-pong, in a group talking English with several from outside, or swapping stories of life-changing; the quiet talk we had upstairs in our living-room, about the deeper things of personal faith in Christ and real reasons for it, that was what gripped them most.

Later some Dutch friends from Java came to see us and to have real fellowship in Christ. At the home of vice-foreign minister Horinouchi a witness meeting was arranged to introduce them to some business men of Tokyo who will not go to church yet, but who are interested in vital experiential Christianity. God is working from various angles among us. When he uses Orientals to lead Americans to Christ, that is the work of the Holy Spirit!—*Missionary Hermon S. Ray, Tokyo, Japan.*

# From Home Mission Fields

## COLLEGE STUDENTS IN SUMMER

*Una Roberts Lawrence, Kansas City, Missouri*

**T**HOSE who have made possible the college education of the sons and daughters of the regularly appointed missionaries of the Home Mission Board during the school year, 1936-37, will be interested in the summer activities of these young people. They are unusually varied.

Miss Pauline Bell, who was freshman last year in Howard-Payne College, Brownwood, Texas, is helping her father, Missionary Paul C. Bell, in revivals on the Mexican mission field this summer, being an accomplished musician. She writes that during this school year she has changed the direction of her education from a major in music to religious education, that she may enter the Training School upon graduation to prepare especially for missionary service. This is a well-considered decision upon her part, for she well knows what it means, having been reared upon a mission field as truly as if her parents had been missionaries in a foreign land. Her sister, Beatrice, graduate of Bastrop High School in June, 1937, will enter Howard-Payne with her sister in September.

Evangeline Velez, daughter of Prof. and Mrs. A. Velez of El Paso Mexican work, plunged into the busy work of the church upon her return home for summer vacation. She attended the Mexican Convention at Del Rio as a delegate from this large Mexican church. She hopes to prepare for teaching in Anglo-Mexican Institute.

Augustine Velez, Jr., is the handy man-of-all-the-work for the summer at the Mexican Mission in El Paso where his mother and father have been the missionaries in charge of Anglo-Mexican Institute, the Mexican church and mission stations, for nearly twenty-five years. He will enter Howard-Payne College, Brownwood, for his junior year in September, majoring in mathematics in preparation for later specialization in engineering.

Filiberto Velez, the eldest son of Prof. and Mrs. A. Velez of El Paso, is spending the summer at work in a tire factory in Los Angeles, getting ready for next year. He has spent three years in Howard-Payne but because of desiring to specialize in architecture, will go for his senior year to a school offering special courses in this, having taken all the preparatory course for this offered at Howard-Payne. He will perhaps enter University of Texas where a cousin of his from Mexico is taking this same course. Neftali, the next son, will be a senior in Howard-Payne.

Miss Addie Hope Parker, daughter of Rev. J. B. Parker, missionary in the Spanish-American work, New Mexico, is spending the summer doing dining-room work to make the extra money necessary for her next year's school work. She writes:

"I can truly say that this past year has been the most profitable one of my life. The opportunities for service at Howard-Payne have enriched my Christian life so much, and the contact with Christian students was so helpful. I was fortunate to sing with the Howard-Payne Trio during the year and render service by playing the piano and accordion. Words cannot express how much I thank you, the Home Mission Board and all those who had a part in sending me to college last fall."

Addie enters Howard-Payne for her senior year in September. Her sister Lois, graduate of Albuquerque

High School in June, 1937, will enter freshman year at that same school.

Alpha Marie Worthington, daughter of Missionary A. Worthington of the Osage Indian work at Pawhuska, Oklahoma, went from school in June to work in a Daily Vacation Bible School at Hugo, Oklahoma, and the latter part of June went to the R.A. and G.A. Camps of Illinois W.M.U. to lead devotionals and teach *The People Of The Jesus Way*. The latter part of the summer was spent in Pawhuska where she aided her father in his work and prepared for school. Oklahoma women have truly taken the place of the mother who died just as she entered Oklahoma Baptist University as a freshman two years ago. She will return to O.B.U. in September.

Miss Barbara Bennett, daughter of Rev. and Mrs. L. C. Bennett of the Rescue Mission, Jacksonville, Florida, is spending her summer in teaching in a private school in return for special lessons in French. It is her hope upon finishing Bessie Tift to go on to W.M.U. Training School for special preparation for mission work.

Down in Cuba we have four sons of missionaries in the Seminary in Havana: David Becerra, Moises Hernandez, Raoul Gonzales, and Francisco Rodriguez. The scholarship fund which takes care of these sons of our missionaries releases this much money for other promising young men, called to the ministry, who are not the sons of missionaries, thus enlarging the little student body made possible by the original appropriation from the Bottoms Trust Fund. When the National Institute and the University were opened in the late spring, after some four years of being closed, all these young men enrolled for the academic work required by our Seminary for graduation. In addition to heavy courses of study, these young men are responsible for new mission work opened in Havana as a part of the Seminary training. The four sons of our missionaries are among the finest students we have and are making good in mission work in a most gratifying way.

Appropriations made by Woman's Missionary Union from the above-the-goal gifts in the Annie W. Armstrong Offering of 1937 insures the return of all these young people to college in September, 1937, and provides for the entering of Lois Parker and Beatrice Bell for their freshman years in Howard-Payne College, Herbert Ruiz in Baylor University and two daughters of Missionary V. T. Yearwood of the Canal Zone in a college yet to be selected. Herbert Ruiz, son of Rev. and Mrs. Donato Ruiz of San Angelo, Texas, graduated in June, 1937, from San Marcos Academy with many distinctions. Principal Cavness, on handing him his diploma, remarked that few young men had the honors and distinctions he had won in his three years in the Academy. Beginning in April, 1938, all scholarships for the sons and daughters of regularly appointed missionaries of the Home Mission Board will be under the Margaret Fund of W.M.U.

That these young people have made good is attested by the following comment from the business office of one of the colleges which have so generously co-operated in making their college work possible, "If you have any more boys and girls like these, send them on. They are the sort you would like to have for your very own."



## A FAR FRONTIER

**P**RODUCT of an unusual piece of Home Mission work out upon a far frontier of American life, Etsuko Saito is a Japanese-American girl whose presence in the South brings a new appeal. She is the daughter of a Samurai family, her mother and father coming in their youth from Japan to Hawaii. They were of wealthy, high-born, noble families. Mr. Saito purchased a large tract of land and planted pineapples in the early days of the culture of that delicious fruit in Hawaii. His plantation became one of the independent plantations affiliated with the great Dole pineapple enterprises.

His children were born on this lovely plantation, Leilehua, and were reared in the gracious, grateful, cultured atmosphere of the Japanese high-born families, with every prospect that wealth and position would be theirs. Then came the over-production years ending in 1927, when, before the depression struck the United States, the bottom fell out of the pineapple industry of Hawaii and the pineapple growers lost all that they had. Even the great Dole business went into bankruptcy.

Mr. Saito moved his family, then with older children ready for high school, into Wahiawa, a city some thirty miles from Honolulu, and there after trying in vain to save some of his investments, he leased land and began growing truck. Here the children entered high school and quickly learned to speak English, through being in school with the children of the army officers of Scholfield Barracks near by. They came into contact with some children who attended the little mission Sunday school conducted by a Baptist layman, Mr. C. J. McDonald of Honolulu, whose earnestness and zeal has planted Baptist work in many places within reach of that city. In this mission, later organized into a church known as the Wayside Baptist Chapel, the two oldest girls were converted and baptized.

The oldest daughter secured employment in the family of a major of the U. S. Army, later coming to the United States and traveling with them over much of this country. She saved her small salary and in the winter of 1936-37 entered Gregg's Business College in Chicago. On graduation in June, 1937, she returned to Hawaii where a position awaited her and work as the volunteer secretary of the little Wayside Chapel.

Etsuko, the next older child, earned her way through high school by serving as a nurse maid in an American home and later by being maid to four young women high school teachers who kept house together. Despite the fact that she had to work her way through school, her scholarship and leadership was so outstanding that she was the first girl ever elected president of the student body of that great high school where most of the students are the children of our army officers.

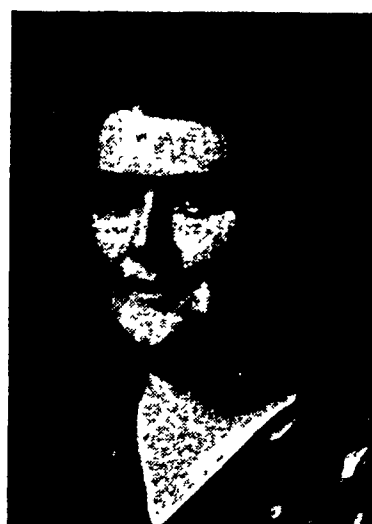
Soon after her graduation, Doctor and Mrs. M. E. Dodd visited the Baptist work in Hawaii on their trip around the world. Doctor Dodd was greatly impressed by the story of this bright, keen, consecrated young Japanese-American girl and offered her a scholarship in Dodd Junior College if she could get to Shreveport, Louisiana. She had saved just enough for her passage and railroad fare: the Baptist friends there helped get her ready; her father managed to give small amounts for her personal expenses, and she came. She has been a blessing to the school with her

NEW  
HOME MISSIONARY

**Bertha Mae Wallis** was born July 5, 1902, in Talladega County, Alabama. She was educated in the public schools, Talladega High School, and Commercial College, Birmingham, Alabama, becoming a successful stenographer and bookkeeper. She was brought up in a home of unusual Christian devotion, her father being a steward in the Methodist church and for many years superintendent of the Methodist Sunday school of her community, and her mother active in the Baptist church. Upon her conversion at the age of eleven she joined the Baptist church. The following year, during a meeting held by Rev. T. E. Steeley, the twelve-year-old girl felt definitely called to give her life in missionary service. The feeling persisted through her high school years, but after getting a good position she tried to satisfy herself by resolving to support a missionary in some foreign land as her substitute.

For seven years she endeavored to make her gifts of money substitute for the gift of herself, but in the summer of 1928 she faced a definite decision of what she was going to do with her life, with the knowledge that she was answering God's call in that decision. She surrendered her life, gave up a good position, and entered the W.M.U. Training School that fall to prepare for missionary service. She wanted to go to China, and not until the following summer when she went through a deepening spiritual experience in the death of her mother did she realize that she must be willing to go anywhere. Following graduation from the Training School in May, 1931, she was Field Worker for Alabama W.M.U., going to Oklahoma City in April, 1933, where she was director of the Good Will Center until 1936. There she had her first contact with direct mission work with foreigners, having large numbers of Mexicans on that mission field as well as numbers of other nationalities.

For a brief time in 1936 she was religious director of the Children's Baptist Home in Oklahoma City, coming from that task to appointment by the Home Mission Board March 6, 1937, as missionary to the Italian people in Birmingham, Alabama. Here she directs the Good Will Center and works as the missionary associate of Rev. A. Pucciarelli among the Italians. A new Good Will Center building is being planned and the work is being enlarged and equipped. Miss Wallis has an enthusiastic spirit which is very attractive to young people, and a capacity for hard work which will see a task through to the finish. Her appointment and the plans being made for the work in Birmingham mark another step forward in the constructive work of the Board for the cities of the South.



Miss Bertha Mae Wallis

beautiful Christian personality and devotion. Upon graduation she won the scholarship offered for Baylor University where she hopes to enter in September, 1937.

During this summer she has worked as a member of the staff of Ridgecrest, along with two other young Japa-

nese women students, Masaka Tateishi of Hawaii, exchange student at William Jewell College, Liberty, Missouri, and Kaysue Murato, niece of Mrs. Hara of our Japanese Girls' School in Japan who has been a fellow student with Etsuko in Dodd College and enters Meredith College in September, 1937.

Etsuko Saito, in telling of the work among her people in Hawaii, spoke of the great need for a Japanese Baptist evangelist who can preach the gospel and teach the Bible to the older people.

"My mother and father are Shintoists. They offered no objection to our becoming Christians, for we are American-born citizens. America is our country, and they believe Christianity to be the religion of America, therefore it was all right for us to become Christians. They do not understand that Christianity is the religion also of Japan, and every land. We try to tell them, but we younger American-born Japanese do not think as our fathers and mothers do, and it is difficult for us to get over to them these new, Christian ideas. We are young and do not understand them all ourselves. We only know what has happened to us inside when we believe in Jesus. My mother and father are ready to believe also, if only one can go to them to teach them wisely, a Japanese Baptist preacher who knows their Shinto faith as we do not. What can we do or say, we Japanese-Americans of Hawaii who love the United States and are proud to be citizens of it, who love the Baptist faith and are proud to be a part of Southern Baptist work,—what can we say that will reach the hearts of our people here and lead them to send a Japanese preacher to win the older Japanese of Hawaii to Jesus? We are not Foreign Missions, for we are a part of the United States. Yet we do not seem to be Home Missions—we are so far away! What are we? These few Baptists in Hawaii!"

It is the deepest desire of this lovely Japanese-American girl to be a Christian teacher among her own people in Hawaii, where home and foreign missions so intermingle that it is truly one task, as nowhere else in these United States. Some day we must answer Etsuko's question—is Hawaii Home or Foreign Missions?—U. R. L.

## TEXAS-MEXICAN CONVENTION

*Missionary Paul C. Bell, Bastrop, Texas*

**T**HE Mexican Baptist Convention of Texas has just closed one of the best meetings in its history. The host pastor, Brother Elias Delgado, and his good church spared nothing in doing a fine part in providing for the comforts of the messengers and visitors and in making every one feel cordially welcome.

Monday and Tuesday were given over to the Mexican W.M.U. of Texas. Mrs. Daniel Delgado of Corpus Christi had done much planning beforehand, and the women throughout the state showed a fine spirit of co-operation. They have their work divided into eight districts, patterning after their American sisters. Reports showed that almost every organization had observed the seasons of prayers as are observed by the American women, and one season dedicated to the Mexican work especially. Their total collections for the year was \$563.82. A petition was made to the Home Board to co-operate with them in a training school for the W.M.U. workers to be held at Bastrop, September 6 to 12, 1937.

Tuesday afternoon and part of Wednesday was devoted to Sunday school work. It is notable that our Mexican Sunday schools are making progress. New emphasis is being placed on organizations and study courses. Many of our churches are now provided with better equipment for organized and graded Sunday schools.

Wednesday afternoon was given to B.T.U. work. Brother Charles Pierson of Nacogdoches, and José Flores

of San Marcos, have been very active in promoting the work of our Mexican young people. We were gratified to see the large attendance of young people and the earnestness with which they went about their work. They, too, sent in a petition to the Home Board for a training school at Bastrop in September. It might be well to say here that the Home Board holds annually at Bastrop, in September, a training school for all missionaries employed in the Mexican work. Since the Board brings a good faculty and puts on a very intensive season of study, there has been a growing feeling among other groups that they would like to be admitted and that courses should be specially provided for them.

Wednesday evening, by invitation of Brother Gilbert, pastor of the American church, the Convention proper opened its twenty-sixth sessions of its twenty-seventh year's work in the beautiful American church auditorium. A most cordial welcome was extended by Pastor Gilbert, in which he evidenced a keen interest in the Mexican work and bespoke the desire on the part of his church to help make the Convention a success. The Mexican Vice-Consul, M. Macias, brought the welcome address in behalf of the Mexican people of Del Rio. Consul Macias is in every way a splendid orator, as well as a thorough Christian of highest ideals. He bespoke the crying needs of the Mexican people for the gospel and a better understanding of Christianity. He was optimistic as to the spread of the gospel in Mexico. It is interesting to note that a large number of the consuls and deputies in this country are thorough Christians. Brother Marshall Smith, missionary of District six, brought words of greetings from State Secretary Campbell, who could not be with us, and also bespoke the love of Doctor Campbell and his desire to help our Mexican people. Brother Scott Cotton preached the annual Convention sermon.

Thursday morning the Convention went into its organization, resulting in the election of the following:

Brother Alfredo Cavazos, pastor First Mexican Church, San Antonio, president; M. C. Garcia, of Calvary Church, San Antonio, and Donato Ruiz, San Angelo, vice-presidents; Carlos Rios, Sonora, recording secretary; Cayetano Garcia, Dallas, secretary of statistics; Juan Antonio Lopez, Pearsall, treasurer; Board of Advisory Trustees, Mexican Baptist Bible Institute, Bastrop: Alfredo Cavazos, Andres Cavazos, Donato Ruiz, L. Ortiz, M. C. Garcia, Emmet Rodriguez.

Five fraternal messengers from the Mexican National Convention of Mexico were recognized and given a cordial welcome: Ernesto Barrocio, Monterrey, who is superintendent of the work in Mexico under the Northern Baptist Society; Daniel Sierra Barrocio; Cosme G. Montemayor, editor of "La Luz"; Timoteo Martinez, and Brother Leija from Villa Acuna.

The evangelistic sermon was preached by Brother Cosme Montemayor, when four women came and made professions of faith. The doctrinal sermon was preached by Brother C. L. Neal from the Mexican Seminary in San Antonio. Brother Felix Buldain, who for some fourteen years was head of the Spanish department in Baylor University, was asked to preach evangelistic sermons the last three nights, and special efforts were made to get the unconverted people out to these services. Brother Buldain is a preacher of tremendous power. Every one rejoices to see him back in our work. It is hoped that plans can be worked out whereby we may secure permanent employment in our Mexican work in Texas for Brother Buldain.

## SERMONS IN BRICKS AND STONES

*Missionary W. L. Moore, Havana, Cuba*

A CAMERA is always an attraction in a Cuban town, and Placetas is no exception. When I got off of the bus in front of the beautiful new Baptist temple and set up my tripod to take a picture, I was instantly surrounded by a noisy crowd of youngsters, with a few older ones mingled among them.

"He's going to take a picture of my church," proudly announced a lad of perhaps twelve years.

"Do you belong to that church?" asked another.

"Yes, sir," was the reply, "I go there every Sunday."

"I don't belong," said a larger boy, "but I'm going to start now."

"I'm a Catholic," chimed in a girl of ten, "but I'm going to the meeting tonight."

"Me, too!" sang a dozen voices.

The picture made, I went up town, and learned that the enthusiasm of that group of children was typical of the town. The hotel keeper knew about the new church. The bootblack knew about it. Everybody knew about it, and everybody was going to the dedication service that night. Soon I became anxious about the seating capacity of the auditorium for the service, and well I might.

When I went to the church from the hotel about half an hour before the service, I found a crowd in front of the church already. I thought, "They ought to open the church and let them sit down." Coming closer, I saw that the church was not only open, but packed full, and the crowd outside would not be able to get in at all. When I finally made my way through the back door, I learned that the pastor was in a quandary because delegations were coming from all the neighboring churches, and it was impossible to save space. The aisles were packed. People were standing all around the preachers on the platform. And even the baptistry was full of standing people.

I need not describe the dedication service. The mayor of the city spoke, expressing the hope that the church would always be full when services were held in it, and that all the people of Placetas might learn the ideals taught by the Baptists. The pastor, Rev. Rafael Fraguera, spoke briefly. The seminary quartet and the choir from Santa Clara both sang. Rev. Moises Gonzales, pastor at Santa Clara, led in the dedicatory prayer. And



*New Baptist church in Placetas, Cuba, made possible by the Bottoms Trust Fund*

Doctor McCall preached the sermon, brief, but appropriate and scriptural, and, as always, in beautiful Spanish.

After the benediction, no one seemed to want to leave. Delegations of Baptists from neighboring towns had to visit together. I do not know when they all got away.

The principal announcement of the service was that evangelistic meetings would begin immediately in the new church, with Brother Samuel Palomeque, Spanish evangelist, as the preacher. We all wondered if any of this curious crowd would come back to regular services. Evidently they would. Brother Palomeque and the pastor tell us that the seating problem was just as acute every night of the meeting, and that the interest in the Baptist work in Placetas is greater than ever before. Numbers have professed faith in Christ, and the church is making plans for a kind of perennial revival.

How did this thing come to be? The one who made this great revival possible, from the human viewpoint, lives many miles away. Quiet little Mrs. George W. Bottoms, of Texarkana, Arkansas, of whose generosity Southern Baptists ought to know, long ago saw a missionary opportunity that the missionaries could not claim.

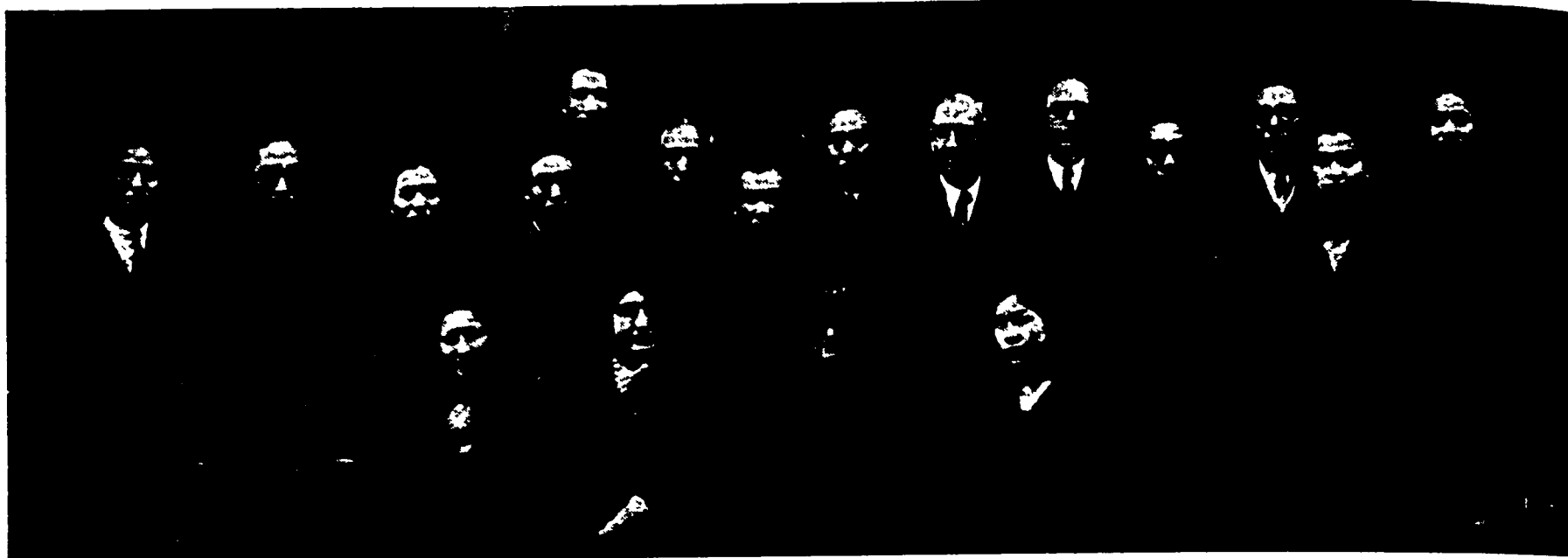
The Latins are peculiarly a beauty-loving people. The Catholic church has taken advantage of this and builds magnificent buildings, lavishly decorated. Due to lack of money for such things, Baptist churches have had to meet in small, sometimes ugly buildings, ill adapted to worship. The people came in spite of the repulsion of the building, rather than attracted by it.

Seeing this, Mrs. Bottoms has given money for the building of a number of lovely little churches scattered over the island. And Placetas is a splendid example of what they are worth for the missionary enterprise. They may not be sermons in bricks and stones, but certainly through the ministry of brick and stone hundreds of persons will be drawn to hear the gospel message, and we pray that they may be converted.

The Placetas building is the pride of the town, situated as it is right on the great central highway, which runs from one end of Cuba to the other. Every one who passes is impressed with its simple loveliness, and they feel that it is a fitting place of worship. Moreover, the actively missionary little church is demonstrating that spiritual religion can thrive in attractive surroundings.

Dr. J. W. Beagle, field secretary of the Home Board, was with us throughout the Convention. He brought a wonderful appeal to our brethren for a stronger faith and a greater dependence on the promises of the Word of God, using as his text Philippians 4:19. He pointed out that there are now sixty-four missionaries employed and supported by the Philippians Four Nineteen Fund, and the salaries of these sixty-four missionaries for a year and a half are now in the bank in Atlanta.<sup>1</sup>

It was an hour of emotions Saturday morning when the Convention paused to review the work and love of that veteran and faithful missionary, C. D. Daniel, of Waco. Brother Buldain brought a message from Brother Daniel, expressing his tender devotion to the Mexican people. The Convention will meet next year in Kerrville.



*Baptist Publication Society corps of editors and writers, Shanghai, China*

## Mellowed Memories of Central China

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

### PART II

**B**ECAUSE Old North Gate Church is the *first* Baptist church in all of Central China, we pondered at length last month upon its history and present program of promoting evangelism in the great city of Shanghai.

But there are also five other Baptist churches wielding a mighty influence for Christ in Shanghai, China.

Under the enthusiastic leadership of Pastor Charlie Chi, Grace Baptist Church keeps an evangelistic campaign in force all the while not only through the splendid day school, but through visitation especially. While waiting to speak to this great congregation, it was interesting to listen to the pastor point out the strangers sitting by the members. The members had gone out into the by-ways of their neighborhood and brought these into the service that they might hear the gospel preached.

The popular hour for the young people's meetings in Shanghai is eight-thirty Sunday morning. They prefer this hour so that the hour before the evening preaching service will be open for them to go and call on their unsaved friends and bring them to the preaching service.

#### Youth Taking Christ Seriously

The Christian youths of China are taking seriously their responsibility for reconstructing China in the republic's three-fold plan for better nationalism, democracy, and livelihood—and all these endued with Christianity. It is not enough for them to follow eagerly the teachings and examples of Jesus. They want his Spirit—even the Holy Spirit—abiding in their hearts, controlling their conduct, and guiding their activities.

As a memorial to this change, they frequently add a new name to their signature when they surrender to his Spirit. Many such customs in China reminded me of Bible instances—Jesus gave Simon a new name. Through the ages the Chinese have taken new names as they have come to strategic cross-roads or to peak-points on the higher way of living.

One Chinese youth added *I*, meaning *love*, when he let

God's love cleanse him and fill him with love for every one. Later he added *shepherd*, when God called him to preach and to be a pastor. The influence and sustaining power of this custom is far beyond one's casual conception.

None of the young people are any more serious, and yet merry, than the Cantonese crowds that fill the school rooms by day and the Cantonese Church on Sunday. Under the leadership of Missionaries Rose Marlowe and Lorene Tilford, and Principal Princeton Shu, the Cantonese who have come from South China to Shanghai are finding and following Christ.

The Sallee Memorial Church out on the Baptist compound, situated halfway between the Eliza Yates School for Girls and the Ming Jang School for Boys not only ministers unto these students and gives them opportunity to grow and serve, but it is a lighthouse to that end of the great city of Shanghai.

Another pioneer and the senior veteran of China, today, Dr. R. T. Bryan, has trained a group of hand-picked Timothys in this church. And to see the discovery and development of the musical talent in the students of these two schools by Mrs. Bryan, is to blast the erroneous statement that the Chinese are not musical.

One day while talking with a group of missionaries and Chinese Christian leaders, I remarked about the Baptist Compound being so far removed from the Mother of all the churches, Old North Gate, and also from the University of Shanghai. Some one said that perhaps it would have been better if these middle schools could have been nearer the University. Wistfully, almost sadly, the corresponding secretary of the B.Y.P.O. work said: "But had those schools not been out beyond Chapei, I would never have heard the gospel and would never have been saved." Tears were in his eyes.

And so it is in China. The gospel news has spread wonderfully compared with the few messengers we have sent to such teeming multitudes. But, thousands, yea, 449 millions have not had a chance yet to hear. For a city like New York, only six Baptist churches! Can one's imagination fathom it?



## Radio Proclaiming Christ in China

Missionary C. J. Lowe has turned to the Mandarin-speaking people who have come down from the North, even as the Cantonese have come from the South.

In addition to his preaching to them, he has also envisioned the potentialities of the radio, and all through the hours of the day Christian messages flow forth upon the wings of the air to far interior sections to which no missionaries have ever yet been sent.

The East Shanghai Church located on the University of Shanghai campus is the combined offspring of both Northern and Southern Baptists, and therefore has become more of a union fellowship than a real Baptist church.

But nowhere in China did I find a group of young people more interested in Christ and his Holy Spirit; more concerned about their potential responsibilities for building a new nation upon Sun Yat Sen's three principles plus God's everlasting foundation stones of love, salvation from sin, and victory over sin—than these Shanghai University students are.

To preserve the four old Chinese virtues: *Li* (Sincerity and Courtesy); *I* (Spirit of service to others); *Lien* (Honesty in private and public affairs); and *Chih* (Self-respect that begets wholesome patriotism) and to prepare hearts for the Christian message, the first-lady-of-the-land-of-Cathay conceived in prayer the *New Life Movement*. An S.O.S. calling for college students to give their summer vacation to the promotion of this project in far interior China had just been sounded.

The students of Shanghai were saying, "Here am I, send me." And as we talked together individually and in little groups, seriously they envisioned how they would not only teach the major points and ten essentials of the Movement,

but would weave into the whole program the clear presentation of God, his love and his way of life blessed and victorious. It was a glorious thrill to see the spirit of Christian crusaders, flaming evangelists, young missionaries, possess these students of this great University of China. Fired with the same progressive national zeal of their excellent president, Dr. H. C. E. Liu, and ready to give their lives if necessary that others might know of a better way to live, these young people were volunteering.

## The Press Proclaiming Christ

Another Central China project of Northern and Southern investments is the Baptist Publication Society, located in the beautiful True Light Building. Bibles, Sunday school, W.M.U., and B.Y.P.O. literature stream forth from these rooms to nations around the world where there are Chinese. Here Dr. J. T. Williams, Dr. and Mrs. W. H. Tipton, Miss Hannah Fair Sallee, and Miss Lila Watson labor with a great corps of earnest, consecrated Chinese co-workers.

Another branch of the W.M.U. work of Central China is the Training School under the guidance of Missionary Ola Lea. The women of Shanghai are undergirding this new work stationed near the Sallee Memorial Church on the Baptist Compound.

Waterways like silver ribbons weave streamers up and down, back and forth, and around and about over China's mountains and plains, towns and villages. In the Occident, highways and railways form a network of connections between large and small points of interest of the population. But in the place of these highways and railways, the Orientals have cut canals and improvised moats to connect nature's rivers and creeks until large and small points of interest are approachable by boat and sampan. It is only during the past few years that these waterways of the ages are surrendering precedence to concrete highways, steel railways and airways. But it was before these modern ways of speed came to China that Dr. Matthew T. Yates, Miss Willie Kelly, Mr. and Mrs. T. C. Britton and others took several days to row upstream to Soochow, called the city of the gardens. This was one of the main cities within Doctor Yates' triangle that has become the Central China Mission.

## Baptists Working in the Triangle

There are three localities of Baptist work in Soochow. The old original church organized in 1883, over which still hovers the spirit of the T. C. Brittons and the Charles G. McDaniels, is now under the fine leadership of a Chinese pastor and his co-workers carrying forward a Christian day school in addition to the full program of church work.

On the Baptist Compound are many splendid buildings representing the extensive educational program of Yates Academy for Boys and Wei Ling School for Girls. These students from the kindergarten through high school find the large Baptist church on the edge of the compound their spiritual home. The corps of missionaries on this compound are: Dr. and Mrs. Charles G. McDaniel, Miss Sophie Lanneau, Miss Blanche Groves, Miss Helen Yates, Rev. and Mrs. Milner Brittain, and Rev. and Mrs. H. H. McMillan, whose major activities are invested in the Good Will Center over in the center of this great and growing city. (Turn to page 21)



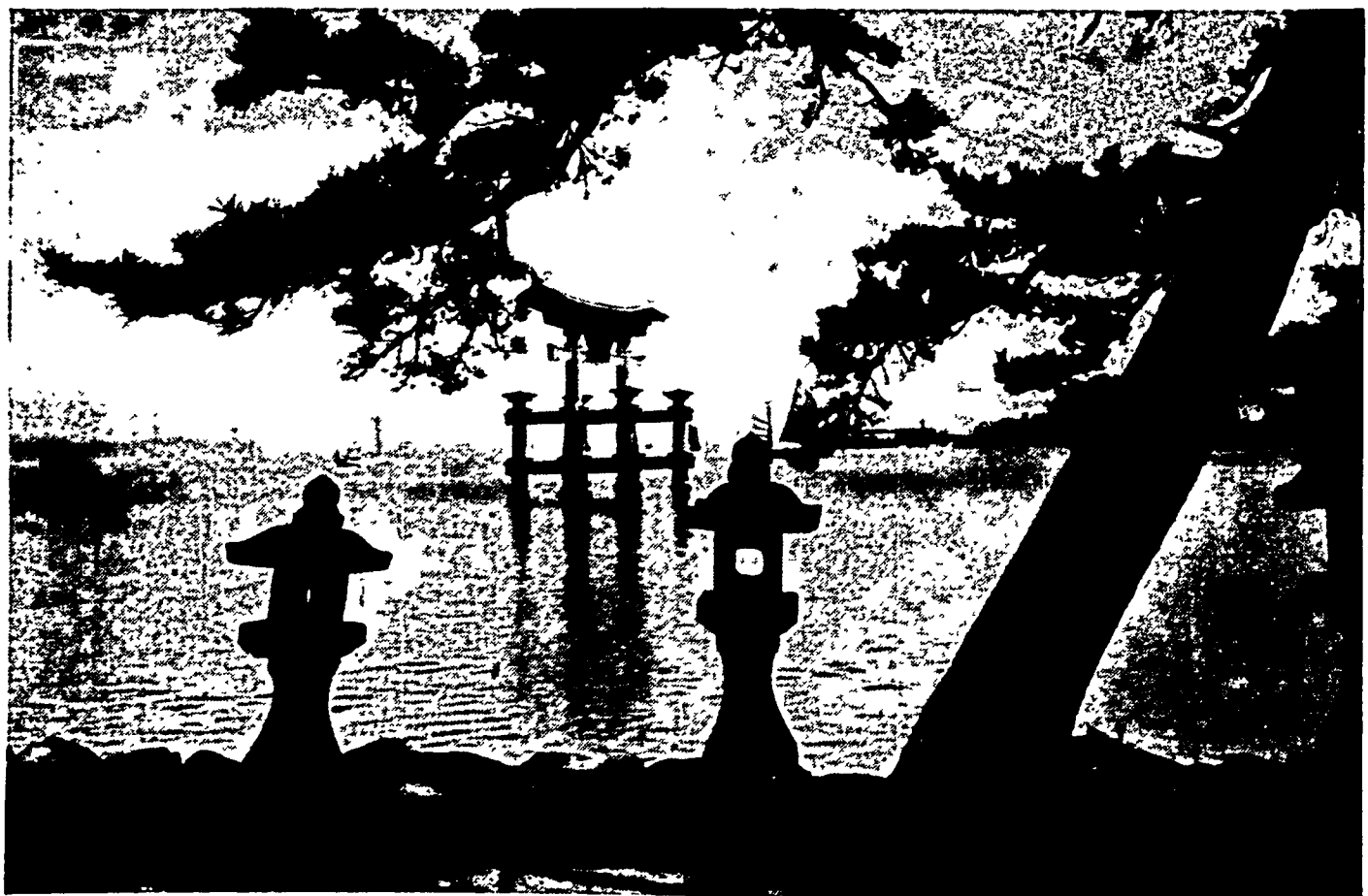
Pastor Koo and family of First Baptist Church, Wusih, China. Mrs. Koo's father is a preacher. Her three sisters are Christians and she is an excellent musician. Pastor Koo is also a renowned artist

# IN JAPAN



*Five-Storied Pagoda, Nara, Japan*

*The waterfalls at Nikko into which thousands of desperate and hungry-souled Japanese students have jumped to suicide*



*The world-famous red torii of the Shinto Temple on Miyajima Island, Inland Sea, Japan*



*Missionaries Maxfield Garrott of Baptist Seminary, Fukuoka, Japan, and Dorothy Carver, of Seinan Jo Gakuin, Kokura, Japan*

*Above: Matsuko Kajikawa for whom the Memorial Prayer Room at Seinan Jo Gakuin is named*

*(See article, page 6)*



*Mrs. Y. Mizumachi, wife of President of Seinan Gakuin, Fukuoka, and President of W.M.U. of Japan for fourteen years*

*Seinan Jo Gakuin's pastor, Mr. Miyoshi, and his family*

# PERSONS AND PERSONALITIES

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



*W.M.U. Field  
Work in China*

## FROM WHEELBARROW TO TRAILER AND IN BETWEEN

### ALL HONOR!

**A**LL honor to the pioneers whose "steps of faith" have fallen on the seeming void and found the rock beneath! We present here with pride and thanksgiving to God photographs and brief sketches of the six foreign missionaries who pioneered in the organization of the National Woman's Missionary Unions in the lands of their adoption. Five of the six women presented serve *now* as corresponding secretary of their unions. To these women is due largely the growth of Woman's Missionary Union from the wheelbarrow stage to the trailer era into which we are now entering.

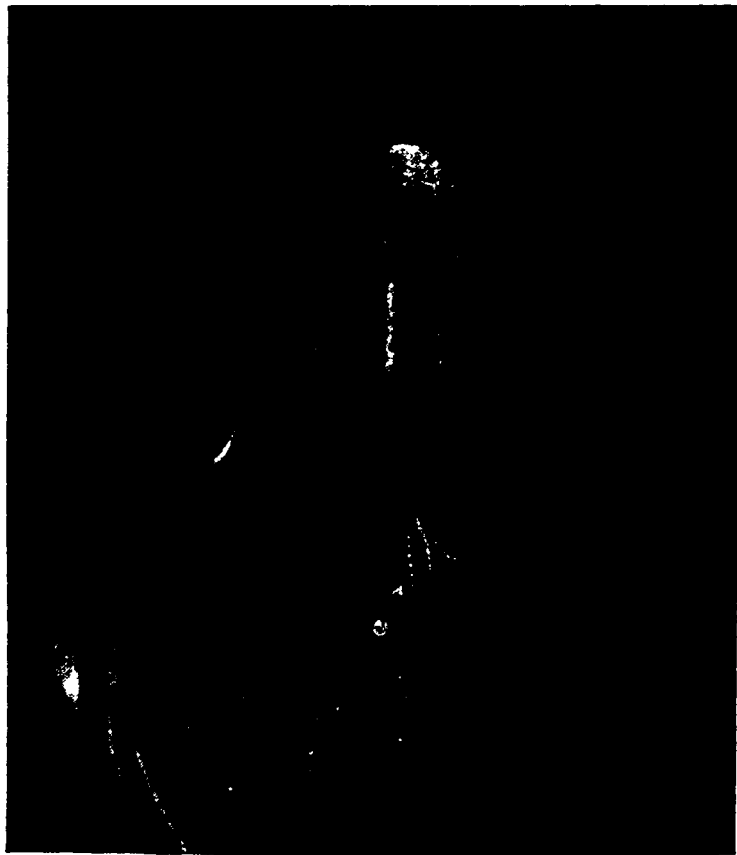
### "THERE WAS NO ONE ELSE TO DO IT"

**B**E it known to all of our friends that in 1915 there stepped from the lovely halls of our W.M.U. Training School a class of young women who brought such honor to the cause of Christ that succeeding classes measured their achievements by those of the class of 1915. One member of that class is Susan Anderson, the first woman to be appointed definitely for Woman's Missionary Union leadership on foreign fields of the Southern Baptist Convention.

Born in Haversham County, Georgia; gifted with beauty, charm and ten talents, she gave them all back to the Giver of gifts and, empty-handed, waited for his Commission. It was not easy for Susan Anderson to accept Africa as her field, but, good soldier that she is, when she accepted that commission to the Dark Continent she accepted it for life. She has allowed nothing to come between her and his will for her.

After Training School days, she spent two and a half years as pastor's assistant of the First Baptist Church,

Charlotte, and six months as corresponding secretary of the Woman's Missionary Union of Georgia, resigning this latter post to prepare for many-times-delayed sailing date.

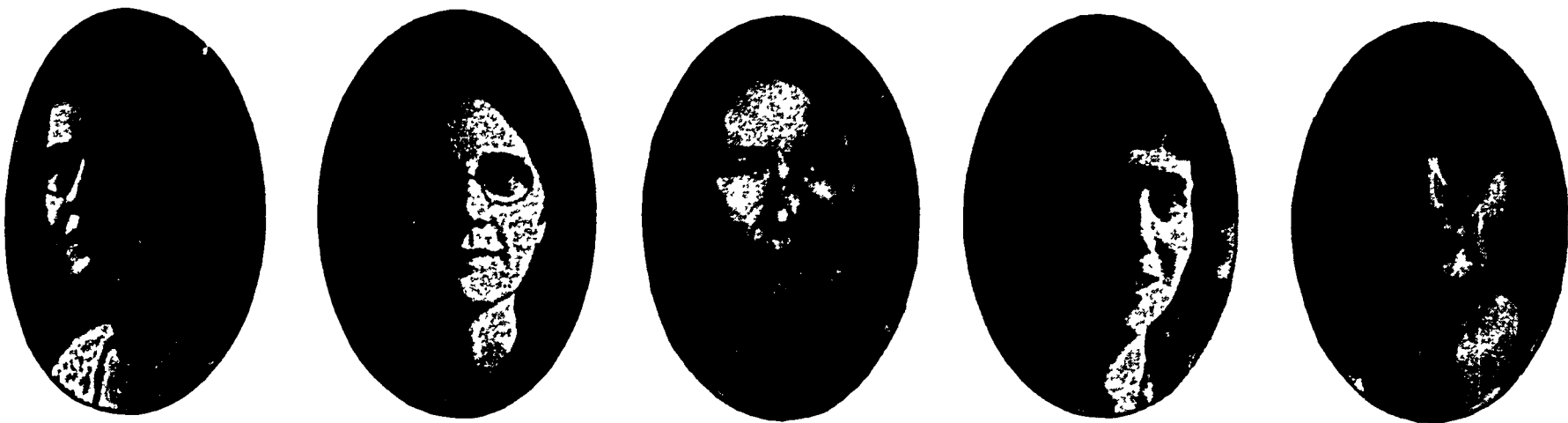


**MISS SUSAN ANDERSON**

*First missionary of the Foreign Mission Board appointed for definite W.M.U. work*

On December 19, 1918, she received appointment by the Foreign Mission Board, "to engage in evangelistic work among the women in Nigeria." Even then, our Board found it too difficult to write in plain English the words "The Woman's Missionary Union of Nigeria," for few women and fewer men believed that African women could





**CORRESPONDING SECRETARIES OF WOMAN'S MISSIONARY UNION IN FIVE FOREIGN COUNTRIES**

*Left to right: Miss Minnie Landrum, also treasurer, in Brazil; Mrs. C. K. Dozier, since 1920, in Japan; Mrs. R. Cecil Moore, in Chile; Miss Minnie Douglas McIlroy, of the River Plate Convention, Argentina; Miss Lila Watson, of All-China Woman's Missionary Union. (See also next page for secretary in Africa)*

be organized for service. The World War was in progress, bringing its difficulties and sorrows and confusion. Passports were difficult to secure and it was in January, 1920, that the little party of new missionaries were given permission to proceed to the field.

Miss Anderson found that actual organization was being seriously considered in Woman's Work in Nigeria and the infant Union was placed in her arms. She continued her study of the language, began the study of her field and force. "There was no one else to do it," at that time and she accepted the responsibility cheerfully. Clearly she saw that in Idi Aba, the little school for girls in Abeokuta lay the hope for W.M.U. work, and when Neale Young arrived in Nigeria in 1920 assigned to that school, Susan Anderson recognized in her unusual talent for organization. Those two have never told me just how they arranged that trade which gave Neale to the W.M.U. work and Susan to the work in Idi Aba, but it was done, somehow, and God set his seal upon the transfer.

What a blessing to Idi Aba Susan Anderson has been! She has served as business manager for the school, as teacher of English literature, cooking, Bible, sewing, laundry work, as matron in the dormitory, as director of dramatics, and of W.M.U. work,—and all of this at one time. But she has never taken her eyes off the goal which she set for herself and for Idi Aba when, in 1922, she presented to the Union Neale Young as its corresponding secretary. "What a mixture!" I exclaimed, as Susan and I searched for *just* the dress pattern which would give comfort, style and decency to the commencement dresses of the next graduating class; and then talked of plays and pageants which would lend themselves to presentation. "By the way," I persisted, "what did you know about sewing?" "Nothing," she replied, "but there was no one else to teach it and so I taught it." "What did you know about cooking?" I asked again. "Nothing," she cheerfully replied, "but there was no one else to do it, and so I taught cooking." "How do *you* manage the accounts of Idi Aba?" I giggled, for Susan's memory is almost as bad as my own. "I know nothing about keeping accounts," she replied, "and I hate to do it and devoutly pray that in heaven there will be no keeping of accounts, but there was no one else to do it, and so I took over that work."

She never passes the medical examination, but the Board sends her back because she is too valuable to lose. Perhaps, the Board is also influenced by the suspicion that it is not within the power of man or circumstances to keep

Susan Anderson from following her Lord's Commission if he continues to open the way for her to go. If she *could* stay in America, there is no position of service within our Convention, open to a woman, which she could not fill with distinction. But she goes back again and again "because there is no one else over there to do it." I can see her holding back Death itself with that simple, powerful excuse, "But, there is no one else here to take my place," and it may be that Death has retreated many a time before that argument on Susan's lips.

This is not the place for a discussion of the Nigerian Woman's Missionary Union. Something of the acts of this apostle and the others who labored with her,—are they not found in the history of Woman's Missionary Union in Nigeria, bound in the very small book, *Saved To Serve?*

**"GOD CALLED, I ANSWERED"**

**M**INNIE LANDRUM explains as simply as this her position as corresponding secretary-treasurer of the great National Woman's Missionary Union of Brazil. She was born in Goodman, Mississippi, and born again at the age of twelve. When she was sixteen she dedicated her life to foreign mission work and, with the quiet determination which is her greatest talent, she steadily moved toward that goal. When she had completed her college and W.M.U. Training School courses, she served as field worker for the Mississippi Woman's Missionary Union. On May 17, 1922, she received appointment, and in August of that year she sailed for Rio de Janeiro, Brazil.

She came in answer to definite prayer. Mrs. S. L. Watson and Miss Ruth Randall had been trying to mould into a national body the scattered groups of women over Brazil. As in the case of Susan Anderson, the Foreign Mission Board told its constituency that Minnie Landrum was to do evangelistic and educational work among women, but, as in Nigeria, so it was in Brazil, the Woman's Missionary Union was ready for full-time leadership.

Where to begin was the problem. They needed literature,—those societies in Brazil,—but who can prepare literature for a constituency which is yet unknown? "You cannot do field work in Brazil," every one told Minnie Landrum. "A woman cannot travel without an escort." But "Let's try it and see," she said. How careful she must have been on that first field trip! On her discretion,

her care in observing the customs and avoiding the prejudices of Brazilian men and women depended the future of the work. When she came back it was demonstrated that a woman *could* do field work; that a woman *must* do field work if the national organization were to grow. So they made Minnie Landrum their field worker and in 1926 they called her to be their corresponding secretary-treasurer. What a general she has been! And some of the acts of this apostle and those who have worked with her, are they not written in the book of chronicles entitled *Saved To Serve?*

### "AS TIME WILL PERMIT"

THE third National Woman's Missionary Union on foreign fields has as its corresponding secretary Mrs. Maude Burke Dozier. Born in Statesville, North Carolina, graduate of Meredith College and of the W.M.U. Training School in the early days of that institution, wife of beloved Kelsey Dozier, mother of Missionaries Edwin and Helen Dozier, co-worker with her husband in founding Seinan Gakuin High School and College, and member of the faculty of that school,—what *time* has Mrs. Dozier found to organize and develop the Woman's Missionary Union of Japan?

Chesterfield once said: "No idleness; no laziness; no procrastination—never put off 'till tomorrow what you can do today,'—this is a good recipe for the use of time." It may be Mrs. Dozier took that recipe as her guide, but I prefer to think that daily she confessed to him who had commissioned her, "My times are in thy hands." From the very beginning, Mrs. Dozier has been the missionary leader of the Union in Japan. In 1936 she was asked to give all of her time to this growing daughter of ours and hers. During these years she has been forced to give up her children that they might study in America; she has given up her husband that he might enter into eternal rest; but she has never given up her high hopes and aims for organized work among the Baptist women of Japan. On furlough now, with the joy of knowing that her son is working in connection with the school that she and Mr. Dozier founded, and her daughter is teaching in Seinan Jo Gakuin, the Training School of the Woman's Missionary Union of Japan, she will be getting ready for her next service period which bids fair to crown her thirty-one

years of devoted work with success greater than she ever dreamed she would see.

And other labors of this apostle, are they not found in the chronicles of the Unions abroad, which have been written in a very abridged form in the book entitled, *Saved To Serve?*

### "IT MUST BE DONE"

ANOTHER wife and mother (of six children), who has been the prime mover and the most steadfast sponsor of Woman's Missionary Union is Mrs. R. Cecil Moore, from the first the corresponding secretary of the Chilean Woman's Missionary Union. Mary Pimm was born in Tampa, Florida. She, too, was a student in the W.M.U. Training School in Louisville, and, after her marriage to Rev. Cecil Moore, she continued her theological studies in the Training School of the Southwestern Seminary in Fort Worth, Texas. In 1919 she went out, with her husband, to Chile and almost immediately she began to plan for the development of W.M.U. work there. First in Concepcion and now in Temuco, her home has been headquarters for W.M.U. work. She has edited the programs and now edits the W.M.U. magazine; she has done field work among the societies. She has held institutes in which W.M.U. methods have been taught and demonstrated; she has held the Chilean up a high standard in their missionary work. She has the distinction of conducting the first Daily Vacation Bible School ever held in South America. "It must be done,"—and the Chilean W.M.U. has grown as her six children have grown—and in the center of the home and the Union we find this determined little lady who was so sure that she would be sent to the foreign field that, while in college, she studied Spanish that she might be ready for work as soon as she was appointed.

And the other acts of this apostle and her co-laborers, are they not briefly stated in the book of chronicles known as *Saved To Serve?*

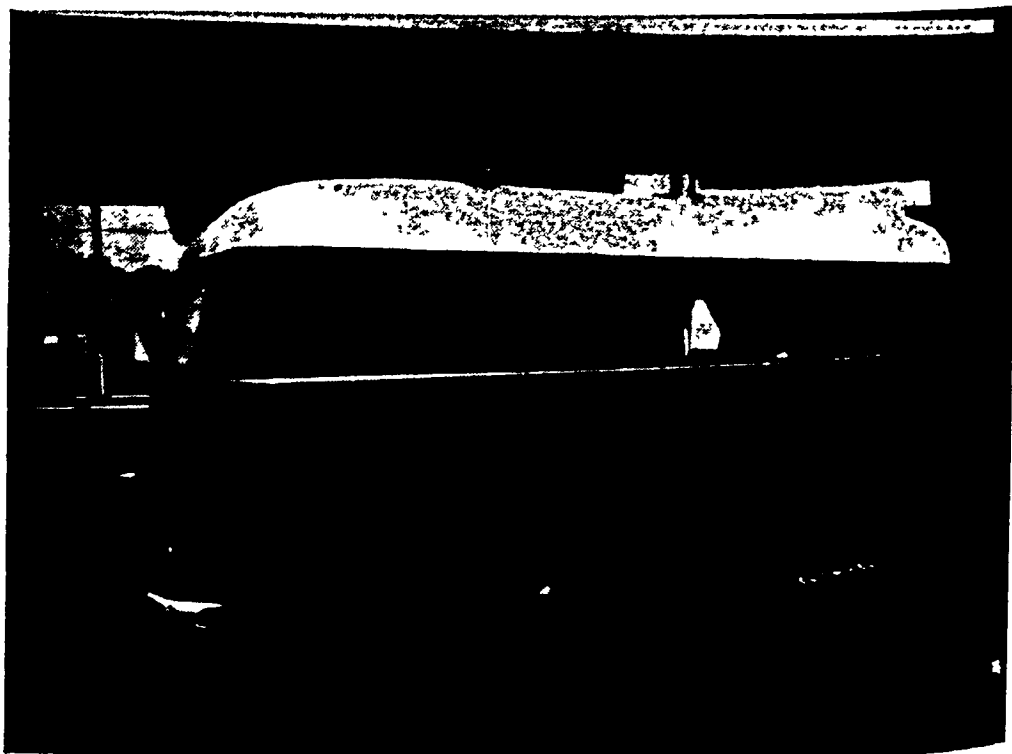
### "OH, YES, I'LL HELP"

THIS must be the expression most frequently heard from the corresponding secretary of the River Plate W.M.U. Born in Oregon, but born again in Oklahoma,  
(Continued on page 23)



MISS NEALE YOUNG

Corresponding Secretary of the Nigerian Woman's Missionary Union, and "Miss South Carolina Trailer"



## MEMORIES OF CENTRAL CHINA

(Continued from page 15)

One cannot forget her hours in beautiful Soochow, the friendly response of those hundreds of students, and the services we had together. Always we shall remember tenderly Helen Yates' G.A. meeting one afternoon. To listen to a small Chinese maiden explain the meaning of letting the Holy Spirit abide in her heart was a testimony that shall ever echo as a personal blessing.

Wusih is only about two hours by train today from Soochow. Outside of this great industrial city dotted with smokestacks is the First Baptist Church, parsonage and homes of the missionaries Peter Hamletts and J. E. Jacksons.

Added unto the work of this central mission are the rural river work from the launch *Evangel*, upon which the Hamletts live and travel most of the time; the regular weekly services in the penitentiary and the daily services at the mission hall within the very center of the city.

The government has one of its largest project colleges in agricultural training at Wusih. What a privilege it is for the Jacksons to gather these university students in their home in the evenings and on Sundays for services, for hymn singing, for Bible study and for conversion and training in Christian living!

The third corner of Doctor Yates' triangle is Chinkiang where Missionaries C. C. Marriotts, Bunn Olives and Grace Wells are serving in two churches, a good-will center and a score and more out-stations.

This changing city of Central China is the childhood home of Pearl Buck. Her home stands high upon the hilltop of the city overlooking ranges of beautiful purple mountains in three directions and over this city of half million in the fourth.

Hard-by the Baptist and the Presbyterian Mission Compound is the cemetery where Pearl Buck's father is buried. Only a few feet from his grave is the grave of Hudson Taylor, the man of faith, the gleam of which continues to lead hundreds of missionaries of the China Inland Mission forward and onward for Christ. Close by is also the everlasting earthly resting place of Dr. L. W. Pierce, whose daughter, Dr. Ethel Pierce, carries on the medical mission work that her father laid down as a martyr to missions in Yangchow.

Southern Baptists' only hospital in Central China is located in old aristocratic Yangchow, one time a royal city. Dr. and Mrs. R. E. L. Mewshaw, Dr. and Mrs. Shelby Vance, Dr. Ethel Pierce, Nurse Sallie James and a corps of Christian co-workers have charge of Southern Baptists' largest and most handsome hospital building in China. This is the hospital into which the Rockefeller Foundation invested quite a sum alongside of Southern Baptist gifts for this hospital. The equipment is limited, but the opportunities are limitless.

The splendid, large First Baptist Church, the quaint, intriguing Chinese-styled Second Baptist Church on a narrow rickshaw street, and the dirt floor little mission chapel facing the market place over at the South Gate are busy centers for Christ, and the Julia Mackenzie School is full and overflowing.

Here in the auditorium on Sunday afternoon the full graded W.M.U. organizations of the several churches and

of the school met for a praise service. Carrying their banners bearing their insignia in colors, the Sunbeams, R.A.'s, G.A.'s, Y.W.A.'s, and W.M.S. members of the W.M.U. family of China commissioned me to bring back to their sisters and brothers in "the beautiful country to the west" their love, and their gratitude for sending them missionaries like Miss Alice Parker, their senior counsellor, and leader of the Sunbeams.

## Chinese Expressing Gratitude

Everywhere that Christians met, they always remembered to express their gratitude to Southern Baptists and praises unto God for sending them the Message. The pent-up soul hunger for God of the ages, now satisfied, seems like an artesian well ever springing forth the fresh waters of praise. Over and over they will sing their praises. Like the children of God of old, they like to sing the Psalms. I listened once to the singing of the Psalm 117 nineteen times. Setting the Psalms to Chinese melodies they sing them back and forth and in unison. This reminds one of the stories of the Bible.

Many of the customs of the East today remind one of the Bible. For mourning the Chinese really do put on sackcloth, a coarse white home-spun material, and they do bow down in grief until they bump their foreheads upon the earth and pour ashes from a tiny urn upon their heads, even as the characters of the Old Testament are described.

Isaac went out beyond the fields to meet Rebecca, and Jacob went out to meet Esau, and Aaron went forth to meet Moses, and back and forth we find these children of God of the olden days going out to meet the guest. So it is in the Orient. And the greeting is "Peace be unto you," "Praise God that you had a safe trip," and similar biblical-sounding phrases. These greetings sound like the salutation of Paul in his epistles.

And so are their epistles. Always a Chinese Christian's letter begins with "Peace be unto you," "All is well and we rejoice," and finally, further in the letter, if there is trouble or anxiety, it will be tucked away in a paragraph in the middle of the missive and the closing words will again voice peace and praise.

Like the Bible people, these Chinese Christians always "sung" you part of the way home—at least to the first gate, perhaps to the second gate, and if they desire to express special affection, they will go a long part of the way home with you. The longest expression of this courtesy was three hours down the railroad on my way. Then, these oriental Christian friends got off my train and caught the next train back. Such courtesy! Such thoughtfulness! What must they think of our hurried "howdy's" and hasty courtesies to them when they are guests in our land?

It must be added that all of these beautiful expressions of courtesy are more than politeness. These profound feelings of close fellowship and loving appreciation come from the joy of finding friends whose surrendered lives, abiding in him and letting him abide in them, make them speak the same heart language as they speak. And all of that "zeal for God, but not according to knowledge" of the ages, comes now into perfect expressions of Christian courtesy, Christian service, Christian sacrifice in the lives of these first, second, third and more generations of Central China. They rejoice and praise God! And they love us in his Name!

# Sowings and Reapings

CHARLES E. MADDY,

Executive Secretary, Foreign Mission Board, Richmond, Virginia

## Centuries of Closed Doors

In 1854 under the pressure of the United States Navy, Japan opened her doors to western culture and western civilization. For two hundred years before that time she was closed to the impact of modern civilization and was especially antagonistic to the incoming of Christianity.

In the three-quarters of a century since Japan opened her doors to western ideas and world commerce, she has made remarkable progress. Today Japan ranks with the great world powers in all things that go to make nations great—except in her acceptance of *Christ and his gospel*.

## Japan Is a Nation of Superlatives

In modern education, Japan takes her place as one of the most advanced nations in the world. More than ninety-nine per cent of her people can read and write. She ranks first with the leading nations of earth in industrial development and all modern scientific achievements.

However, Japan is not a Christian nation. The population of the country is now near the 70,000,000 mark and the increase is about 1,000,000 a year. There are only about 100,000 Christians of record in all Japan.

## First Efforts Failed

Our fathers made an effort to open work in Japan in 1860—four years after Japan opened her doors to the outside world. Rev. J. Q. A. Rohrer and wife of Maryland were appointed by our Board for service in Japan. The ship on which they sailed, the *Edwin Forest*, was lost at sea and no word was ever heard from her after she sailed. The Board also appointed Dr. Crawford H. Toy for service in Japan in 1860, but the Civil War in America made it impossible for him to go.

## Southern Baptists Came Later

It was not until 1889 that the Board made another attempt to open work in Japan. It was begun then largely because Matthew T. Yates, our great pioneer missionary in China, so strongly and repeatedly urged it upon our Board.

## Beautiful Are the Feet

It will be of great interest, we feel sure, to give here the names and dates of appointment of all the blessed men and women who have been appointed for service in Japan since 1860.

- 1860....Rev. and Mrs. J. Q. A. Rohrer  
(Lost at sea aboard the *Edwin Forest*)
- 1860....Rev. Crawford H. Toy  
(Civil War prevented his sailing)
- 1889....Rev. and Mrs. J. W. McCollum
- ....Rev. and Mrs. J. H. Brunson
- 1890....Rev. and Mrs. E. N. Walne
- 1894....Rev. and Mrs. Nathan Maynard
- 1898....Rev. W. H. Clarke
- 1899....Mrs. Lucille Daniel Clarke
- 1902....Rev. and Mrs. G. F. Hambleton
- ....Rev. and Mrs. C. T. Willingham
- 1904....Rev. and Mrs. J. F. Ray

- 1906....Rev. and Mrs. J. H. Rowe
- ....Rev. and Mrs. G. W. Bouldin
- ....Rev. and Mrs. C. K. Dozier
- 1907....Rev. and Mrs. P. P. Medling
- 1908....Rev. John Moncure
- 1910....Rev. E. O. Mills
- 1911....Mrs. Foy Johnson Willingham
- 1912....Mrs. Grace Hughes Mills
- 1915....Mrs. Carrie H. Chiles Rowe
- 1918....Rev. N. F. Williamson
- ....Miss Sarah Frances Fulghum
- 1919....Miss Florence Walne
- ....Mrs. Fannie McCall Williamson
- 1920....Miss Cecile Lancaster
- 1921....Rev. and Mrs. Roscoe Smith
- ....Rev. and Mrs. J. G. Chapman
- ....Rev. and Mrs. W. V. Nix
- ....Rev. and Mrs. M. A. Treadwell
- ....Miss Letha Hill
- ....Miss Florence Conrad
- ....Miss Effie Baker
- ....Miss Naomi E. Schell
- 1922....Rev. and Mrs. Collis Cunningham
- 1923....Miss Phoebe Lawton
- ....Miss Mary Walters
- 1925....Miss Lolita Hannah
- 1932....Rev. and Mrs. Edwin B. Dozier
- 1934....Rev. and Mrs. Hermon S. Ray
- ....Rev. William Maxfield Garrott
- 1935....Miss Dorothy Carver
- ....Miss Helen Dozier
- 1936....Miss Alma Graves

## Two Great Difficulties

Japan is one of the most difficult mission fields in the world. There are two outstanding obstacles to the acceptance of the gospel by the Japanese people.

First, is the confused identification of the gospel of Christ with western civilization and western culture. Often in Japan and China, the gospel is spoken of as "the western religion." The people of the Orient see much in our western civilization that is selfish, cruel and debasing. Often the lives and conduct of American tourists and business men are anything but Christian, but the average Oriental can make no distinction between the work of the missionary and these other so-called representatives of Christian America. The missionary is often put to shame in pagan and heathen lands by the lives and conduct of his fellow countrymen who are out there on business or pleasure bent.

But the sad thing about it is that the Oriental makes no such distinction. These representatives, missionary and business people alike, come from a so-called Christian land. Christianity and western culture and civilization are identified as one and the same.

Of course, our answer to that is that Christianity is *not* a western religion. Our missionaries are trying desperately to convince the Chinese and the Japanese that Christ himself was an Oriental; the Bible is an oriental Book and Christianity is an oriental religion. Paul brought the gospel out of Asia into Eastern Europe. The gospel found its way from Europe to America. Its course has always been westward.

America is only paying her debt to Japan and China



when she passes on the gospel of Christ, pure and unchanged, as it came to her out of the East.

*Second*, the great difficulty in the way of Japan's acceptance of the gospel of Christ is Emperor worship. The Japanese people literally and in fact worship the person of their Emperor as divine. To them he is the gift of heaven. His person is sacred. All parties and classes believe this. To one and all in Japan, the Emperor is divine and worthy of divine honor and worship.

For example, the imperial tailor who makes the clothes of the Emperor is never allowed to touch his person. His measurements must all be guess work. The doctor who feels the pulse of the Emperor must wear white silk gloves. The Emperor is therefore the object of universal worship. It can be seen at once that when one accepts Christ as Saviour and crowns him as Lord, he is at once disloyal to Emperor and unpatriotic to country and flag. It means *everything* therefore to be a follower of Christ in Japan. It costs *everything* to accept Christ and join a church in Japan.

### A Choice Group in Japan

Yet in the face of all the difficulties, we have as choice a group in Japan as can be found on earth. We have about twenty-five hundred church members of record. They are loyal and devoted followers of Christ. If necessary they would die for him. How we bless God for this faithful, devoted, sacrificial group!

### The Supreme Need

We now have left only eighteen missionaries in Japan. All of these except four are engaged in some phase of educational or institutional work. Four are devoting themselves wholly to evangelistic work. The supreme need in Japan is for evangelistic missionaries—married couples. We ought to send at least ten new missionaries each year for the next ten years to Japan. Three-fourths of all we send should be for evangelism. We must organize and develop new churches in Japan if we are to have any native support for our educational institutions. There must be churches to sustain and support these schools, colleges and seminaries, and the only way to grow self-supporting, self-propagating churches is through faithful, aggressive evangelistic preaching. The first need, therefore, of our Japanese Mission is for some devoted, sacrificial missionaries to be sent at once who will devote themselves wholly to winning the masses to Christ.

### A Call to Youth

The Good Will Center at Tobata was opened in 1929, and has been highly favored of God in the spread of his gospel in that city. There is desperate need for other Good Will Centers to be opened. There is also great demand in Japan for kindergarten workers and we hope sincerely that a number of our young college women will prepare themselves for this kind of work.

### A Christian Journalist Needed

Since the retirement of Missionary E. N. Walne in 1934, there has been no missionary connected with our Japan Baptist Publishing House. We need sorely a young couple wholly consecrated and highly trained who will go out to Japan for service in our Publishing House. We do not know of a more challenging need anywhere.

### Who Will Go?

The Japanese language is one of the most difficult tongues for an American to master. It is absolutely essential that a missionary should know thoroughly the language of the people among whom he is to labor. Therefore, it behooves us to send the best we can find in all the South to Japan. Those who go to Japan should be outstanding students in languages and should give themselves for five years almost wholly to the study of the language and to the even greater thing of learning life, customs, history, and manners of the people.

We need many missionaries for Japan. We need the best our churches and schools and seminaries can furnish. "Who will go for us?"

### "OH, YES, I'LL HELP"

(Continued from page 20)

"Minnie Mac," as her friends lovingly call her, is a graduate of the Baptist Bible Institute, and the only single woman sent out to our Argentine Mission who has been able to stick to her task long enough to accomplish very much. For this reason, Minnie Mac has been called upon to fill all the positions that "we maiden ladies" fit into so well. She is assistant treasurer of the Argentine Mission, manager's assistant and treasurer of the Publishing House and Book Store in Buenos Aires, corresponding secretary of the Woman's Missionary Union of the River Plate Convention, leader in the Sunday school work of the Convention, and, during the spring and summer, an enthusiastic promoter of the Daily Vacation Bible School work. Help! And yet there are some people who wonder if maiden ladies should be sent to the foreign field! "They get so lonely"—

And the acts of the River Plate Convention, with some of the difficulties of promoting Woman's Work in that "man's land," are they not written in the book of chronicles known to Southern W.M.U. as *Saved To Serve?*

### A BORN PIONEER

LILA WATSON first saw the light of day in Little Rock, South Carolina. She was born in the same year that gave to the world Susan Anderson and Minnie Landrum. It was just one year after Neale Young was born over near Florence, South Carolina, and two years after Minnie McIlroy was given to the world up in Oregon. I hear that it is not well to tell the ages of my friends on foreign fields. I shall betray them, however, by saying, that Neale and the corresponding secretary of the Virginia Woman's Missionary Union were children of the same year.

Having gotten Lila born and refused to disclose her age, I present her as the first corresponding secretary of our All-China Woman's Missionary Union. She says of herself:

"The oldest daughter, born for spoiling and responsibility; loved, petted, laughed with, sympathized with by loving parents, doctored by a beloved uncle, charmed with long visits to patient, devoted grandparents and adored aunt, was not so well prepared to 'play second fiddle' to a big brother just older than I, nor to be big sister to five younger brothers and sisters. Home and school witnessed the fact of my wicked, deceitful heart.

"Born again in 1908 to membership in the family of God, I became a member of the Baptist church at Little Rock, South Carolina. Graduated from college in 1913, I became a teacher in the

(Turn to page 32)

# NEWSCASTINGS AROUND the WORLD

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

## Sailings

July 17, 1937, aboard the *S. S. Irmo*, Miss Susan Anderson and Dr. and Mrs. H. Glenn Walker sailed for Nigeria, West Africa. Miss Anderson is returning to the Baptist Girls' School in Abeokuta after a year's furlough. Doctor and Mrs. Walker are new missionaries going out to serve in the Baptist Hospital, Ogbomoso, Nigeria, Africa.

July 17, aboard the *S. S. President Taft* of the Dollar Steamship Lines, Rev. and Mrs. Wesley W. Lawton, Jr., and baby daughter, sailed from Seattle, Washington, for China. After a year's furlough in the States, they will resume their missionary work in Interior China.

July 17, aboard the *S. S. Del Valle*, Rev. and Mrs. Paul C. Porter sailed from New Orleans, Louisiana, for their post of service, Campinas, Brazil, after a sabbatical year in the homeland.

July 24, aboard the *S. S. Europa* of the North German Lloyd Lines, Miss Inabelle G. Coleman, publicity secretary, Foreign Mission Board, sailed from New York City for a missionary journey through Southern Baptist mission fields in Europe.

## Arrivals

*From China:* Miss Grace Wells of Chinkiang, China, has arrived in the States on furlough and is located at Route 1, Sumter, South Carolina.

Miss Viola Humphreys of Kaifeng, China, is spending her furlough at Albany, Texas.

## Deaths

The Foreign Mission Board received a cablegram June 26, 1937, announcing the death of Miss Frances Jones, Ogbomoso, Nigeria, West Africa. Miss Jones was one of Southern Baptists' young missionaries appointed last year to service as a nurse in the Baptist Hospital, Ogbomoso. Since arriving in Africa, she had spent her months in Lagos studying the language. She had been in Ogbomoso only about a month. Details of her death have not been received. The Board extends its deepest sympathy to Miss Jones' family and friends.

July 7 brought another cablegram announcing the death of little four-year-old Aileen Ray, daughter of Rev. and Mrs. Hermon S. Ray of Tokyo, Japan. The last letter from these young missionaries came July 6, signed "The Four Rays" and expressed repeatedly the joy of the blessing of health and happiness for the whole family. Grieved and lovingly the Board extends profound sympathy and love to these young parents.

Yellow fever claimed Missionary Lucille Reagan in Lagos, Nigeria, Africa, July 12, 1937. The Board is deeply grieved over the loss of this faithful, efficient missionary who has given sixteen years to bringing the kingdom to come in Africa. The Board's staff and members extend the deepest sympathy to her family and friends.

## Weddings

The Foreign Mission Board extends hearty greetings and best wishes to the only daughter of the late Dr. T. B. Ray, former secretary of the Board, and Mrs. Ray. Nancy Ray was wedded to Dr. James E. Hemphill, June 21, 1937, at the home of her mother in Richmond, Virginia. She will live at 3229 Saint Paul Street, Baltimore, Maryland.

The Board has received an invitation to the wedding of Miss Rachel Leonard to Rev. J. H. Smith, July 19, 1937. Miss Leonard is the only daughter of Dr. and Mrs. Charles A. Leonard, mis-

sionaries from North Carolina to Manchukuo, China. She graduated in June from Meredith College. The groom is the pastor of the First Baptist Church of Williamston, North Carolina.

## Autumn Sessions

The regular semi-annual autumn meeting of the entire Foreign Mission Board will be held in the Foreign Mission Board Library, third floor, 601 East Franklin Street, Richmond, Virginia, October 13, 14, 1937. All local and state representatives are urged to be present. Several items of great importance will be considered.

## Another Missionary Journey

For attending the Youth Congress, Zurich, Switzerland, August 7-11, 1937, the Roumanian National Conference and the Hungarian Youth Conference, for surveying Southern Baptist work in Europe, for collecting special material for the revision of a manuscript now waiting to be published, and for collecting further information, pictures and data for the Missionary Education Department of the Foreign Mission Board, two months' leave-of-absence has been granted the publicity secretary of the Foreign Mission Board. Friends of missions are defraying the expenses of this missionary journey. Miss Coleman sailed July 24, 1937, aboard the *S. S. Europa* and will return October 2.

## A New Service

Frequent requests for pictures of Southern Baptist work on foreign fields have led the Foreign Mission Board to instigate an additional service for teachers of mission study classes.

For the actual cost of seven cents each for developing, kodak pictures of South America and Japan may be secured from the Foreign Mission Board. There are twenty-two of the South American series and twenty of the Japanese. The full series or any number of these may be purchased. A list of the titles of these snapshots may be secured for the asking.

## New Pageants Ready

The Foreign Mission Board offers two new missionary pageants to Southern Baptists: *The Future in the Making*, which is a historical pageant depicting the story of the founding and life of the University of Shanghai from 1906-1936, and *A Light Unto Her Path*, which portrays a typical human interest story from a Catholic life of South America.

The first, a Chinese pageant, was written by Saxon Rowe Carver and edited by Ruth Carver Gardner. It is simple enough to be given by any group. Price 15 cents.

The South American portrayal is only five cents and very simple and easy to present.

Orders may be sent to Miss Mary M. Hunter, Southern Baptist Foreign Mission Board, P. O. Box 1595, Richmond, Virginia.



## EXEMPLARS

I would walk with God  
As Enoch walked,  
Like David find in Him my rest;  
I would talk with God  
As Moses talked;  
And lean with John on Jesus' breast.

—Marie Barton

HAPPY BIRTHDAY GREETINGS  
TO OUR MISSIONARIES

## Birthdays in November

Date	Name	Address
1.	Miss Elizabeth Gray	Laichow-Fu, Shantung, North China
1	Rev. L. C. Quarles	Bolanos 262, Buenos Aires, Argentina
1	Miss Grace Stribling	Chengchow, Honan, Interior China
2.	Mrs. L. M. Bratcher	Caixa 2844, Rio de Janeiro, South Brazil
4.	Dr. Everett Gill	Str. Berzei 29, Bucharest, Roumania
5.	Rev. William B. Bagby	Caixa 118, E. de R.G. do Sul, Porto Alegre, South Brazil
6.	Mrs. John Lake*	715 Eighth Street, N. W., Washington, D. C.
6.	Mrs. R. F. Ricketson	Shanghai, Ku., Central China
7.	Dr. Nelson A. Bryan	Hwanghsien, Shantung, North China
8.	Mrs. Wm. H. Berry*	Magazine, Arkansas
8.	Mrs. A. R. Gallimore	Waichow, Kt., via Canton, South China
10.	Mrs. R. E. Owens	Mount Carmel, Haifa, Palestine
11.	Rev. Rex Ray	Wuchow, Ks., South China
11.	Rev. D. F. Stamps	Yangchow, Ku., Central China
12.	Mrs. George A. Carver*	Care of Southern Baptist Theological Seminary, Louisville, Kentucky.
13.	Dr. R. E. L. Mewshaw	Yangchow, Ku., Central China
14.	Miss Jennie T. Alderman	Shanghai, Ku., Central China
14.	Dr. Shelby W. Vance	Yangchow, Ku., Central China
16.	Miss Bertha Smith	Tsiningchow, Shantung, North China
17.	Mrs. Leslie A. Thompson	Shiuchow, Kt., via Canton, South China
18.	Mrs. G. W. Strother	Pochow, An, Interior China
18.	Mrs. E. M. Bostick*	Saluda, North Carolina
18.	Mrs. J. E. Davis	Mexican Baptist Publication House, El Paso, Texas
18.	Mrs. E. L. Morgan*	Chauga Heights, Westminster, South Carolina
18.	Rev. C. H. Westbrook	Shanghai University, Shanghai, Ku., Central China
18.	Miss Lucy B. Wright	Hwanghsien, Shantung, North China
19.	Miss Essie Mae Fuller	Caixa 2971, Sao Paulo, Brazil
20.	Miss Hattie Stallings	Kweilin, Ks., South China
21.	Rev. James H. Wiley	Shanghai University, Shanghai, Ku., Central China
22.	Mrs. Philip S. Evans	Tsinan, Shantung, North China
23.	Rev. Erhardt S. Swenson	Bahia Blanca, Argentina
24.	Miss Clarabel Isdell	Yangchow, Ku., Central China
25.	Miss Lois C. Glass	Hwanghsien, Shantung, North China
25.	Rev. Roswell E. Owens	Mount Carmel, Haifa, Palestine
25.	Mrs. W. H. Carson	Sapele, Nigeria, West Africa
26.	Rev. J. L. Hart	Casilla 186, Antofagasta, Chile
26.	Rev. W. W. Enete	Caixa 352, Rio de Janeiro, South Brazil
27.	Mrs. S. L. Watson	Rua Plombazua 192, Bello Horizonte, South Brazil
29.	Mrs. T. B. Hawkins	Calle Bolivar y la Madrid, Rafaela (F. C. C. A.), Argentina
29.	Miss Alberta L. Steward*	Care of Foreign Mission Board, Richmond, Virginia

\*At present in this country.

ANOTHER OF THE KUMAMOTO  
BAND PASSES

NEWS came the other day of the death of that grand old veteran of the cross of Japan, Dr. Danjo Ebima, eighty-two years old and still active in the Master's service when an automobile accident closed his glorious career for Christ.

One recalls that Doctor Ebima was one of those forty brave young men who composed the Kumamoto Band sixty-five years ago. The story of the Kumamoto Band is one of the most romantic of Christian history.

In 1872 the gates of Japan had been opened for such a brief period that there was still severe persecution of Christians. It was Captain Janes, formerly an instructor in the U. S. A. Military Academy of West Point, who gathered about him on Saturday a band of eager, alert Japanese students. They came to study English and possibly to find flaws in this courageous American's religion. But one after another their prejudices melted and with the result that they became staunch believers and followers of Jesus Christ.

But in the Kumamoto district there was a strong anti-foreign spirit. Many of the Samurai were desperate men as well as brave soldiers. They were eager to chop off the head of Captain Janes. They publically ridiculed him, spat on him and acted not at all in keeping with the prevailing spirit of courtesy of their nation. This was indicative of their hatred of this new and unknown religion and its followers.

When they heard of the large number of students who were accepting Christianity under the leadership of Captain Janes, they drew up a plot to kill all of these students together with their teacher.

Upon hearing of the death plot, these forty young men climbed to the top of the mountain peak overlooking the city, and there under the gnarled old pine still standing today, they signed with their own blood a pledge to God and to one another to give their lives to the proclamation of the gospel to Japan regardless of danger, persecution or even death.

Eight of these bravely went to Kyoto and formed the first class of that far-famed Christian college, Doshisha University that Dr. Joseph Neesima was endeavoring to found.

Among these was Danjo Ebima. Completing his work at Doshisha, he went to the University of California from which he received his Ph.D degree.

Returning to Japan, Doctor Ebima has been faithful always to his Kumamoto pledge under the old pine tree on Flowery Hill. For more than thirty years he was pastor of the largest Congregational church in Tokyo. Students, college faculty members, national leaders, highly educated business men and government officials came by the scores to hear him. It has been said by Japanese Christians that next to Kagawa, Doctor Ebima has done more to interest the upper class in Christianity than any other man.

For twelve years Doctor Ebima served as president of Doshisha University.

The Foreign Mission Board joins Christian Japan in paying tribute to this faithful friend of Christ and praises God again for the Kumamoto Band.

## FROM A JAPANESE'S POINT-OF-VIEW

**M**EMBERS of the Board, pastors, writers, and laymen have frequently written about schools-of-missions but no foreign student has ever before expressed his reactions to this splendid way that Southern Baptists have for informing the people of their work beyond their own borders.

Rev. Sadamoto Kawano, teacher in Seinan Gakuin and the Japan Baptist Seminary, who has been studying during the past two years at the Southern Baptist Theological Seminary and Southwestern Theological Seminary this summer writes:

"I am studying in Texas which is far more beautiful and cool than I had expected. I am enjoying the study, but my college wants me back home this year. I am just thinking the matter over and over again praying.

"I want to tell you about the wonderful School of Missions we had at Walnut Street Baptist Church, Evansville, Indiana, May 23-30, 1937. Perhaps such a movement has never been seen before; this is what we ourselves are presuming. The church is the smallest building I ever saw, but Rev. E. T. Moseley was bold enough to 'expect great things from God; to attempt great things for God.' He spent about three hundred dollars for this school of missions—too much for such a small church. But the spirit of the church is wonderful.

"Fifteen thousand beautiful photogravure folders were distributed in the city. Every day the news and the pictures were seen in the newspaper. Every afternoon the radio-worship was conducted by the staff members of the school.

"Many talks, lectures and sermons were made in the public school, colleges, Y.M.C.A. clubs, organizations, city missions, and various churches. Indeed the week was the Foreign Mission Week in the city of Evansville.

"Classes were taught in Walnut Street Church every afternoon at four o'clock, about Japan, China, Brazil. Evangelistic meetings were held in the evenings at the same church. And it was too small for a large congregation, so then we divided them into two; in the auditorium and in the basement.

"What wonderful blessings we received from this meeting: the deep conviction about mission work, reconsecration, conversions, prayers answered, the power from God, Christian fellowship, and better understandings toward the foreign countries!

"Messrs. Ozaki, Japan; Schaley, Brazil; Jackson, Brazil; Djang, China; Kawano, Japan, were the faculty members.

"In Louisville it seems rather easy to have such a meeting, but Louisville churches never thought of it before. But the young pastor of the small church in Evansville saw the vision and he says he will have such a meeting every year.

"I got two letters from the church members saying they would be looking forward to the next school of missions. God surely blessed us, foreign students as well as the Evansville people.

"Three hundred dollars is a very large sum of money for such a small church, but we said 'Amen' when we heard the pastor say, 'God blesses us, God gives us.'

"It reminds me of a letter from some place in Alabama cancelling my teaching appointment in a school of mission study because of the long distance for which they cannot pay the railroad fare even though they have six hundred men in the school.

"I hope the Foreign Mission Board or State W.M.U. could use the foreign students more effectively.

"Really I was surprised at their poor knowledge of the foreign countries, China, Japan, and Brazil. Anyway we have witnessed the great success of the school of missions. If you ask Rev. E. T. Moseley, 2011 Blackford Avenue, Evansville, Indiana, he will send you the news and folders about our School of Missions—Sadamoto Kawano.

\* \* \*

## Japan Sends Missionary to China

Our Japanese Baptist Convention at the last meeting decided to send a missionary to their people in Manchuria. It was a high hour in the Convention when the missionary was consecrated and set apart for this foreign mission service. We predict that there will come back to the Japanese Convention renewed zeal and fervor for the work at home because of this decision to send the gospel into the regions beyond.

## Monthly Devotional

—JOHN L. HILL—

**B**APTISTS claim that the New Testament is their sufficient rule of faith and practice, and they do well, for so it is. Sometimes, however, the application of the claim is not as simple as it sounds. Differences of opinion, even controversies, have arisen over religious matters from the very beginning. The rule of the New Testament is to settle such in the Spirit of the Lord; we have known many disputes among Baptists to be fought out without the slightest thought of the Holy Spirit. It is fine, therefore, this month to direct our thoughts to a serious missionary crisis and to see how the early Christians met it.

Some legalizers from Judea had appeared in Antioch and taught the Gentiles that they could not be saved except they conform to the law of Moses. That is, they must first become Jews before they could be Christians. Paul and Barnabas took issue with them, and after considerable discussion decided to go to Jerusalem and confer with the brethren there concerning the matter. They were most cordially received by the church authorities in Jerusalem, and when they had stated their case, Peter, the first preacher to the Gentiles, arose in their defense. This is one of several great recorded deliverances of Peter. Recalling his experience in witnessing the coming of the Holy Ghost upon the Gentiles, Peter protested against putting upon the Gentiles the yoke of the law which neither the Jewish fathers nor the Jews had been able to bear, and affirmed the belief of the Christian Jews that salvation for both Jew and Gentile came through the grace of the Lord Jesus Christ. Thus encouraged, Paul and Barnabas told of the miracles and wonders that God had wrought among the Gentiles. Then James, the chairman of the meeting, summed up the sense of the body to the effect that the Gentiles who turned to God were not under the law. The victory of Paul and Barnabas was complete, but the incident was not closed. The Jerusalem brethren resolved to send messengers with letters to accompany the messengers from Antioch, in which letters the legalizers were repudiated and the victorious Gentiles were urged to refrain from any practices that would be offensive to their Jewish brethren. Of course, there was great rejoicing (not a split) in Antioch.

That's the way to settle church disputes. There is no point to arguing against a rumor; the only answer to tale-bearing is fact. Again, there is always a chance that the party of the opposition may be as honest and as sincere as the other side. It is entirely in line with New Testament practice for Christians to trust one another. It is possible for even heated discussion to be carried on in a gentlemanly manner. The Christian is always a gentleman, and the cause of Christ is irreparably injured by the ungentlemanly conduct of those who wear the name Christian. It is very important to note that there are no victories over Christians by Christians. The winning side, always in the spirit of Christ, makes sufficient concession in unimportant matters to soften the blow of defeat, if not to make it appear that the defeated side actually won. Christians always seek the will of the Lord, and when they find it he triumphs over all. The Spirit of God is a unit, and when he rules in the hearts of believers, they are united.



# WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

## SIXTEEN PENNIES FOR JESUS

*Mrs. Ismael Negrin, Cruces, Cuba*

AS little Guillermito Consuegra was sick in bed and his friends would come to see him, from time to time they gave him pennies. During a week's illness he had a total of sixteen pennies in a little box under his pillow.

His illness became acute. He lingered and the doctor did all in his power to save him, but our kind Heavenly Father needed another angel, so God called little Guillermito home. The last words he said were, "Sixteen pennies for Jesus," so they were brought to his Sunday school class and given in the offering.

Little Guillermito's mother had died when he was two years old and he had lived with his grandmother, as his father worked in another town. In this home were his six larger sisters and brothers, also an aunt and an uncle; all the children were brought up in the fear of the Lord. His uncle, Antonio Ramos, who is now a ministerial student in the Seminary in Havana, taught him to love and worship Jesus. Among the first words Guillermito used to say when he began to talk was "*Jesus, my Salvador*" (Jesus, my Saviour). It was always a joy to the little fellow to come to Sunday school. If because of lack of clothing, or because of illness he could not come, then his little heart was sad. He would cry to hear "*La historia de Jesus*" (the story of Jesus). One day last year his older sister was baptized, then his grandmother. He was indeed happy when his grandmother, sixty-five years of age, accepted Jesus. He would sit in her lap at night and tell her more about Jesus—they were happy in this little humble home.

It is a custom among the Catholics to place candles, long white tapering candles, by the casket and to have the crucifix and a saint at the head. We wondered the night that Jesus called little Guillermito home what would be done, as his father and aunts on his father's side are fervent Catholics. When they brought the little white casket that night, the father's sisters began to cry and said: "There are no candles, no crucifix, no saint!" Then the father called them into the yard of the grandmother's home and said: "He loved and worshiped Jesus and he would not want these things by his cold body, and I have desisted in that idea; he has gone to live with Jesus as he taught me during his last illness, and so we will bury him as the Baptists say to bury him." Then the father asked Mr. Negrin to take charge of the service and order things done as Guillermito's Jesus would have them done.

That afternoon all the people from the Baptist church gathered in the home for the funeral service (the government does not allow church funerals here). Among the beautiful flowers lay the little body of Guillermito as his companions sang the songs that we feel he was singing with Jesus that day, and we took the little body and laid him to "rest," rejoicing because he died in the Lord.

May many want to leave what they have for the Lord that his work may through their offerings grow. Pray that

the Lord may give peace to the grandmother; she misses her little Guillermito's Jesus stories, but she is prepared for the day when the call comes to "go home with him, too, and be with her Saviour."

## SELF-CONTROL BY A CHINESE CHRISTIAN

RECENTLY a series of evangelistic services were held in the church for the students of both Yates Academy, our boys' school, and of Wei Ling, our girls' school, at Soochow. The preacher for these services was a Mr. Bang, a man working independent of any denomination. His manner of speaking was most pleasant and at the same time forceful. I, of course, understood very little of what he said, but even so it was pleasing to listen to him. During one service I noticed that he especially captivated his listeners, and I was eager to learn of what he had spoken: so to Miss Lanneau, founder of Wei Ling, I went and heard the following of Mr. Bang's own life. In this you will see how at a most tense moment, self-control accomplished what violent temper and impatience would have utterly ruined.

Mr. Bang was born and grew up in a non-Christian home and, until he was ready for middle school, was tutored by an opium smoker. The influence of this teacher on the boy was anything but good; consequently the student who some years later left home to enter a Christian middle school had very few morals. At the end of his three years' study, the boy finally joined the church, but only after constant urging by the missionaries and not from being truly converted. Leaving middle school, he entered Shanghai University where, because he was a church member, he was considered a Christian but, during his four years there, very little progress was made spiritually.

After graduation, Mr. Bang secured a very good position as dean of the Shanghai University Middle School, then later moved to Ningpo, where he was again dean of a middle school and where he received a very good salary. It was at this time, nine years after he joined the church, that his soul began longing for something, searching for better things; so he went to the Bethel Mission in Ningpo, an independent organization. Here, under the influence of some devout Christians, he was really converted. Immediately, he felt the desire to preach; after much prayer about the matter, he told his wife, a non-Christian woman whom he had married some years before.

They were in their bedroom at the time, she holding their young baby in her arms and he making a fire in a charcoal burner. As soon as his wife understood that he was serious, that he was going to give up a well paying job to preach, supporting his family on faith, she became violently angry and, losing complete control of herself, threw the baby at him. Mr. Bang, instead of losing his control, calmly dropped on his knees and began to pray. Finally the wife became calm and controlled, as was her husband. Turning to him she said: "If you are so sure



that this is what you are to do, so that nothing I say can make a difference, then go ahead and preach. I shall make no further objections." Not long after this Mrs. Bang herself became a Christian and is now a consecrated worker with her husband.—*Mrs. M. C. Brittain, Soochow, China.*

## PASTORIAL APPRECIATION OF W.M.U.

**I** REALIZE, of course, that reaching the A-1 Standard is not an end within itself but is merely a measurement of the progress that is being made in attaining the goal of the W.M.U. program. It is because of this realization that I am grateful for the fact that the organizations in the W.M.U. of our church are A-1, indicating as it does the degree of efficiency which they have attained in doing their work.

I deeply appreciate this splendid program of work which is being carried forward by our W.M.S. and all auxiliaries, and for what these organizations mean to our church as a whole. The commendable record which our church has made in its gifts to missions and to all denominational causes is due largely to the training which our women and young people have received in the W.M.U. and to the spirit of stewardship which has permeated these organizations and has spread from them into the entire church membership.

The loyalty of our women to all W.M.U. activities and to the entire program of their church is a constant inspiration to the pastor and to the leaders of all other departments of our church.—*Rev. B. L. Davis, Pastor First Baptist Church, Brookhaven, Mississippi.*

**A** CHURCH without a full graded W.M.U. is depriving a portion of its constituency of proper training. Some one is being neglected.

One advantage in having a full graded Union is that all the women and most of the young people connected with the church have the opportunity of receiving "directed" training in the great cause of missions. With the Woman's Missionary Society training and providing leaders for itself and the junior organizations, it should not be a difficult task to arrange leadership for each organization in the W.M.U. family. Those who are trained in the programs, study courses and mission study groups of the W.M.S. are potential leaders. A person who receives special training usually wishes to give expression to that by some definite service and, since only a few are needed to fill the offices in the W.M.S., the junior organizations of the full-graded Union provide a field of service.

The time to begin training any person for a definite task is in youth. How fitting then that in each church there should be organization suitable to the years and needs of practically the entire constituency. The Sunbeam Band starts the little people along the road of mission training, the Girls' Auxiliary and Royal Ambassadors continue the work so well begun, and the Young Woman's Auxiliary leads on to the Woman's Missionary Society where teaching and training are intensified—thus a royal highway of training and service to honor the Master and to spread the "good news" throughout the earth! 'Tis a pity indeed that we have not perfected an organization to continue the process of making our boys more mission hearted and

## PROGRAM OUTLINE

THEME—SELF-CONTROL (*Gal. 5: 22, 23*)

Hymn—"Beneath the Cross of Jesus"

Prayer of praise that "there is power in the blood"

Scripture Lessons on Self-Control: Psalm 1; James 1: 26, 27; 3

Season of silent prayer for Christian mastery of one's tongue

Telling Story—Self-Control by a Chinese Christian (see story on page 27.)

Prayer for stalwart Christians in many lands

Hymn—"Living for Jesus"

Telling Story—"Sixteen Pennies for Jesus" (see story on page 27.)

Sentence prayers that W.M.U. members will increasingly use self-control in order to be tithers and free-will givers

My Favorite Story (Ask four members to be prepared to tell the stories on pages 6, 13, 14, 18.)

Hymn—"Close to Thee"

Season of prayer for people and countries mentioned in the narrated stories

Business Session—Reports on: 1—Plans for Observance of State Season of Prayer; 2—Associational Meetings; 3—Enlistment; 4—Mission Study; 5—Personal Service; 6—Stewardship of Tithes and Offerings; 7—Missionary Education of Young People—Minutes—Offering

Hymn (as benediction)—"My Soul, Be on Thy Guard"

minded, rather than let them slip out of our hands when they have served through the years in the R.A. Chapter.

The church that can boast of a full-graded W.M.U. is on the highway to success. It is following along the lines mapped by the Great Commission, and it can never be merely a "luke-warm" church.—*Rev. Chas. M. Griffin, Pastor First Baptist Church, Walterboro, S. C.*

*Editorial Note:* Gratefully it is noted that the church at Walterboro has been A-1 for the past four consecutive years. The one at Brookhaven has been likewise for five years.

## PRECIOUS IN HIS SIGHT

(Continued from page 2)

Mrs. Dunstan, who had no one of her family with her at the time, was sustained and comforted by Brazilian friends who are doing all they can for her.

A beautiful funeral service was held in the Dunstan home. It was conducted by the Episcopalian minister, and attended by all of Mr. Dunstan's Brazilian friends and members of the Baptist churches. They sang the first hymn that he had translated into Portuguese many years before, "When the roll is called up yonder, I'll be there."

Another service was held by Sr. Felisberto at the Pelotas cemetery where he was laid to rest, and where his friends had followed him. Soon afterwards Mrs. Dunstan received a telegram from the Second Baptist Church, which was founded and built by him in Porto Alegre, saying they had held a memorial service for him as soon as they heard of his passing. The day following his death, the churches of Pelotas met in session and voted to request the Foreign Mission Board and the South Brazil Mission to allow his wife and daughter to continue their work with them in Pelotas.

May God comfort the bereaved wife and children who have lost a noble husband and father, and give them the "peace that passeth all understanding" in their sorrow, and may he raise up laborers to carry on the work for which he gave his life.

"Precious in the sight of the Lord is the death of his saints" (Psalm 116: 15).

# My Missionary Bookshelf

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

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

## THE TROUBLED LAND OF PALESTINE

NO more sensational setting could have been deliberately planned for the launching of the study of a country than has been provided by the British Empire for the appearance of the new books of the Foreign Mission Board on the Moslem peoples of Palestine and Syria. Off the press in time to make their bow at the Southern Baptist Convention, they were hardly in the hands of eager students and teachers of missions all through our territory when the British Government chose to intensify the interest of an anxious world in Palestine by announcing the new plan for its partition into three separate states, a Jewish State, an Arab Empire, and a mandated administration of the Holy City and its environs. That the plan does not suit either Arab or Jew adds spice to the fact that this fall we turn with increased interest to these books that tell us in language and style suited to all ages, the background of this history-making announcement. Anything can happen from now on. It well behooves us to know thoroughly what has already happened.

*The Heart Of The Levant* (F.M.B. 40 and 75 cents), by James McKee Adams, professor of Biblical Introduction at the Southern Baptist Theological Seminary, Louisville, Kentucky, is written from a background of unusual scholarship and personal contact with the land of Palestine and its people. Though his primary interest lies in reading its past, yet he has not let the dry dust of ancient history blind him to the amazing human values, the colorful customs, the bewildering racial mixture and the crying need of the land's present inhabitants. So, he is eminently qualified to give us not only the historical background without which we could have no intelligent understanding of the present, but also an accurate picture of the people, descendants of that past and makers of the history of this bewildering present.

The book is charmingly written and easily read. In Chapter I Doctor Adams takes his readers over the land to see what it is like geographically today, touching here and there on amazingly interesting connections with ancient history of present cities, waterways, mountains and highways. Chapter II takes us through its history at a breathless pace as he traces the people of Palestine from the dawn of history to the present. If he did not have the gift of writing with brilliant clarity, this would be only a sort of blur in your mind when you finished, so deftly does he telescope time. But so well has he organized his material that the picture is not blurred in any detail, but stands out sharp-cut, amazingly clear, easily followed and, above all else, easily taught. After tracing the descent of its present peoples, Doctor Adams gives even more briefly their religions and in a little more than a dozen pages surveys Southern Baptist beginnings and growth in this land.

In Chapter III Doctor Adams takes up the most explosive phase of this Palestinian question—the Jew, “The Chosen People in Relation to Palestine.” Again running back through history to give the necessary backgrounds,

he traces most clearly the surging waves of migration, conquest and reconquest which have swept the land, making it many times the tiny pivotal point upon which all history turned.

Never has it been more surely that pivotal point than today as England cuts the Gordian knot of internal conflict between Arab and Jew, to allay the dangers to her wide flung Empire lying in the hidden ferment perhaps of German and Italian influence in that strife. By granting their cherished dreams of autonomous states, England now washes her hands of the bitter family affairs of Jew and Arab, frees herself of the distasteful task of policing their fanatical feuds and leaves them free to work out their destinies in their own ways. Doctor Adams traces briefly but very adequately the Jewish claim to Palestine from its origin to the present cat-and-dog fight between cousin peoples. No hatred is so bitter as that which arises out of family strife. The Arab and Jew are of the same race, with the same inheritance of intensity of feeling and of tenacity of purpose, and with the same wildly fanatical sense of destiny.

Chapter IV continues this discussion of the mighty changes that have been taking place in Palestine and Syria since the World War and especially since the Zionist Movement and kindred Jewish projects became effective in the land. Arab nationalistic movements are carefully treated, this study being particularly pertinent to the present new British policy. The latest news from Palestine is absolutely necessary to supplement these chapters.

Chapter V and the Conclusion turn again to the especial interest of Southern Baptists in Palestine and Syria, giving this time emphasis to reasons why we must go on increasing our investment of men and money. Some statements in the beginning of this chapter must now be modified showing how swiftly events have moved to mighty changes. England is now sponsoring a pan-Arab State and a Jewish commonwealth in Palestine. Whatever this may mean to the future of our little mission beginnings, it does not in any wise diminish the appeal for us to re-introduce Jesus to these peoples of his own blood in his own land. Here, where his name is so well known and his teachings and mission so deplorably unknown, there is urgent need for some one to witness to the simplicity and directness of salvation through personal faith in him, who is the Saviour from sin and the Lord of life.

As we close the book, we say again, never before has a series of mission study books on a mission field been introduced with such startling, history-making setting. You cannot afford to be without this book, if you would understand your daily newspaper. Never have mission study teachers had at hand more vitally interesting supplementary material, provided by the greatest news gathering agencies of the world. Watch Sunday papers for pictures, watch the daily papers for articles and maps, and let nothing escape your vigilant eyes and scissors. Do not miss this

opportunity to utilize the dramatic material which the British Empire has provided for our special use in our teaching of missions this fall!

A second book is offered by the Foreign Mission Board for adult study, *Palestinian Tapestries* (F.M.B. 25 cents), which was widely used in the fall of 1936 as a preliminary book for the Week of Prayer and Offering for Foreign Missions. It was written by Mrs. J. Wash Watts who for a term of service was missionary with her husband in Palestine, in the new beginnings made after the World War by the Foreign Mission Board in that land. It tells a story hitherto unknown to most of us of the Palestinian men and women, providentially brought into contact with Baptists, who became witnesses of a new knowledge of Jesus Christ gained thereby. It tells of the new missionaries and their problems, of their efforts to make contacts with a people fearful of every contact with them, and of the homely, utterly simple ways in which success came many times. For all who have not read this book, it is one of the "musts." For all who have read it, it is equally necessary as a supplement to the more scholarly presentation of Palestine in *The Heart Of The Levant*. No teacher should attempt to teach the Adams book who does not have the Watts book at hand for assignments of stories with which to illumine the heavier text.

Written especially for Intermediates, *Questing In Galilee* (Foreign Mission Board. 40 cents), is a book of fascinating interest for older young people, and that class of adults who still like a story, well told—all by missionary authors. Here are the stories of seven witnesses for Christ in Palestine and Syria so wisely selected as to give not only pictures of the work in all the strategic centers, but also a fairly continuous history of our work through the lives of some of the pioneers. None of these have been told in books before, which adds to their charm and interest.

The longest story which gives the title to the book is that of Mrs. Shukri Mosa of Nazareth who with her husband was a pioneer Baptist in the days when there was no support and no fellowship to sustain when persecution came, as it often did. Here is one of the truly great heroines of Southern Baptist missionary history. Charming does Mrs. Watts tell the story of Elsie Clor, the girl born of a Russian Jewish family in Chicago, who at the age of fourteen withstood all efforts of family and Rabbi to make her recant the Christian faith she had found at a meeting held by Dr. A. C. Dixon. Nor have we ever had a more appealingly sweet story than Miss Clor herself contributes of Rachel of Jerusalem. The study plans, simple, yet very stimulating, add much to the value of the book as a text for teaching.

And now for the two most delightful books we have ever had for Juniors and Primaries. They are written by the same author, Mrs. Roswell H. Owens, who was Doreen Hosford before she married. She is the daughter of Irish parents, born in Argentina where her mother and father are lay Baptist missionaries. With a background of such unusual missionary devotion, her father being a successful business man as a means to the end of supporting his own active missionary work, Mrs. Owens is unusually well equipped to understand and interpret missionary life. She has done her task exceptionally well, as has also Miss Inabelle Coleman in planning the supplementary teaching material and study plans which will

help any teacher to make of the text a living picture of life in Palestine and Baptist mission victories there.

*The Camel Bell* (F.M.B. 25 cents), is the story of Assad, a little Arab boy of Nazareth whose mother and father are Baptists. Woven into the simple, short stories that tell of daily life of a little boy, of his baby sisters, the work in the home in which Assad has his part, and play with his friends, the Arab and Jewish boys and girls around him, is also the story of how the gospel is preached, how it changes the lives of men and women and little children, and how it makes homes different. There is also much of fact about Palestine. Customs and manners are so naturally woven into the happenings of a little boy's daily experience that children will absorb them without being told that they are learning things scholars have painfully searched out. Above all, there is a beautiful story, beautifully told. Both full-page pictures and small drawings illustrate charmingly the story, while patterns on the back pages provide fascinating activities for small fingers. Don't let your Sunbeams miss this book!

*The Village Oven* (F.M.B. 25 cents), continues the story of Assad, the baby sister, Kamli, their father Gus-teen, and their mother Olga, through all the upsetting time when the father sought and found work in Haifa and the family moved there, settling down in the great, noisy, dirty, city near their dear friends the missionaries who had preceded them by several months. Here many exciting adventures awaited Assad, without which, things would have been much harder for him at school. They were hard enough, anyway.

As it turned out Assad himself helped a great deal in making real that longed-for dream of a Baptist church in Haifa,—not yet a church really, only a tiny little upper room, but a place to which he might now bring his friends to study about Jesus. Best of all, his father was no longer a shoemaker, but the preacher who took the missionary's place when the missionary could not be there, and who spent all his time visiting the people in Haifa and teaching about Jesus.

Along with the fascinating story are correlated activities and group work that will appeal to any Junior. Especially interesting are the lists of birds, insects, animals, and wild flowers and trees found in Palestine with many Bible references to these. Teachers of the adult books would do well to draw freely upon all this supplementary material.

### Supplementary Material for Teaching

Supplementary helps for the teacher of any of the Palestinian books are unusually fine this year. Here are some of the most attractive and useful.

*Packet of Helps on Palestine*—Free from the Foreign Mission Board.

*Map of Palestine*, showing Southern Baptist Mission Stations ..... 25

*Arabian Village Cut Out*: Fine for young people ..... 50

*Southern Baptist Foreign Missionaries* ..... 75

Pictures and lives of all the missionaries.

*Fun And Festival From Moslem Lands*, by Balm ..... 25

Games and plays from Moslem life.

*Year-Book And Almanac Of The Holy Land*, by Anthony. \$1.25

The best single book for source material in facts and pictures for all purposes.

*Pressed Flowers from Palestine*—mounted on cardboard

Each ..... .05

October HOME AND FOREIGN FIELDS will carry a very important list of source books and supplementary reading books on Palestine, Syria and the Moslem world.

# BAPTIST BROTHERHOOD

J. T. HENDERSON

## RIDGECREST CONFERENCE

**T**HIS Conference, announced for July 4-7, 1937, was the first effort of the Baptist Brotherhood to promote such a meeting at the Baptist Assembly. The time was at the middle of the year, when a large number of business men think it wise to take stock and review the record of the first half of the year. This prevented the attendance of a considerable group of interested men.

While the attendance was not large, it was distinctly representative; it included Brotherhood presidents, secretaries, members of important committees and other leading officials from twelve states. The names of twenty-one speakers appeared on the printed program; twenty of these were present and the grade of their addresses indicated careful preparation. The only absent speaker gave the Program Committee ample notice that unforeseen circumstances rendered it impossible for him to fill his engagement, and a very satisfactory substitute was secured in advance.

All the topics had a direct bearing on the obligations of men to the local church and our different denominational enterprises; loyalty to pastor, church, and the Co-operative Program was strongly advocated.

The addresses on Tithing Sunday afternoon by H. D. Blanc and J. H. Anderson, both of Knoxville, made a profound impression. They are prosperous business men that "abound in the grace of giving" and their records gave additional weight to their striking words of testimony. "They spoke with authority."

Two notable addresses at the morning and evening hours on Sunday were delivered by Superintendent I. G. Greer of Thomasville, North Carolina, and by President E. W. Sikes of Clemson College, South Carolina.

On Tuesday, July 6, from 10:30 A.M. to 12:30 P.M., some eminent men from North Carolina gave a program of surpassing interest. In this group were Guy T. Carswell, Esq., Charlotte, and Judge R. N. Simms, Raleigh. This occasion was intelligently planned by Secretaries Huggins and Crouch.

The hearty singing of the men throughout the Conference was an inspiring feature. The men are deeply indebted to Mr. and Mrs. John S. Ramond of Shreveport and to B. B. McKinney, Nashville, for this excellent music.

Lack of space forbids anything more than the mere mention of other laymen who made valuable contributions to this program. Among these were Associate Secretary Lawson H. Cooke, Memphis; D. Swan Haworth, Knoxville; Judge Carnley, Alabama; D. H. Wilcox, Winston-Salem; J. Frank Seiler, Esq., Tennessee; Dr. H. M. Baker, North Carolina; and D. H. Powell, Louisiana.

The following State Brotherhood Secretaries were present and added much to the interest of the Conference: S. W. Drigers, Missouri; Andrew Allen, Tennessee; W. S. Brooke, South Carolina; L. Mark Roberts, Louisiana; and H. F. Latimer, Florida.

The Conference had a fitting climax in the addresses of Rev. Joe W. Burton, Atlanta, and Dr. J. T. Williams,

Shanghai, China; the first discussed our missionary activities in the homeland, and the second, our missionary operations in the regions beyond.

The Christian fellowship throughout was ideal, due in large measure to the fine Sunrise Prayer Meetings that were conducted each morning.

To the report just given, we add the following echoes from some of the men who attended:

"The Laymen's Conference at Ridgecrest, opening Sunday, July 4, and continuing through Wednesday, July 7, was filled with many happy hours. Meeting old friends, making new ones, and the blessed fellowship with all the brethren, the splendid addresses, the singing and the praying, all together combined to make it one of the most delightful meetings we have ever attended.

"The new interest in 'God's Plan for Financing His Kingdom,' among all the brethren, was a joy beyond words.

"Even the jokes were of an unusually high type of fun. Example:

"A group of young men (surely not Sunday school boys, and we hope not Baptists) were discussing who Dan and Beersheba were. One said he thought they were prophets, another said they were apostles, but the third settled the question once and for all. He said that they were just plain man and wife—exactly like Sodom and Gomorrah!"

One Brotherhood Secretary writes concerning the Brotherhood Conference at Ridgecrest, as follows: "The spirit of the Brotherhood meeting was fine."

The representative of the Home Mission Board says, "I was impressed that we had a very responsive audience, who listened attentively and with marked interest."

An Enlistment Secretary volunteers the following statement: "Just a word to let you know how much I enjoyed being with you at Ridgecrest; I am a great believer in the work you are doing."

"It was my privilege and pleasure to attend the Conference of the Baptist Brotherhood held at Ridgecrest; my only regret was that I could not stay throughout the entire meeting. The messages delivered by the various speakers were inspiring and manifested the fact that our laymen are awake to their duties and responsibilities in the furtherance of our Lord's Kingdom.

"No more ideal place could have been selected for this Conference, from both a spiritual and recreational point of view; I hope that during the next year we may have another such conference. I am sure that each layman attending these meetings received great spiritual blessing and is grateful to the General Secretary and his associates for a great task well performed."

"I had the privilege of spending my vacation in Ridgecrest, North Carolina, during the week, covering July 4-7, and attended the Brotherhood Conference there. I met many fine Christian workers, business men, lawyers, doctors, educators, and men from every walk of life, who seemed willing to allow the Lord's work to have the first place in their life program. Our sunrise prayer meetings on the mountain top, set our hearts aglow for the services of the day. This great Conference, together with the climate and delightful fellowship, made this the happiest week of my life; I am more determined than ever before to give my best to him who died for me."

Statement of Associate Secretary Cooke: "Our Brotherhood Conference held at Ridgecrest was one of the high points of this year's activities. Representatives from twelve states were present and some very constructive and far-reaching work was done. One of the most significant features of the Conference was the report of the Committee on Uniformity of Plan and Purpose for the Brotherhoods of the entire South.

"Ridgecrest is a fine place for our people to meet and talk over the affairs of our churches and denomination. The very location and atmosphere are conducive to a spiritual approach to our problems. This meeting was so successful that it created a unanimous demand that it be made an annual event."



## NEWS NOTES

## Bethel—

The first service of the General Secretary on the field during the month was given in response to an invitation from Rev. S. M. McCarter, a former student of Carson-Newman, to speak on Sunday, June 20, 1937, at Bethel Church, of which he is pastor and which is located four miles southeast of Morristown, Tennessee. The invitation was the more attractive for the reason that Pastor McCarter had invited quite a number of former students of Carson-Newman, residing in that section, to attend this special meeting, which was known as Home-Coming Day. These former students attended the College during the General Secretary's connection with it.

This was the church to which the numerous members of the different Hale families belonged, and of which the Rev. P. H. C. Hale, so useful years ago in all that section, was a prominent member. This family in its several branches has been a liberal supporter of Carson-Newman for many years. The occasion was in the nature of a reunion of old friends.

Former students attended from Witts Foundry, Morristown and a number of country churches. Roy Reams, who was a student at Carson-Newman and is now a furniture merchant of Morristown and a deacon in the First Baptist Church, expressed a desire to drive the Secretary, his former teacher, to Bethel and be present at this meeting.

The Secretary spoke at the Sunday school hour to a company of twenty-five men on the Life and Achievements of Joseph. Following a brief intermission he spoke for twenty-five minutes on "The Scriptural Plan of Supporting the Kingdom," stressing its application to a part-time country church. At 11:00 he made a talk on "The Obligations of Laymen to their Local Church and to the Denominational Program."

## Ridgecrest—

The four days spent at the Ridgecrest Conference represent the second service on the field for the month, a report of which is given in the opening article.

## Activities of Secretary Cooke

## Mercer University—

I attended the annual Church Efficiency School at Mercer University, Georgia, which opened on June 7 and closed June 11. I do not know when I have received a greater blessing than through the fellowship of our leaders who conducted the classes in this school. It was an inspiration and exceedingly helpful to be with our Georgia brethren on this occasion.

## Virginia

Beginning with June 16 and continuing through the month, I was busy among the churches of Virginia. During that period I had the privilege of attending and speaking in the annual meetings of the Peninsula and James River Associations; I was greatly encouraged by the splendid reports at these meetings. Almost without exception increases were recorded, and it was gratifying to find that the Co-operative Program had a liberal share in these increased receipts.

I was impressed that we get just a little closer, one to the other, in our associational gatherings than in the larger meetings, and my attendance on these meetings in Virginia has been a great blessing to me.

## Richmond—

A part of the month was spent among the churches of Richmond and I greatly enjoyed mingling with the Richmond pastors; they are as fine a group of Christian gentlemen as one can find anywhere. They report very encouraging conditions in their several churches.

## Albemarle Association—

It was a great joy and privilege to spend a week with Dr. J. W. Cammack and the other pastors of the Albemarle Association. Doctor Cammack is pastor of two very fine churches in and near Fork Union, Virginia. During the week we discussed with his men some of the vital features of church membership, particularly as these are related to our Brotherhood. Doctor Cammack will very probably organize Brotherhoods in his two churches, as will also Brother Northern, pastor at Scottsville, with whom I also rendered service. There are many very fine laymen in these

churches and we confidently expect a great service from them.

## Newport News—

During the month I also attended a very interesting meeting of men in the First Baptist Church of Newport News. More than sixty men were present and they were fine Christian gentlemen, eager to render a larger service for their Master. We talked informally of the Brotherhood and I have never witnessed a deeper and more genuine interest. These men were really in dead earnest. They wanted to be used, and had come together for the purpose of organizing themselves for this larger service. Their pastor, Dr. Floyd Putney, was thoroughly sympathetic and stood ready to lead them in this larger field of activity. I am certain that before long we will see a very effective Brotherhood in this church.

## Growing Interest—

Wherever I have gone, I have sensed a great interest in our work. Unquestionably there is an awakening among our men; and it is particularly heartening to have such fine co-operation from our pastors. We are beginning to realize something of the tremendous spiritual power residing in our men; throughout our Convention men are grouping themselves for a more effective service in the churches and a more general enlistment in the enterprises of the Kingdom. New Brotherhoods by the score are being organized every month, and men are experiencing the joy of practical Christian service. It is fine to see our pastors and their laymen joining hands and hearts in the common task of helping our great Master establish his kingdom on the earth.

The situation is distinctly hopeful; local Brotherhoods are perhaps multiplying at a more rapid rate than any other department of our denomination. Inasmuch as the Brotherhood has a small number of salaried workers, it is very difficult to secure an accurate report of the number of Brotherhoods; the organization has no financial goal of its own, and it is, therefore, impractical to give an accurate appraisal of what the Brotherhood means in a financial way. A strenuous effort, however, will be made to give an approximate estimate along both these lines in the report of the Brotherhood to the Southern Baptist Convention in Richmond, Virginia, next May.

## A BORN PIONEER

(Continued from page 23)

schools of South Carolina until 1917 when I entered the W.M.U. Training School. Definitely called to China, I was appointed and sailed to China in 1919.

"I studied the language a year in fascinating Peiping, continued language study and began a Good Will Center at Hwanghsien, Shantung. A famine in western Shantung opened my eyes to a greater spiritual famine in that section and I was transferred to Tsining in 1922. In 1929 I arrived in Shanghai to work with the Baptist women and young people of China through preparation of literature and field work in their missionary undertaking."

Thus does Lila touch the mountain peaks of her experiences and service. She is a born pioneer in spirit, asking no greater boon of God than a difficult task and his presence with her. Bryant once said: "Difficulty is a nurse of greatness,—a harsh nurse, who rocks her foster children roughly, but rocks them into strength and athletic proportions. The mind, grappling with great aims and wrestling with mighty impediments, grows by a certain necessity to the stature of greatness." In launching that first Good

Will Center in China,—and the first Good Will Center in any foreign field of Southern Baptists, in that impossible task of furnishing literature and creating a spirit of unity between the widely scattered societies of China, with their barriers of dialects and ideals and development,—Lila Watson has grown to "the stature of greatness."

She is very, very weary now that the All-China Union is really a fact, and the Union has granted her leave of absence. Up in Shantung, she has been resting,—so she says,—but I wonder if she has not been thinking of other fields in which God needs a pioneer. "Born for spoiling and responsibility," she said of herself. Not much spoiling has come to her, but tremendous responsibility has been laid upon her capable shoulders.

Some of the acts of the apostles in China, are they not written with the others in that book recording the history of the Woman's Missionary Unions in other lands?

# MISSIONARY WORKERS OF THE HOME MISSION BOARD ATLANTA, GEORGIA

(Address: 315 Red Rock Building)

## ADMINISTRATION AND FIELD FORCE

J. B. Lawrence, Executive Secretary-Treasurer; B. D. Gray, Secretary Emeritus; J. W. Beagle, Field Secretary of Missions in the Homeland; M. N. McCall, Superintendent of Missions in Cuba; R. Q. Leavell, Superintendent of Evangelism; Jacob Gartenhaus, Evangelist to the Jews; Mrs. Una Roberts Lawrence, Mission Study Editor; Miss Emma Leachman, Field Worker; Joe W. Burton, Publicity Secretary; J. W. Wing, Office Secretary; Miss Roberta McNeely, Bookkeeper; Miss Helen Huston, Stenographer to the Secretary; Mrs. Lillian Barnett, Literature; Miss Lucy Cunyus, Stenographer; Mrs. Fred Bair, Stenographer; Geo. P. Whitman, Attorney.

## CHURCH BUILDING LOAN DEPARTMENT

J. B. Lawrence, Superintendent; George F. Austin, Field Representative for States East of the Mississippi River; N. T. Tull, 5225 Perrier St., New Orleans, Field Representative for the States West of the Mississippi River.

## SOUTHERN BAPTIST SANATORIUM

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

## MISSIONS IN THE HOMELAND

### Missionaries to the Foreigners

ALABAMA—131 N. First Place, Birmingham: A. Pucciarelli, Mrs. Pucciarelli; 501 Second Avenue, Birmingham: Miss Bertha Wallis.

FLORIDA—Box 7293, West Tampa: J. F. Plainfield, Mrs. Plainfield, Miss Fannie Taylor; 914 Green Street, West Tampa: Harry A. Day, Mrs. Day; 1909-15th St., Tampa: J. B. Silva, Mrs. Silva, Mrs. Aurelia Baez; Rescue Mission, 501 E. Bay St., Jacksonville: L. C. Bennett, Mrs. Bennett.

ILLINOIS—702 N. Emma St., Christopher: Miss Mary E. Kelly; 1403 N. 53rd St., E. St. Louis: Mrs. Mildred Bolinger Stein; 1921 Thirty-nine North Street, E. St. Louis: Frank Ramirez, Mrs. Ramirez; 829 E. Vine St., Greenville: G. O. Foulon, Mrs. Foulon; 1615 Poplar, Granite City: Michael Fabian; Herrin: Miss Mary Headen.

LOUISIANA—Acadia Baptist Academy, Church Point: Alfred Schwab, Mrs. Schwab, Miss Carol Brakefield, G. G. Casselmann, Miss Vera Carter, Lawrence Thibodeaux, Mrs. Thibodeaux, Hines H. Stilley, Mrs. Stilley, Thelma D. Caldwell, Ruth Crow, Miss Della Ray; Baptist Rescue Mission, 740 Esplanade Ave., New Orleans: J. W. Newbrough, Mrs. Newbrough, H. B. Reynolds; Basile: Maurice Agullard, Mrs. Agullard; Pineville: Lucien C. Smith, Mrs. Smith; 800 Second St., Morgan City: Miss Vena Agullard; Houma: A. D. Martin, Mrs. Martin; 729 Second Street, New Orleans: Miss Gladys Keith.

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

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

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

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

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

TEXAS—Bastrop: Paul C. Bell, Mrs. Bell, I. E. Gonzales, Mrs. Gonzales, Prof. Felix Buldine, George Todd Lewis; 133 Mariposa St., Beaumont: Pascual Hurtiz, Mrs. Hurtiz; Box 1138, El Paso: A. Velez, Mrs. Velez, Miss Gladys McLanahan, Miss Lillie Mae Weatherford, Miss Gloria Ruiz; Box 888, Brownsville: Geo. B. Mixim, Mrs. Mixim, Abel R. Saenz, Mrs. Saenz; Box 687, San Angelo: Donato Ruiz, Mrs. Ruiz; 1501 Caldwell St., Corpus Christi: Daniel Delgado, Mrs. Delgado; Box 836, Pearsall: J. A. Lopez, Mrs. Lopez; 1316 San Bernardo, Laredo: Andres R. Cavazos, Mrs. Cavazos; 121 San Marcos St., San Antonio: Matias C. Garcia, Mrs. Garcia; 446 Pruitt Ave., San Antonio: Alfredo Cavazos, Mrs. Cavazos; 212 Jefferson St., Kerrville: Emmett Rodriguez, Mrs. Rodriguez; 1201 W. Ashby Place, San Antonio: Miss Ollie Lewellyn; Bryan: Victor Gonzalez, Mrs. Gonzalez; Sonora: Carlos Hernandez Rios, Mrs. Rios; Del Rio: Elias Delgado, Mrs. Delgado; 501 E. Main St., Uvalde: L. Ortiz, Mrs. Ortiz; Box 275, San Marcos: Jose S. Flores, Mrs. Flores; Rio Grande City: E. L. Kelley, Mrs. Kelley; Victoria, Route 1: Benito Villarreal, Mrs. Villarreal; Box 196, Alice: D. O. Blaisdell, Mrs. Blaisdell; Eagle Lake: Simon Villarreal, Mrs. Villarreal; 211 Louise St., Marlin: Fred Montero, Mrs. Montero; Waco: A. N. Porter, Mrs. Porter; Gonzales: Refugio Garcia, Mrs. Garcia; Cameron: Isais Armendarces, Mrs. Armendarces; Chinese Baptist Church, San Antonio: J. H. Coleman.

### Missionaries to the Negroes

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

NATIONAL BAPTIST CONVENTION WORKERS—4834 Vincennes Ave., Chicago: T. Theo Lovelace, Mrs. Lovelace; Selma University, Selma, Alabama: R. T. Pollard, Mrs. Pollard, C. L. Fisher, Mrs. Fisher; 108 S. Kansas St., Roswell, New Mexico: O. F. Dixon, Mrs. Dixon; 1831 Pennsylvania Ave., Baltimore, Maryland: Rev. A. L. E. Weeks, Mrs. Weeks.

### Missionaries to the Deaf

Mountainburg, Ark.: J. W. Michaels, Mrs. Michaels; 4511½ Bryan St., Dallas, Texas: A. O. Wilson, Mrs. Wilson; 704 Park St., Fort Worth, Texas: C. F. Landon, Mrs. Landon.

### Missionaries to the Indians

ALABAMA—Calvert: R. M. Averitt, Mrs. Averitt.

ARIZONA—Box 721, Chandler: M. E. Heard, Mrs. Heard.

MISSISSIPPI—Union: S. E. McAdory, Mrs. McAdory.

NEW MEXICO—1010 N. 8th St., Albuquerque: C. W. Stumph, Mrs. Stumph; 323 S. Edith, Albuquerque: Miss Pauline Cammack; Farmington: R. A. Pryor, Mrs. Pryor.

NORTH CAROLINA—Murphy: J. N. Lee; Cherokee: William H. Fitzgerald, Mrs. Fitzgerald.

OKLAHOMA—1301 S. 5th St., McAlester: A. W. Hancock, Mrs. Hancock; R.F.D. No. 3, Shawnee: D. D. Cooper, Mrs. Cooper; Box 206, Pawhuska: A. Worthington; R.F.D. No. 2, Arkansas City, Kansas: Miss Gladys Sharp; Nardin: Miss Grace Clifford; Box 63, Pawnee: Roe Beard, Mrs. Beard; Wetumka: G. Lee Phelps, Mrs. Phelps; Chillico: Sam Lincoln, Mrs. Lincoln; Perkins: Solomon Kent, Mrs. Kent; Ponca City, R. F. D. 4: Thomas Wamego, Mrs. Wamego; Route 5, Stillwell: John Hitcher, Mrs. Hitcher.

OKLAHOMA—(Cherokee Association)—Stillwell: John B. Acorn, Mrs. Acorn, Richard Glory, Mrs. Glory; Eucha: Lee O'Field, Mrs. O'Field; Sid: Johnson Davis, Mrs. Davis; Spavinaw: Lacy Scroggens, Mrs. Scroggens; Salina: Skake Kingfisher, Mrs. Kingfisher; Keota: Moses Wesley, Mrs. Wesley; (Chickasaw Association)—Sulphur: J. J. Cobb, Jordan Hawkins; Route 2, Ada: Sam Hawkins, Mrs. Hawkins; (Choctaw Association)—Wister: Morris Sams; LeFlore: Thomas Adam; (Muskogee Association)—Wetumka: John Smith, Mrs. Smith; Eufaula: Joe Colbert, Mrs. Colbert; Route 2, Oktaha: Willie Carr.

FLORIDA—(Seminole)—Dania: Willie King, Mrs. King.

### Missionaries in the Mountains

Jeff, Kentucky: L. W. Martin, Mrs. Martin; Sandy Hook, Kentucky: David Calhoun, Mrs. Calhoun; Andersonville, Tenn.: M. K. Cobble, Mrs. Cobble; Vicco, Kentucky: Miss Minnie Berry.

## MISSIONS IN CUBA

HAVANA—(Address for all Havana missionaries: The Baptist Temple, Dragones y Zulueta, Havana, Cuba.) M. N. McCall, Superintendent, Mrs. McCall, W. L. Moore, Mrs. Moore, Miss Mildred Matthews, Miss Eva Smith, Mrs. H. R. Moseley, Miss Edelmira Robinson, Nemesio Garcia, Mrs. Garcia; (Cuban American College, Havana)—Prof. M. R. Vivanco, Mrs. Vivanco, Miss Ruth Goodin.

THE PROVINCES—(Havana Province)—Regla, Marti 68: Herbert Caudill, Mrs. Caudill; Bejucal: Miss Kathryn Sewell; Vibora: R. R. Machado, Mrs. Machado; Jacovina: J. F. de Armas, Mrs. de Armas; Guanabacoa: Emilio Planos, Mrs. Planos; Los Pinos: Antonio Echevarria, Mrs. Echevarria; San Jose: Juan B. Ferrer, Mrs. Ferrer; Calabazar: F. J. Rodriguez, Mrs. Rodriguez; Bejucal: J. L. Greno, Mrs. Greno; Aguacate: J. M. Fleytes, Mrs. Fleytes; Madruga: Miss Virginia Perez; (Santa Clara Province)—Santa Clara: Moises Gonzalez, Mrs. Gonzalez; Sagua la Grande: M. A. Calliero, Mrs. Calliero; Ranchuelo: Filomeno Hernandez, Mrs. Hernandez; Cruces: Ismael Negrin, Mrs. Negrin; Arriete: Heriberto Rodriguez, Mrs. Rodriguez; Cienfuegos: A. T. Bequer, Mrs. Bequer; Cumanayagua: Alejandro Pereira, Mrs. Pereira; Lajas: Casto Lima, Mrs. Lima; Caibarien: N. J. Rodriguez, Mrs. Rodriguez; Sancti Spiritus: E. Becerra, Mrs. Becerra; Placetas: Rafael Fraguera, Mrs. Fraguera, Miss Virginia Perez; Camajuaní: Domingo Hernandez, Mrs. Hernandez; Trinidad: Bibiano Molina, Mrs. Molina; (Matanzas Province)—Matanzas: Arturo Corugedo, Mrs. Corugedo; Cardenas: Antonio Martinez, Mrs. Martinez; Colon: Augustin Lopez, Mrs. Lopez; (Pinar del Rio Province)—San Juan y Martinez: Fernando Santana, Mrs. Santana; Pinar del Rio: Enrique Vasquez, Mrs. Vasquez; Consolacion del Sur: Angel Pinelo, Mrs. Pinelo; Enrique Pina, Mrs. Pina; Guanajay: Miss Christine Garnett.

## MISSIONS IN CANAL ZONE

(West Indian Work)

Box 242, Balboa Heights, Canal Zone: J. V. Tinnin (Superintendent without salary); Box 919, Ancon, C. Z.: Norton Bellamy, Mrs. Bellamy; Box 456, Cristobal, C. Z.: James A. Blake, Mrs. Blake; Ancon, Canal Zone: V. T. Yearwood, Mrs. Yearwood.

# FROM MEMORY

**J. B. Cranfill**

With facile pen the gifted author turns back the pages of memory and shares with us the treasures of a long, happy life. In addition to the unusual features of such a work, the volume is notable for the author's surpassingly beautiful tributes, for his comments on men and matters, and for the radiant spirit which permeates the book. Here are included memories of pioneer life in Texas, records of great movements, robust testimony of the priceless value of unshakable faith in God, and reflections of sparkling humor.



## The Dawn of a New Day

**A. T. Howell**

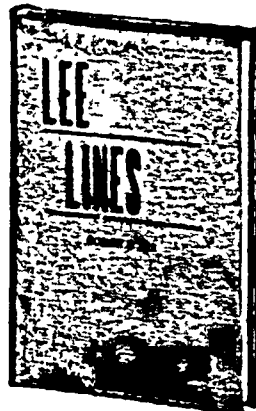


"When an unsaved person comes to a realization of his or her lost condition and accepts Jesus Christ as a personal Saviour, a new day dawns in the life of that one." Here is a book both for those who have and who have not had that glorious experience. The author believes and preaches the old time doctrines. The messages are scriptural, logical, earnest, and compassionate.

**\$1.00**

## LEE LINES

**R. G. Lee**



Beautifully bound in silver and blue. An acceptable gift to any one. From here, there and everywhere, Doctor Lee has brought together an exceptional collection of incidents, illustrations, and experiences. Many have the flavor of proverbs. One runs across amazing statements concerning scores of subjects. An index makes it a useful book for ready reference.

**\$1.00**

**ORDER NOW FROM BAPTIST BOOK STORE SERVING YOUR STATE**

ALA.....517 North 22nd St., Birmingham  
ARIZ.....Box 485, Albuquerque, N. M.  
ARK.....716 Main St., Little Rock  
FLA.....216 W. Church St., Jacksonville  
GA.....22 Marietta St., Atlanta  
ILL.....102 E. Jackson St., Carbondale  
KY.....323 Guthrie St., Louisville  
LA.....301 Giddens-Lane Bldg., Shreveport  
MD.....405 Hearst-Tower Bldg., Baltimore

MISS.....500 East Capitol St., Jackson  
MO. (Bk. Dept.) 1023 Grand Ave., Kansas City  
N. M.....Box 485, Albuquerque  
N. C.....121-123 W. Hargett St., Raleigh  
OKLA.....223 W. First St., Oklahoma City  
S. C.....1301 Hampton Ave., Columbia  
TENN.....161 Eighth Ave., N., Nashville  
TEXAS.....1019 Main Street, Dallas  
VA.....110 North Second St., Richmond

*If your state has sales tax, please add proper amount.*

**USE CONVENIENT COUPON**

States and Countries not listed above, order from nearest Baptist Book Store.

TO BAPTIST BOOK STORE:

Please send **From Memory** (\$1.50) ☐ **Lee Lines** (\$1.00) ☐ **The Dawn of a New Day** (\$1.00) ☐

Enclosed is \$..... Charge to my account ☐

Name .....

Address .....

P. O. ....

State .....