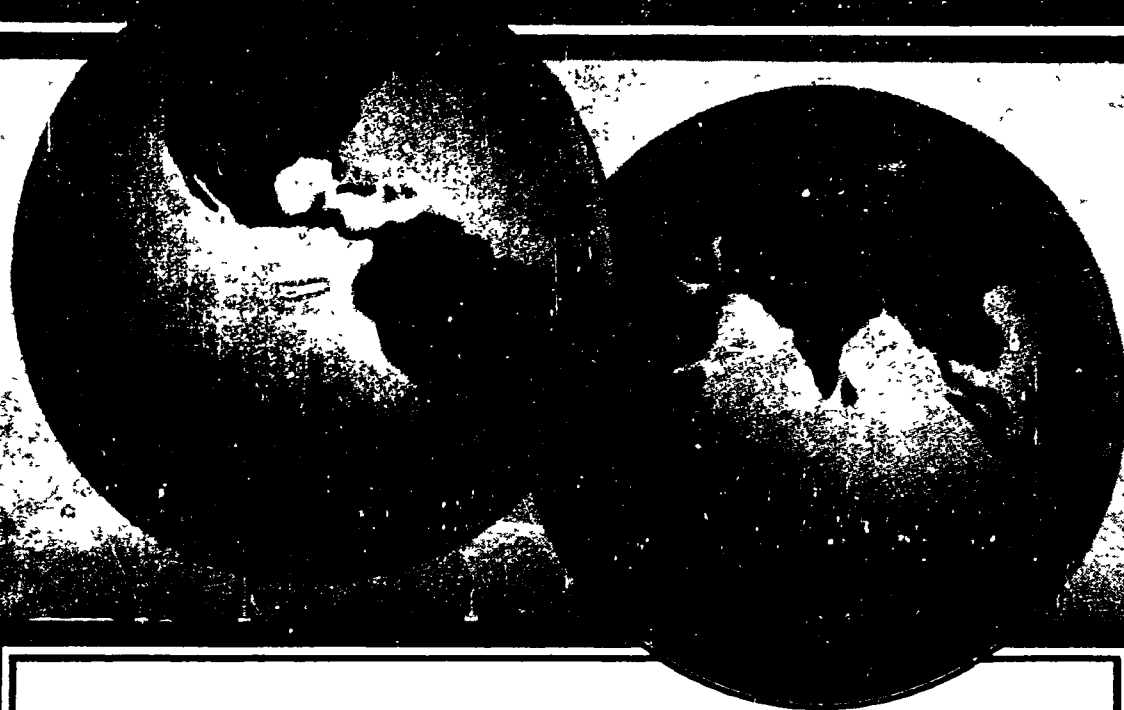


# HOME<sup>and</sup> FOREIGN FIELDS



THE HOME REDEEMED  
EDGAR L. MORGAN

◆  
THE POWER OF PRAYER  
J. W. SHEPARD

◆  
CHRISTMAS IN NIGERIA  
ANNIE LAURIE M. SADLER

◆  
BUSY BEGINNINGS IN CHINA  
ARTHUR S. GILLESPIE

◆  
A FLYING VISIT TO FOUR MISSIONS  
MRS. GEORGE W. McDANIEL

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

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# HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, *Editor*

Nashville, Tenn.

DECEMBER, 1932

Volume 16 - Number 12

## *A Christmas Prayer*

*THE star stood over where the young child was—  
Only a star was high enough to mark  
Thy cradle, O Thou Holy One of earth!  
Was bright enough to point men through the dark  
Since that glad night of old that saw Thy birth!*

*"For stars belong to the unbounded skies;  
Stars are not found beneath the roofs of creed,  
Nor reached by straining spires of steel and stone:  
Alike they shine to serve a whole world's need,  
That none dare cry, 'The stars are mine alone!'"*

*"O Star beyond all stars, the darkness still  
Is slow to comprehend! O Light of men,  
The glare of earth has kept us blind so long!  
Forgive us as we lift our eyes again,  
And make us brave to live the angels' song!"*

—Molly Anderson Haley

*"As they offered gifts most rare  
At that manger rude and bare;  
So may we, with holy joy,  
Pure, and free from sin's alloy,  
All our costliest treasures bring,  
Christ, to Thee, our heavenly King."*



# A FLYING VISIT TO FOUR MISSIONS

Nazareth — Jerusalem — Naples — Florence

MRS. GEORGE W. McDANIEL, *New York, N. Y.*

**T**HE privilege of a Mediterranean cruise last spring gave me partial fulfilment of a long-cherished desire, that is, to see, on their fields, some of our missionaries. "Partial," I say because the inhibitions of a cruising party render visits, even to places on the scheduled program, necessarily short, and time had to be taken off on one's own responsibility for "extra-curricular" events.

However, the blessings, to the tourist, of these visits, are far out of proportion to the effort they required. Mrs. Mary Wynne, of Providence, Kentucky, arranged for the meeting of our missionaries in Nazareth, Rev. and Mrs. Roswell Owens. They had, I believe, been married in her church, and no one who has not seen the lonely missionary in his adopted land can realize the delight with which they welcomed their friend from "the old Kentucky home." The meeting place was at Mary's Well, near which is the home of the Owens and their two little daughters. Mary's Well is one of the few scenes in the Holy Land which was perhaps unquestionably associated with the mother of our Saviour, Mary, whom the Catholics worship too much, and whom the Protestants revere too little. I make no plea for Mariolatry. The source of this well, like most of the other sacred spots in that land of universal interest, is pre-empted by the Catholics; Greek or Roman, one of the two, is almost everywhere claimant, by right of possession, to every holy place, even to the rather recent building of a Roman Catholic church, and the Pater Noster chapel in the Garden of Gethsemane. The Greek church of The Annunciation is built over the source of the well, whence the water flows to the spot which is until today the center of the life of Nazareth, and from which the water-supply is carried in the familiar water-jars on the heads of girls and women.

The Owens, who were formerly stationed in Jerusalem, are our only workers in Nazareth. The wife and children are frail but well, and they seemed happy in their work. We heard no mention of financial needs, but an earnest request for a share in our interest and our prayers. Much work is needed ere the village which saw the boyhood and youth of our Saviour is won back to him.

Our two missionaries in Jerusalem, Miss Elsie Clor, a Jewess, and her helper, Miss Fenderson, live in the mission headquarters, where all their services are held. We had the

privilege of attending the meeting of the young girls and children which corresponds to our Y. W. A. and Sunbeams. The attendance was larger than we had expected, and the young people enthusiastic and happy in their work. When one remembers the spirit of some of the Jews, which impels them, upon sight of it today, to spit toward Calvary, as was their ancient custom, one is not surprised that our missionaries are the objects of ridicule and attack on many of their appearances outside the home.

The long deep gallery on the front of the mission property needed to be closed in, as a further protection, not only to our missionaries but also to the property. This work at the lowest figure would cost fifty dollars. The missionaries knew there was no chance of such an appropriation from our Board in these days of depression, and they made it a matter of special prayer for weeks last winter. After the Christmas holidays they found that their personal gifts in money from their relatives amounted in all to fifty dollars, and it was immediately applied to this purpose. They showed us with great delight how the completed work was a great enhancement to the value of our property, as well as a protection to women who live alone.

After the children had dispersed, the visitors, including also Mrs. Geer, of Greenville, South Carolina, and Mrs. Wynne, of Kentucky, gathered in the living-room and had a quiet half-hour of Bible reading and prayer. It was touching to see how much the missionaries enjoyed the "fellowship of kindred minds," and we who know not such deprivation, can hardly be adequately grateful for this bless-



Southern Baptist Mission Headquarters, Jerusalem. Here Miss Elsie Clor and Miss Fenderson, our only missionaries, live and carry on all the work.

ing. A young girl, who reminded one of Naaman's little serving-maid, and who helps the missionaries in the household work, brought in tea and cake for us. We were conscience-smitten when we discovered that these missionaries had used their entire week's supply of butter and eggs to make this cake for us, and gave us afternoon tea when the budget forbade *their* having it even for breakfast. We shall never learn all about the sacrifices which our workers are making everywhere, and all the time.

Flowers blooming about the grounds made an attractive home of the headquarters, and showed the unmistakable touch of woman. When we left, Miss Clor gave to each of us a sling similar to that from which a pebble in the hand of David felled the giant, and a reed used by the Galilean shepherds, who *lead* their sheep, unlike the Syrians, who *drive* their flocks. She also sent us with a guide to see "Gordon's Calvary" and "The Garden Tomb"—places which more nearly correspond to the scriptural story than those sights pointed out to us *inside* the walls and acclaimed by others as the places of crucifixion and burial of our Saviour.

Miss Clor has entirely recovered from the serious illness which prostrated her for a while, and during which Southern Baptists were much in prayer for her restoration. God gave her back to us and to her glorious work.

My own illness in Naples prevented a visit to our missionaries and mission there, but the pastor, Rev. Ricci Asprino Gaspare, and his wife came to see me and had dinner with the party at our hotel. I had written him and his reply is so cordial and so unique that I reproduce it here. He speaks no English, and answered my note with the aid of a dictionary:

"Dear Mrs. and Sister:

"I little understood English language, but we are glad to know you. We accept your degree invitation. Thank you. My salutations and my wife's.

"R. A. G. (Native pastor.)"

His wife is the daughter of a former native missionary there, and is a well trained helpmeet for her husband, and very devoted and faithful in her service. They have an interesting family of five children and are exemplifying the Christian home in the land where the home and the child are idealized.

We had to have an interpreter, and the conversation, accordingly, was not entirely satisfactory, but the joy they expressed over seeing American Christians was truly impressive. He said the last one to visit him was Dr. Love, and that was some time ago. I asked what were his most urgent needs, aside from sympathetic *prayer*, which all our missionaries mention first, and he said, "My youths have no furniture for rooms to teach." Dr. Whittinghill later said that

(Continued on page 6)



"... neither Jew nor Greek, ... all are one in Christ Jesus."  
Two British soldiers on duty in Palestine, and two Jews recently baptized in Nazareth Church, Palestine.

## OF ONE BLOOD

*Missionary Roswell Owens, Nazareth, Palestine*

I AM sure that friends in the homeland will be interested in the accompanying picture and the story it tells.

Two of the men are British soldiers, on duty in Palestine, the others are Jews. They were photographed in front of the Baptist Church in Nazareth where they were baptized a few weeks ago. We have also baptized this year in the same church two other British soldiers, two other Jews, and an Armenian.

One often hears in Palestine that Arab and Jew will not work together in any voluntary relation, and one would hardly think that Englishmen would care to identify themselves with a native congregation. The membership of the Nazareth Church until the coming of these recent converts was wholly Arabic, but, if we may judge from visible appearances, all were quite happy to welcome these of other races into their fellowship. After all, isn't it just another evidence of the truth that "in him there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; ... all are one in Christ Jesus"? Christ does break down partitions, override boundaries, and makes us see that down underneath the skin all men are alike in so far as great eternal needs are concerned.

And, have you forgotten—could you forget—Baptists have only two small stations for preaching the Good News in all of Palestine? We confess that the Land of our Lord has a peculiar appeal to us. Truly, "The harvest is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he send forth laborers."



## HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

JOHN L. HILL, *Editor*  
 I. J. VAN NESS, *Executive Secretary*  
 HIGHT C. MOORE, *Editorial Secretary*  
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No. 12

## EDITORIALS

## THE MISSIONARY SEASON

**I**T OUGHT to be easier this year than ever before in the memory of most of us for Christian people to place the correct emphasis upon the Christmas season. There is little excuse for the frivolous, the wasteful, the extravagant; there is every reason to contemplate the real significance of the season. According to Dr. G. C. Savage (*Time and Place Harmony of the Gospels*), December 25 is the actual anniversary of the birth of Christ. Even the possibility of the correctness of this position brings new and glorious meaning to Christmas; we celebrate the birth of our Lord. Of course, we can't do this properly without reflecting on his mission and the fruition of that mission in our own lives. Jesus inaugurated the missionary era; he set the example in sacrifice, devotion, and consecration. As altogether unworthy beneficiaries of his grace, it is our high privilege as well as our solemn duty to accept the responsibility of proclaiming the story of his redeeming love to all men everywhere. Too long has paganism held sway even in Christian homes during the Christmas season; our Master must not be denied this year the place of honor in our thoughts and acts that rightfully belongs to him on his birthday.

## THE HEART OF MISSIONS

**M**AN'S sinful, helpless, lost condition made such an appeal to the heart of God that he exhausted the resources of Heaven in his effort to rescue man from the blight of sin and from the slavery of its dominion. His plan takes into account every man, regardless of race, color, or condition, and makes possible a new life of freedom and service for all who will accept his proffered mercy through Jesus his son and the world's Saviour. It

is the natural mission of one who has experienced the redemptive power of Christ to spread the good news of God to the limit of his contacts. Through co-operative effort these contacts are so multiplied that an humble Christian may actually share in sending this gospel around the world; the thrill of such a reality causes the regenerated heart to glow with love and compassion. This, then, is the heart of missions: man's lost estate, the love of God reaching out in the offering of his Son, man's acceptance of God's plan of redemption, and man's proclamation of God's love and mercy to all men everywhere. Whatever else may be said, it is not God's fault if a human being anywhere remains outside the pale of his redemptive grace. Is it ours?

## THE CHRISTMAS MESSAGE

**R**ELIEVED of the glamor, the poetry, the romance that envelop it, the Christmas message is essentially a message of God's love for a lost world, revealed in the gift of his only Son. "God so loved that he gave." These words express at once the intensity and the measure of God's love; likewise, they establish the fact that giving is the result of love and that genuine love will always find an outlet in sacrificial giving. You and I, pitifully finite, are not going to comprehend fully the mind of God nor can we understand completely the divine plan and purpose; but through faith in the Redeemer incarnate, we can appropriate that love and make its riches our very own. The Christmas message, then, is a message of praise, of peace, of good will; it is also a message of hope, of redemption, of consecration. It is a good time for searching of hearts to discover precisely the message of Christmas for every heart; this meaning once revealed in all of its challenging power, the Christian inevitably renews his vows to give that message to all men.

## THE CHRISTMAS SPIRIT

**C**HRISTIAN people have never had such an opportunity to manifest the Christ spirit as these stressful times afford. Those who have that spirit will have great difficulty in concealing the fact. It makes its presence known in many ways, a few of which may be mentioned. The Christmas spirit is a spirit of unselfishness; greed, indulgence, personal gratification are uglier now than at any other time during the year. Only the self-forgetful person can enjoy Christmas. It is also a spirit of generosity—toward all people—generosity of thought as well as of service. There is no real Christmas joy for the stingy, the grasping, the niggardly, the grouchy. (Perhaps, you had better read again in this connection Dickens' *Christmas Carol*.) Then, it is a spirit of good cheer, founded on solid grounds without unpleasant after effects. He who has learned how to radiate cheer has caught a full measure of the

Christmas spirit. Finally, it is a spirit of worship. Mere meditation upon the goodness of God will drive every Christian to his knees in devout worship. Christmas holds a treasure chest filled with priceless blessings for all who possess the spiritual insight to appropriate them.

## LOVE GIFTS

**L**OVE and fear are commonly classed as the strongest human motives. In our judgment love is the stronger, certainly in the religious realm. Love is the compelling and constraining force in Christian service. We believe that only those gifts that are prompted by love are pleasing to our Master; we know that only such gifts give pleasure and satisfaction to the givers. Witness the Lottie Moon offering. In loving memory of the lonely missionary, whose unheeded appeal for re-enforcements was life-long, and in beautiful devotion to our Saviour the W. M. U. gave last year \$170,724.87 as a love offering, and the special period of the giving was the high mark of spiritual power and refreshing during the entire year. Love finds a way. "If ye love me, ye will." Sometimes it is a good thing to lose sight of quotas and figures and just try to measure our love by our gifts. Such an exercise will solve the practical problem of the tithe and all other financial difficulties. We know that down deep in their hearts our people love our Master; he knows it, too. We wish that they could understand how precious to him is our smallest gift if accompanied by the love of the giver.

## LET'S PAY THAT DEBT!

**W**E HAVE been much impressed with the plan outlined by Pastor Wade Bryant for the payment of the debt on our Foreign Mission Board. Brother Bryant's article appeared in our October number. We can't get away from it. The conviction grows that the Lord would have us speak. With the utmost sympathy for every debt-burdened interest and institution and with an unbroken record of loyal support of every denominational budget and program, we are persuaded that nothing would so arouse and hearten our people and prove so pleasing to our Master right now as the payment of this debt. Can you imagine the effect throughout the Baptist world of the announcement that the last dollar of indebtedness on our Foreign Board had been paid and that the annual interest drain of some \$66,000 had been released for constructive service? It would electrify our people, and everywhere would be heard the words confidently spoken, "Now, let's pay our other debts."

And it can be done! Without any campaign, without any special committee, without any overhead expense except stationery, printing, and postage, it will be comparatively easy to find one thousand

Southern Baptist churches in each one of which one hundred members will gladly give twenty-five cents a week for one year for this special purpose without reducing their gifts to the Co-operative Program or interfering in the least with their regular support of Kingdom causes. We need a positive, challenging, aggressive note right now. The time is ripe; our people will do this thing. Let's give them the opportunity!

## THE JOY OF SACRIFICE

**W**E HOPE our readers will find every line of the magazine readable because nothing is published simply to fill space. In this issue the joy of sacrifice stands out in a number of the articles. We want you to see the happy hostess calmly put before her guests at one meal her supply of necessities for a week, we want you to watch the ladies use all of their Christmas money from loved ones at home for necessary improvements on mission property, we want you to stand with the missionary before the Foreign Mission Board as he pleads for permission to return to his field at the expense of his savings of a lifetime, we want you to sit in with missionaries on the field as they anticipate the cuts that must be made in appropriations for Native work and instruct their treasurers to withhold twenty-five per cent of their meager salaries against the emergencies that must arise—and note that all of this is done joyfully and without a suspicion of sacrifice. Then, will you join us in the searching self-examination to determine the status of our own spiritual experience? Do we know anything about the joy of sacrifice? Do we care? Absolutely, we do. The hearts of Southern Baptists were never more open to the appeal of the Great Commission than right now; they were never more appreciative of their brethren in service in foreign lands; they are ready, thousands of them, really to accept the challenge to sacrificial living, and to walk alone with their Master in joyful service. We think we glimpse the dawn of the brighter day.

## WE ARE GRATEFUL

**W**ORDS of commendation and encouragement have come from New York and Texas and many intervening states in appreciation of our first issue. Our readers like the new style and are gracious enough to speak in highest terms of the contents. We are grateful. Our one ambition is to make this magazine render the largest possible service to the cause of Missions. We thus publicly acknowledge our gratitude to our friends, assuring them that the consciousness of their approval and co-operation is invaluable in our efforts to realize a worthy goal. The outlook is hopeful; your prayers will help tremendously.

## A FLYING VISIT TO FOUR MISSIONS

(Continued from page 3)

he meant equipment for his Young People's Union. I said, "What message must I take to Dr. Ray?" He said, "Tell him about my *Youths*." His face, a very handsome one, is the saddest I ever saw; in it seemed a combination of physical weariness, anxiety because of conditions in Italy, and despair about our lethargy at home. Shall I ever forget the haunting look of those tired eyes?

He baptized last year sixty converts. As Dr. Whittinghill afterwards said, "The conversion of a Roman Catholic adult is a miracle in America, but it is *more* of a miracle here, where tradition, history and training are all in favor of Rome." Where are the churches in our own Southland in which a like number of adult converts are baptized annually? When we parted he took the hand of each of us and said in his earnest way, "Two languages but one Faith."

The location of our work in Florence is Number 6 Via Borgognissanti, near the place, Number 18 on the same street, where Americus Vesputius was born and lived while in Florence. "Here he himself wrote the following letter quoted in 1507 by Waldseemüller: 'Now another fourth part of the world has been discovered by Americus Vesputius, wherefore I do not see what is rightly to hinder us from calling it Amerige or America.' And thus did the local habitation which Columbus is credited with discovering for us get its name." I called on the missionaries at the headquarters, which comprise alike their home and church, and also a part of the property which is rented at a fairly good return, and which aids largely in the maintenance during these days of diminished salaries.

At the Sunday morning service the visitors were welcomed most heartily by a committee of women and deacons, and supplied with the order of service and hymnal and directed to front seats. The singing was glorious, and the voices of those well-trained lovers of music, Italians, compensated one for not being able to understand the sermon. Music, like the laughter and cry of little children, has a universal language—we truly worshiped in song. The pastor, Rev. Ignazio Rivera, and his wife have no children and are our only missionaries there. All evangelistic work in Italy now is by native pastors, and they must soon be replaced by others, for all are overworked and cannot bear the strain indefinitely. The young men from the Theological Seminary in Rome—now closed, alas!—will very soon be needed for these important stations, and the three most advanced of these ministerial students *must* continue their training for this purpose.

Pastor Rivera and his wife both speak English, and around the tea table in our hotel in Florence—

The Anglo-American—he said, "Don't be surprised any morning to read of my death. I am constantly under surveillance, and my life, as those of Dr. Whittinghill and of our other workers, is in danger. But do not think we are afraid, and will ever hesitate to 'declare the whole gospel'—we are 'ready to be offered up.' " I wondered in my heart if the time of "his departure were not near at hand."

Italians are not careless talkers,—they never call the name, "Mussolini," but rather "Il Duce" or "That gentleman," and all of them, Catholic and Protestant alike, know that he is as absolute a dictator as ever was Cæsar or Napoleon, and that there is today in Italy no more freedom, civil or religious, than in Soviet Russia. They all *know* it, but no one there could *dare* say it, and it remains for a casual visitor, at this safe distance, to make the bold assumption and to remind Southern Baptists that Rome is *watching* to see what we are going to do for our representatives over there, for Rome knows our sad financial debacle; and she is *listening* to hear what the missionaries are saying as they lift up the *Christ* among the *crucifixes* of Italy! Oh! never forget that *Rome is listening!*

## "I HAVE NEVER HEARD"

Missionary A. S. Gillespie, Union Language School, Peiping, China

**I**T HAPPENED in the mountains just west of this ancient city of Peiping, China. Alone I was climbing a mountain trail. Suddenly three little Chinese boys and I saw each other. They knew, after a fashion, one English word, "Hello." However, they called it *Kullo*. They shouted, "Kullo! Kullo!" I replied, "Hello! Hello!" About that time I saw them turning and coming across the mountain toward me. Immediately I turned and started across the mountain to meet them. They were shepherd boys, two twelve years of age, the other fifteen. We talked, laughed, and had a happy time for a while. I mocked various animals, and they would look at each other and laugh. Their eyes would almost pop. How eagerly and alertly they joined in this wayside fellowship.

Everything got still. I said: "Have you ever heard about Jesus?" Each little boy thoughtfully replied, "*Mei t'ing chien*" (I have never heard). As long as I live that sentence will ring in my ears, *Mei t'ing chien* (I have never heard). I explained simply and briefly, in Chinese, about Jesus Christ, his life, his death, and how he loved them. When I had finished one little boy thoughtfully said, "*Tui la*" (That is right).

If you were to ask millions of Chinese men, women, boys, and girls, "Have you ever heard about Jesus?" the replies over and over would be, "*I have never heard,*" "*I have never heard.*"



# THE POWER OF PRAYER

J. W. SHEPARD

*Baptist Bible Institute, New Orleans, Louisiana*

PRAYER is the hope of missions today. We may not put our confidence in the strength of missionary organization, nor in the number of the missionary force, nor in a full treasury, alas. Nor may we depend on the achievements of the past, nor in methods and agencies, nor in leadership and statesmanship at home or abroad. We must depend upon God. And his mighty power is accessible to us through prayer under the proper conditions. These conditions are definitely revealed in his Word and the history of mankind.

It was Jesus who taught his disciples to pray for missions. Looking out on the needy field in Galilee he said to them: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." There is nothing more final than that command. He himself gave the example in a life of prayer for his disciples and for the world. He taught his disciples to pray for the coming of the kingdom.

God answers prayer, if it is the *right kind*. In Acts 12 we are told of a successful petition. "Prayer was made without ceasing (earnest and persistent) of the church (united and social) unto God (sincere and spiritual) for him (definite)." And Peter was released. The conditions of successful prayer are in ourselves. "The prayer of the righteous man (a man of right conduct and life) is very powerful in its working." Elijah is the example cited (James 5). He prayed and locked the heavens so that it rained not. Then when God's purpose was served he prayed again and the rain descended, terminating the famine. Prayer has unlimited action with God. It changes things. Gordon says it is the greatest outlet of God's power. It is greater than that through the life or what we are, than that through the lips or what we say, than that through our service or what we do, than that through our money or what we give. It is like the electrical connection when the President in Washington by touching a button in his office set going the wheels in a great Exposition in a distant city. It places the spirit of the Christian in contact with a whole continent for intercessory service.

There are hindrances to prayer. If one regard iniquity in his heart God will shut his eyes and ears to him. Sin is a hindrance. Selfishness, stinginess, idols in the heart, an unforgiving spirit, wrong relations to our brother or in the home, doubt, and similar things defeat prayer. Prayer must be in faith and not faith in our prayers, but in God. Jesus taught us the secret of successful prayer. We are to be so identified with him in his world-evangelization that we check out with his name all resources from God's bank that are necessary.

Every vital part of the missionary enterprise hinges on prayer. The difficult beginnings have been cradled in prayer, always. It was Carey's prayerful years of meditation on the world's needs that gave the initial impulse in the modern missionary campaign. It was the Pictist movement (of prayer) in Germany that brought about the Danish-Halle mission. It was the hay-stack prayer-meeting of Samuel J. Mills and his few fellow-students that brought about the organization of the American Board of Commissioners for Foreign Missions.

Persecutions must be met and perils faced in missions, and

prayer is the only means of meeting them. When Solomon Ginsburg was waylaid by Antonio Silvino, the desperate bandit of North Brazil, it was the intercessory prayer of the missionary society of women in the homeland that was powerful with God in his protection.

Prayer will secure more workers and money. In 1886 when the China Inland Mission needed 100 additional missionaries they united in earnest prayer and within a short time over 600 applied to be sent out. The budget had to be increased \$50,000 to care for this larger force. They prayed and the whole sum came in eleven large gifts. George Muller received and disbursed in his lifetime \$7,000,000 without sending out a formal appeal. Prayer was his method.

Great spiritual awakenings have come about on the fields through prayer. The Telegu revival in which nearly 10,000 were baptized within a year grew out of the persistent, faithful prayer of a few *who did not become discouraged*. Pray on, faithful missionaries!

There is no doubt that God will answer prayer on behalf of his great missionary enterprise. For many years the First Baptist Church in Rio de Janeiro was nagged by the blatant music of a circus just across the street which seemed to have been planted there by the devil and his forces of darkness to thwart the work of evangelization. One Sunday night when it was at its worst, an old deacon prayed a very earnest prayer that this "thorn in the flesh" be removed. The next morning the extensive circus building was found in ashes. God had removed it.

One beautiful afternoon a lone missionary in Rio sat upon a branch of a broken mango tree and looked out upon the beautiful field sloping back to the verdure-covered mountains of the Tijuca range. The Board had sent him and his wife to open educational work in that city, far-famed for its beauty and for its indifference to the preaching of the gospel. For three years they had been "digging in" and it was hard. Persecution of the subtlest kind had to be met. Soon they must seek a new and more permanent locality for the young school destined to be Rio Baptist College. Prayer was the only recourse. There was no money in prospect. The front lots of this beautiful property were staked off to be sold. Never was prayer so earnest for that missionary as that afternoon, alone with God and his beautiful fields and trees. Peace and restfulness crept into his heart. God had given the assurance. But the answer was not realized until years later, when through special providence that same beautiful property came to be the seat of the Baptist College and Seminary of Rio de Janeiro. "There are more things wrought by prayer than this world dreams of."

Several years ago the priests of Brazil sought to break down the Constitutional right to freedom of worship in that country and bring back the intolerance of an established church, which had prevailed in the past. They had railroaded the matter through the House of Representatives and it seemed that all was prepared for victory in the Senate as well. Some days before the matter was to be taken up for definite final action in the Senate a *Call to Prayer* was sent out through the land to evangelical Christians to be unceasing in their plea to God

for religious liberty, that the pages of history might not be turned back. On the day for the final vote all was tense. The hour had almost arrived for the vote and the currents all seemed turned towards success for the priests. But suddenly and, to the world unaccountably, a leading senator from a Southern state who had been ostensibly lined out for the priests, rose and with the fire of sudden inspiration spoke in defense of the cause of liberty. He was followed by another and in a half-hour the whole tide was turned. Prayer had brought confusion to the enemy and success to the evangelical cause of religious liberty. Evangelical Christians rejoiced in accepting the result as a miracle of their prayer-answering God.

There are many people praying for the cause of missions. It may be that our prayers are not prevailing because we are not fulfilling the conditions for success. May God search us! It may be in some cases that the delay is to prepare us for a larger success later. Hannah prayed for a son. The answer was long delayed. But Hannah was persistent and learned patience and submission. She wanted a son; God wanted a leader. When her vision became broadened, her spirit sweetened, her will submissive, the son Samuel was sent, who should become God's leader for Israel. Paul wanted the thorn removed and three times earnestly besought the Lord; but it was left to discipline and chasten his spirit, that he might become a greater minister. Moses made a mistake, got angry and demonstrated his anger in disobedience. He was denied the privilege of entering Canaan. That seemed hard and he besought God for a reversal of that decision. But the decision remained that the people might learn reverent obedience through the lesson of his disobedience. But the *intercessory* prayer of Moses was heard. He there reached the highest peak of intercessory service in Old Testament times. In the dark shadows of Gethsemane the Lord thrice poured out his petition that the bitter cup of Calvary should pass from him; but gained submission each step until he drank the last bitter dregs. And it was because the petition of Gethsemane was denied that the intercessory prayer recorded in John (Chapter 17) could be answered and Jesus could be glorified, his disciples lifted, and unborn multitudes saved.

This is a time for men and women of God to give themselves to prayer for a great revival of missions. In 1872 a bed-ridden girl in North London read in a little paper called "Revival of the Work," done among ragged children in Chicago by a man whose name was Moody. She put the paper under her pillow and began to pray that God would send that man to her church in London. Very soon Mr. Moody was impressed that he should make a trip to England to study the methods of work there. He was met by the pastor of that church, by chance apparently, and asked to preach for him. He did so and a most remarkable outpouring of the Spirit came and the services being protracted for ten days resulted in more than four hundred conversions and the work became later nation-wide. Marianne Adlard, a



Rio Baptist College, High School Department, where seven hundred students are enrolled annually.

shut-in, was the intercessor that gave initiation to a great spiritual revival. Any humble Christian who reads these lines may become thus a channel of grace to the multitudes which "sit in darkness and the shadow of death."

How can we realize a revival in missions? We cannot unless we are willing to put God's will first in our lives. A pastor cannot pray for this cause who will not put missions first in his church and pay off mission obligations first, instead of last and least. A church cannot pray for this cause unless it puts Southwide and worldwide missions in the first place, and local work in second place. The contrary is being done in most churches at the present time. Christians cannot be instruments of power in prayer for missions if they refuse to honor God with the tenth and more and keep themselves unspotted from the world.

Oh, for more men and women of prayer! There should be a time and place for prayer in every day's program. Luther prayed three hours a day when his work and struggles became heaviest. Prayer is work. It is a mistake to think of prayer as an exercise to be performed only when convenient. It is doubtful whether such praying is ever effective. Call the roll of Bible characters and other Christians who were and are mighty in prayer and you will discover men and women who knew the meaning of agonizing.

Prayer for missions must be intelligent and definite. The pastor has a large responsibility here in leading his people into prayer for definite objects. A prayer meeting should be a meeting for prayer. Missions in definite and concrete form should be brought into the prayer meetings. Prayer for missions should be Spirit-led. And we should be willing to follow the Spirit where he leads. There are many young people who are being impressed to go out to the ends of the earth. But older Christians many times discourage them because the Boards cannot send them. They should keep their faces to the field. Let them pray like David Brainerd "that they may be permitted to suffer for the Lord." And then he will open the way. God wants no effeminate workers in his great missionary enterprise but men and women tried out and tested, spirits indomitable, persistent. He is making the going hard that he may make the goers hardier. Let the real man press forward and the way will open. Prayer will open the way because God answers prayer.

# WHY HOME MISSIONS AND THE HOME MISSION BOARD?

J. B. LAWRENCE

*Executive Secretary, Home Mission Board*

THE answer to the question, Why Home Missions? cannot be given in a single statement, but is found in a series of statements setting forth the place and importance of the Home Mission work of Southern Baptists in the social, economic, cultural and religious life of the Southland.

BEGINNING at the base, possibly the first thing of importance is the denominational solidarity in our Home Mission work secured through the Home Board. This agency brings the impact of the whole denomination to bear upon the missionary and evangelistic problems of the Southland. Baptists should come to the task of Southwide missionary work as a unit, and through a Southwide agency bring the impact of the whole denomination to bear upon the task of Christianizing the homeland.

Some of the states might be able to take care of the mission work in their bounds, most of them could not do so adequately, but would it be best if they could?

Do we not in this age of big movements, in this age of mass production in wickedness, in this age of economic and social revolution when forces are at work building a new world; do we not now of all times need in our Home Mission work the combined force of the whole denomination directed by the best intelligence our constituency can produce? Do we not need, as states, to be tied together by the cords of a common mission task so that in the pursuance of our own individual and personal work we will not drift apart into state groups?

THE mission needs of the Southland are varied and the problems are not common to and equal in all the states. In some sections, and it is almost invariably the case, where Baptists are few in number mission needs are the greatest. The older and stronger states should help the younger and weaker. Working through a Southwide agency the states with the lightest mission burden can come to the relief of the states with the heavier burdens.

This is as it should be. This is the mission spirit. There should be a disposition to share one another's burdens. We stand or fall together as a denomination. We should be tied together with the love-

bonds of a great mission task. Home Missions gives to us a common task big enough and glorious enough to tie our people together in one enterprise.

ANOTHER very important element is the contribution Home Missions is making to the religious life of the denomination. What is the effect upon Southern Baptist denominational life of the united impact the denomination is making upon the mission tasks within its territory?

This question finds its answer in the three reasons for evangelizing our homeland: (1) to stimulate the spiritual life in our churches; (2) to save our country from the moral blight of the modern world spirit; (3) to open, freshen, quicken and enlarge the fountains of missionary benevolence.

The religion of Christ is being tested in the homeland as nowhere else in the world. It is being tested as to the kind of civilization it will build; as to the kind of churches it will grow; as to the missionary passion, the evangelistic zeal, the holy enthusiasm for a lost world it will create in the hearts of those who claim to be Christians.

WE FACE the fact that the task of Christianizing the world must begin at home; it must begin with us. The message of salvation is not completed with a proclamation; the Christian life must follow. We cannot hope to bring the world to Christ by simply stating the facts contained in the gospel; we must make the gospel a living thing. We are not only the agents of God's grace; we are also the samples. If we have to cross an ocean before we become interested in the salvation of the foreigners then our mission interest is built on sentiment and not on conviction.

BASICALLY, interest is created and maintained by personal contacts. Faith and conviction are built up and strengthened by being put into operation. Our churches, to definitely become and permanently remain missionary, must begin their efforts to save the races of the world by evangelizing the foreigners here in our midst. Home Missions is necessary to create and develop a passion for the lost because they are lost.

# BUSY BEGINNINGS IN CHINA

MISSIONARY ARTHUR S. GILLESPIE

*Union Language School, Peiping, China*

OUR first months in China have been very busy ones while we have been studying and adjusting ourselves to the language, customs, general culture, and climate of this ancient nation. Having had splendid health we have made encouraging progress. We love China and her teeming millions of people. As we look back on these months of intensive study and readjustment we feel deeply grateful to God for his great kindness to us.

In addition to my study of the language I have been teaching a class of Chinese High School boys the Book of Matthew. There were exactly twelve of these young men who came to a church adjacent to the large, Government School campus, and took this course with no view to receiving any school credit for it at all. Their motive was twofold. They wanted to understand more about the English language, and they wanted to know about Jesus Christ and Christianity. We met once each week. They understood English pretty well, and I taught them in English.

The head of the English Department in this large Government School heard about our class. This was during the very strained relationship between Japan and China. He sent me an invitation to come to the school and speak to the English-speaking group on some phase of Christianity. The messenger expressed a desire that I state the Christian attitude with respect to the Japanese-Chinese affair. Immediately I expressed appreciation, accepted the invitation, and told the messenger that my subject likely would be "Jesus and War." At the appointed time I went. The meeting was held in the auditorium, after school hours, late in the afternoon. The professor and about seventy-five English-speaking students were present. I was the only foreigner. They gave me a hearty and cordial welcome. In the great heathen institution I read choice passages from my Christian Bible. Then I announced that the subject was "Jesus and War." I read as the text Romans 5:8, "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." In this my first sermon to Chinese people, I tried as earnestly as possible to denounce War as an institution, relate the attitude of Jesus toward War, and portray the sacrificial life and death of Jesus. They listened eagerly.

Last fall, when we started the class, the pastor of the church, Rev. Y. K. Ch'en, asked the young men how many were Christians. One big, strong, robust, football-looking fellow stood, in the presence of his comrades, as testimony to the fact that he was a follower of Jesus Christ. Of the twelve only one was a Christian—can you imagine the strange feeling that came over me?

We studied through the Book of Matthew. As we read the book, and I tried to explain the story of Jesus to them, these twelve young men listened as anxiously and eagerly as a little child would listen to a new, thrilling story. Most of them had never heard a story like that before. The birth of Jesus, his teachings, his death, his resurrection from the dead—I shall never forget how anxiously they listened.

Through these months I have longed, prayed, and labored as tactfully as possible that others of these young men might become Christians. For about two months, once each week, two of these young men came to our home that I might explain to them privately about Jesus and Christianity. Here in our home I would first read and interpret some choice passages from the Bible. Then I would preach to the young men along the general theme of "How to Be Saved." About two months ago they made beautiful professions of faith in Jesus Christ.

Some time ago Mrs. Gillespie went with me for the last meeting of our class. Pastor Ch'en also was present. We finished reading the Book of Matthew. I made an earnest appeal that each man give his heart and life to the Saviour and follow him through all the years. In a few minutes Pastor Ch'en gave an invitation. He explained his invitation carefully in Chinese. In part he said: "This year you have been hearing about Jesus Christ and his teachings. You have come to love Jesus Christ. . . . If you love Jesus Christ and his teachings, desire to follow him, and will now give him your lives, I would like for you to stand as an indication of that fact." Upon this invitation every man arose. (Eleven out of the twelve boys were present.) After this, one of the young men, a fine, studious, young athlete arose and for the group said:

"We have heard explained to us the story of Jesus and his teachings. We have learned about Christianity. I want to say for myself and for my fellow students that we love Jesus Christ, and we want to follow him. . . ."

That was a beautiful scene. Of course, no one can tell whether or not all of these—or just how many—were genuine conversions. However, it is a blessed joy to feel



Mr. and Mrs. Arthur S. Gillespie and twins, James Pittard and Arthur Samuel, Jr. "We love China and her teeming millions and thank God for the privilege of witnessing for him among them."



that these young men had come to know the essential facts about Jesus and his teachings, that they had come to love Jesus Christ, that a part or all of them made genuine professions of faith in Jesus Christ, and that some or all of these twelve fine, promising, young Chinese men will follow our Saviour through all the years.

You will never know how I love these twelve young Chinese men. As we studied together I came to feel poignantly the longings of their hearts. We came to love our Saviour more and more, and we came to love one another mightily tenderly. A few days before our work was over, as an expression of love and appreciation they selected and presented to the two of us simple, small, beautiful Chinese vases.

These young High School boys are gone now. Most of their faces I shall never see again on earth. However, throughout all the years I shall remember them with love, beauty and interest.

Mrs. Gillespie and I expect to go to our Mission Station and new home in the Interior of China before you read this message. Henceforth our address will be Baptist Mission, Kaifeng, Honan Province, China. Please pray for us.

## THE HOME REDEEMED

*Missionary Edgar L. Morgan, Tsingtao, China*

WE WILL pray until this brother's wife has been saved," was the promise of some Chinese friends in response to the request of a distressed husband. For twenty years their family life had been growing more unbearable. This heathen wife had borne children to her Christian husband, but her mother instincts seemed to be lacking; for trivial offenses, in the dead of winter she would strip the little ones of part of their clothing and send them outside to stand by the half hour in the chilly winds. She hated the restraints of her mother-in-law and announced her determination to kill her with the huge cooking knife. Such inhumanities distressed and terrorized her husband. Her inquisitions—for such they were—as to his earnings and spendings made his life miserable, and drove him to secrecy and to absent himself as much as possible from her domestic tyranny.

It was at the six o'clock morning prayer meeting this past

winter (long before daylight) during the revival in North China that this teacher unbosomed his grief, saying prayer was needed for his home. His intimate revelations confirmed the general impression of the community that the situation was desperate; he further deepened this by stating that had he not been a Christian he would long ago have done away with his wife; that in his distraction he had asked God to let him die and thus escape; but he now knew that God did not intend to give him any such easy road to freedom. Such were the conditions which elicited the step of faith, "We will pray for this brother's wife till she has been saved." Would the prayers of other Chinese Christians avail for the salvation of this reprobate woman?

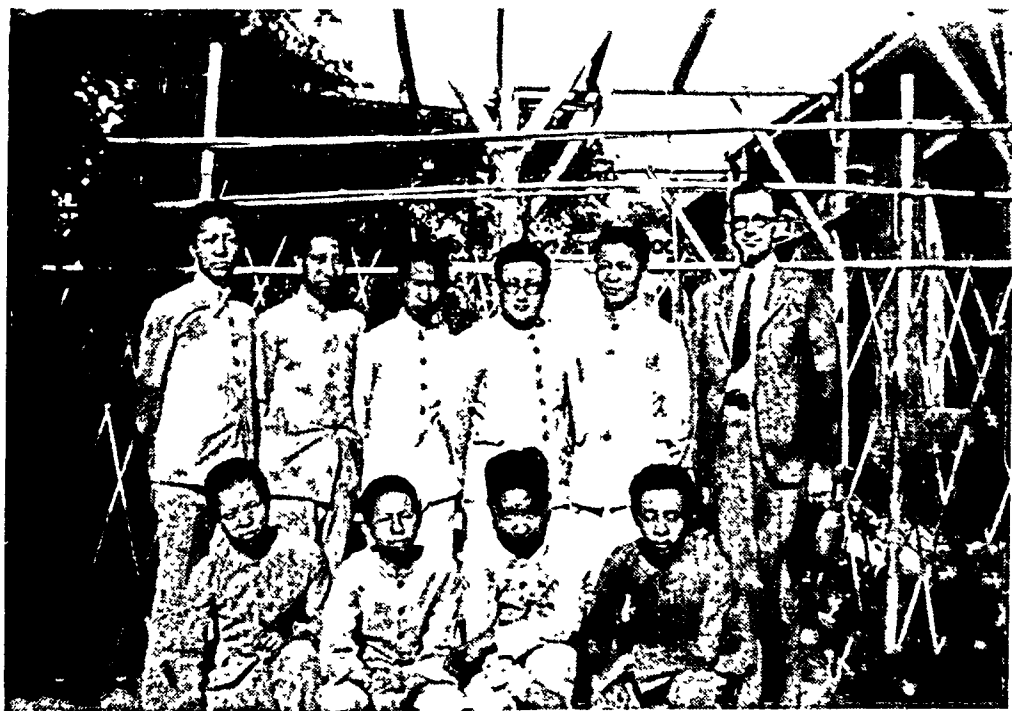
The Spirit of God was working for some better thing, better than the escape by death, and a much harder way, one which would glorify God's marvelous grace.

The husband was led to restore two sums of money which he had unjustly obtained, and to make public confession to the church. This gave great peace and intensified his longing for a happy home. Again he confessed: "The Spirit of God has been showing me that my wife is not the only sinner; I've been guilty of not loving her as the Bible says I should love her; in fact I hated her and wanted her to die. I am going home today to confess this to my wife and also tell her about the two sums of money." This bold measure of self-humiliation was so astounding that a friend said, "This is too much for our brother to bear alone; I'll promise to fast and pray for him while he goes to confess to his wife."

At his yard gate he hesitated, breathed a prayer, and went in to face his fate—and hers. Destiny hung on the next moments. With strength given from above he began, confessing his lack of love, his life-long disappointment and burden, his determination at all costs to become a clean man before God, his desire that he might now have a great love for her and her salvation, and then he told her of the financial cost of his getting right with God. He was broken with emotion. Speechless she stared at him, and much moved, at length she said, "And do I have to believe on the Lord, too?" That night he heard her weeping; he went to the *kang* and asked what ailed her. "Oh, I have found out that I am a sinner. I am so unhappy." He prayed for her, apparently without helping her. Before dawn he left for the early prayer meeting, and she followed him to the door, saying with pathetic wistfulness, "Ask them to pray for me, too."

He now had a story to tell the brotherhood, and on this wintry morning his feet touched the high places of the earth. Amazement, thanksgiving, joy and rising faith filled the congregation. A group of women who before this had not dared now said, "We'll go to her home and have a prayer meeting."

They went, the woman shortly was gloriously saved, and soon bore a convincing testimony, but the joy of the brethren knew no bounds when on Sunday morning the husband told what God had done for his wife, and how the home that had been a living hell had become heaven on earth. It was a time for joyful praise. "Thank God for his wonderful victory. The salvation of this woman was a miracle more wonderful than the recent healing of the woman who had been unable to walk for twenty-eight years." Remembering with fear the terrible domination of sin, the saved wife sought some one to teach her the Bible, saying, "I must have the Bible in my heart, or Satan will come and grasp me again."



Nine out of a class of twelve Chinese High School boys led to Christ by Missionary Gillespie through the teaching of the Book of Matthew.



# CHRIST'S BIRTHDAY IN OTHER LANDS

## CHRISTMAS (OLD AND NEW) IN MEXICO

*Missionary Frank Marrs, Eagle Pass, Texas*

*The first part of this article is a free transcription of an account of Christmas in his native Mexico by Pastor Jose de la Luz Soria, Piedras Negras. Brother Soria was not converted from Catholicism until after he was grown; he writes, therefore, from intimate knowledge and experience.*

THE Catholic people in Mexico have a special way in which to celebrate Christmas, or 'Birth of Christ.' Nine days before Christmas Eve night they begin lighting lanterns or little iron lamps of different colors, which are placed on poles in the patios, or in the doors and windows of the street. This is called *Novenario*, or 'Nine Times.' During these nine nights are celebrated what is termed *Posadas* (literally signifying 'Lodging Place,' 'Place of Rest,' and so forth), commemorating the different 'lodgings' which Joseph and Mary made in their journey, and always difficult-to-procure lodgings en route from Nazareth to Bethlehem, more especially in this latter town, at the end of their journey.

"The practice of these *Posadas* is a mixture of paganism with Christianity, as is always the custom of Romanism. The more devout people congregate in their *templos*, or chapels, each of these nine nights. Then directed by some leader amongst them they go from house to house (to and from imaginary inns) chanting prayers and hymns to the *Novenario*. Others, and the majority, visit different homes where have been erected *Altars de Nacimientos* (*Christ-Birth Altars*), where are cradled figures of Joseph, Mary, and the Christ-Child, with farm-yard animals amid clusters of bushes, and so forth,—all, of course, in miniature. These 'birth places' erected in the different homes present, of course, very picturesque and colorful scenes, while the visitors practice the church worship more or less that has been or will be later on observed in their temples and chapels. Afterward many of the crowd pass the remaining hours of the night in dances and much drinking of different liquors, according as their purses permit such indulgences. Thus pass night by night through the Nine, when at last arrives the twenty-fourth or Christmas Eve there is held the final or 'Midnight Mass' (called in Mexico *La Misa del Gallo*—literally, 'Mass-of-the-first cock-crowing'). All this terminates with the adoration of *El Santo Nino*, 'The Holy Child.' In almost all the homes there are served *buñuelos con miel* (fritters, crullers, with molasses).

"In the plays given, as mentioned above, there is an abundance of characters, taken both from the Bible and from tradition, through which are presented by the actors or players rather stirring scenes, giving full vent to their native or racial talents to pose as these ancient characters. Notable is the representation at almost the close of the play of the duel to the death, as between the Archangel Michael and Satan, the latter finally receiving a sword

thrust that ends his struggles to overcome the Higher Powers and enthrall the Christ, and so forth. The dances are composed usually of men from the peon or humble class of people, who enter into all these diversions (semi-religious) with great gusto—some villages even carrying on the plays and dances several nights after December 24 has passed.

"Great preparations are made for these Christmas festivities, groups forming and assigning their parts many weeks before the festive days arrive, and obtaining very gaudy colors for the costuming of the participants. Small bells and tambourines are used or carried in each hand, usually by almost all the actors while the music is almost always made on violins and tambourines, this varying slightly with location in different parts of the nation."

In connection with the foregoing, as written by our Brother Soria, we might allude to our own *First Christmas in Mexico*, the year we arrived at the old city of Durango in 1900. Having been reared almost entirely in Protestant communities, we knew next to nothing about Catholic customs. Midnight of December twenty-fourth found the writer and his wife in the midst of a mass of people of all stations of life in Durango's great, impressive cathedral, one of the largest in all Mexico except the one in the City of Mexico. We should correctly say that we had gone at about ten o'clock at night in order to find even standing room.

The cathedral was not especially adorned, as we recall, save with glittering tinsel around the different altars and countless lights, mostly candles, some of which were made almost as large as the human body. These when lighted soon filled the entire spaces of the cathedral with their waxen, greasy fumes, which, with the body odors from a wedged-in populace of thousands and the burning incense carried hither and thither by altar boys, we found ourselves almost unable to breathe. However, moving either backward or forward save as the crowd moved was impossible.

Our love for the music of the old Masters was repaid when the tones of the organ pealed from a distant loft, both in song and instrument; the glittering, tinsel robes of officiating priests at this midnight mass, where the archbishop of that diocese usually sings the chants; the adoration of the throng of people, the majority on knees or even more nearly prostrated on the floor, praying to innumerable saints, chiefest of all being to the Madonna holding the Christ-Child in her arms—all these Christmas Eve religious festivities left an indelible impression on our hearts and caused us to wonder about the true "Christ-Spirit"—the spirit of *Giving His Best Gift* to a lost world. We have seen many different forms of Christmas worship and gaities, but that first *Misa del Gallo* helped to turn our own thought and life-actions to the simpler things, the humble, Christ-like spirit of his birth-time, with its profound teachings.

Just a word concerning the attitude of our Baptist and other evangelical bodies in Mexican mission work through these sixty to seventy years, or since Mexico was opened to evangelization. Through the coming of the foreigner from Europe, as well as the Americans from the North—the nearest nation to emigrate to Mexico—the Christmas holiday season has become intermixed in many parts with

American and European customs, both social and religious. Those customs need not be enlarged upon, being well known to the reader. Christmas exercises of different kinds have been held in some churches of our different evangelical denominations, but principally, more especially with the Baptist folk in Mexico, there has not been very much attention given to this season. Baptists especially have rather swung to the other extreme and feel that it is so entirely a Catholic festival that they refuse, in the main, to observe the day as of Christ's birth, reserving a New Year's celebration (or rather midnight, December 31) as a more fitting time to arrange a religious festival, a time of general thanksgiving to God for the past year's blessings and desires for becoming better Christ-messengers during the incoming New Year.

Personally, we have thought and so advised with many of the brethren that seemingly we were losing opportunities to proclaim the spirit of Christ's birth to the children, of teaching also the joy-spirit and spirit of giving. However, our Baptist folk do avail themselves of other occasions to do that, and do teach and exemplify in their lives of self-abnegation faith in this same Jesus. So as customs differ with different nations and people, we feel sure the Christ-Life, the Christ-Spirit comes into homes and hearts of our Mexican friends, and together all of us say to all our neighbors, "Happy Christmas—Joyous New Year!"

## CHRISTMAS IN NIGERIA

*Missionary Annie Laurie M. Sadler, Liberty, Missouri*

THE greatest strain ever placed on my imagination was to try to feel "Christmasy" when man, beast and plant were parching under the merciless rays of a dry-season tropical sun, while the whole visible world was in the clutches of a powerful Harmattan wind. As you perhaps know, in the section of Africa where we have mission work, the country suffers from winds which come off the Sahara desert during the dry season. During this season (November-March), the old fathers tell us, there are three periods of Harmattan and there is an appropriate name for each of these in the native dialect. The air is filled with fine particles of Sahara dust, although our station is about four hundred miles from the great desert. In the mornings it is delightfully cool—a sweater often being acceptable—but by midday it is sickeningly hot and unbearably dry.

It is under these conditions, then, that your missionaries must hang up Christmas wreaths, trim Christmas trees (the prettiest one we ever had was a coffee tree from the Greens' Compound) with tinsel, artificial snow, and icicles! Do you wonder at the strain that must necessarily be placed upon one's imagination?

Christmas, 1930, we were in our station, Ogbomoso, where we worked in the College and Seminary. As was our custom, we had saved up all the personal Christmas packages which had come to us from loved ones and friends in America. These we opened on Christmas morning before any native friends came about the house. Long before it was light our boy and girl were up looking into their stockings, for, of course, they always had their Christmas stockings—even in Africa.

As soon as we could tear ourselves away from this inner circle, we went down to the breakfast that our faithful cook and two house boys had prepared for us. Just as soon

as the meal was over, the Sadler native children—ten in number—all the students who remained in the Compound, and the cook, came together in a room in the Mission House. There Mr. Sadler read the most beautiful story in the world (Luke 2: 1-20) and prayed that we all might have a truer understanding of the meaning of Christmas. Each one was then presented with some simple gift because it was Christ's birthday.

For years there has been a Christmas tree in our station for the missionaries. In 1930 Mrs. Lockett asked that it be at her home. So as soon as the service in our house came to a close, we set out for the Lockett home. In their sitting-room we saw a tree gaily decked in all its Christmas apparel. When all were assembled Dr. Lockett read the Christmas story and prayed with us and for us as a group of missionaries of the Cross. There were little gifts on the tree to everybody from everybody—most of them ludicrous in their simplicity, but always useful and always deeply appreciated. The gift I remember best was a big box tied artistically with red ribbon and addressed to "Dear Little Willie Carson," meaning of course The Reverend William Henry Carson, B. A., Th. M! We eagerly awaited the opening of this package which was a flappy-winged duck on wheels!

After this season of good fellowship, the missionaries formed three groups—one of which went to the Ijeru Church where the members were to have a white Christmas, a new thing in their experience. After an appropriate service, the native Christians brought forward their love-gifts. Later many of these gifts were distributed among the sick and poor in the Ijeru section of the city. After this was done the congregation, including three missionaries, went out to the leper camp carrying clothing, blankets, matches and food to this pathetic group. By thus ministering to these unfortunates who are diseased in both body and soul, the African Christians learned a little more of the meaning of the birthday of our Lord and Master.

A second group of missionaries went to the hospital which is the only Southern Baptist hospital on the Continent of Africa! Dr. Green, Mrs. Anders and Miss Robertson received numbers of native Christians who came to visit the sick, re-see the splendid hospital plant and bring gifts to the patients. Of course, many visited the motherless baby ward, for all Africans are deeply interested in the care of the motherless babies for whom the hospital has assumed responsibility. There was no baby building then for the Virginia women had not made this gift to the black babies ten thousand miles away. The African continues to marvel at the artificial feeding of infants and the ability of our doctors and nurses to keep a child alive although the mother has gone into the Land Beyond. Surely this group of native Christians caught a deep meaning of Christmas.

A third group of missionaries, with a College and Seminary tutor, visited from house-to-house the old, the poor, and the sick, leaving baskets of food where food was needed. We hope that the persons who were thus visited caught a new understanding of the spirit of Christmas.

In the evening the missionaries of the Ogbomoso station came to the campus of the College and Seminary where a turkey dinner was served out on the grass by the light of a gorgeous tropical moon, only somewhat dimmed by the Harmattan. Thus ended the happy day of Christmas, 1930.

## "THEY THAT SOW . . . SHALL REAP IN JOY"

*Missionary Rex Ray, Wuchow, China*

RECENTLY it was my joy to preach in our big new chapel in a new town. Two nights before I reached this town the bandits raided the place. They killed one man just across the street from our chapel front door and captured five young Chinese women whom they took away to the mountains. Judging from what I saw years ago while I myself was a captive of Chinese bandits, the fate of these young women will be worse than death itself. During our night preaching services soldiers were stationed about the front doors to prevent the bandits from making a raid upon our people. The Chinese themselves brought the soldiers along to stand guard. Some of the officials were not willing to depend entirely upon the soldiers, so they sat in the audience with their own rifles in their hands to protect themselves. Night after night the chapel was packed full of earnest listeners. A number accepted Christ during these services. Last year I baptized fourteen men and boys at one time in this place, and we expect to have another baptizing soon.

The churches of Wuchow have been busy lately in a great harvesting of souls. A group of young evangelists who came from North China preached Christ and him crucified as the only remedy for sin and hope of salvation. Hundreds of people got down on their knees and faces before the Lord at the altar. Many cold and lukewarm Christians got right with God and then went out after the lost. There was praying and rejoicing in our church the like of which I have never seen in China before.

These evangelists are all young men. The one who did most of the preaching took his Ph.D. degree from an American university less than eight years ago. He attended a so-called Baptist church in New York, was gloriously converted in a modernistic Union Theological Seminary, was immediately pronounced crazy and sent to an insane asylum from which his Chinese consul rescued him three days later. This young preacher is literally wearing out his body rapidly in his eagerness to bring his people to Jesus. The people in Wuchow could not understand his Northern language, so he preached in English while another young Chinese preacher interpreted for him. The interpreter also has had a marvelous experience. About six years ago he was a leader among the students in Canton who were trying to destroy Christ's cause. But God had other plans for this young man, and now he is pouring out his very heart in song and preaching.

Following these meetings a Bible conference in our hospital and church began, which was really a continuation of the revival which had already begun in the church. Another young Chinese evangelist and his wife were the chief speakers. They are very consecrated young people and drew the hearts of many to bow at the feet of Jesus and accept him as Saviour and King. Besides the hundreds whose lives have been blessed of the Lord and are marching on "higher ground" with him, there are sixty-one who definitely accepted Jesus as their Saviour. Sixteen were baptized and six more are waiting to be baptized. My own two little boys were converted and baptized in these meetings. Many of us feel this is the greatest revival meeting ever witnessed in Wuchow.

Christ, our Commander, is marching on. He has not forsaken his foreign missions. Have you, my Southern Baptist brothers and sisters in my far-away homeland, *Have You?*

## THE MARGARET FUND

*Mrs. Frank Burney, Southwide Margaret Fund Chairman*

ONE of the greatest trials on the part of our missionaries is the struggle to give their children a Christian education. This burden is made a bit lighter by the educational fund of Woman's Missionary Union known as the Margaret Fund.

Origins establish the character of movements. The movement of this cause has been characterized by love, prayer and faith. The Margaret Fund originated in love and appreciation of the services of our missionaries. The initial gift to the fund was \$10,000.00 made by Mrs. Frank Chambers, of New York, formerly of Alabama, in 1905. The amount was first used in purchasing a home in Greenville, South Carolina. This property provided a home for missionaries' children while at school in the homeland and also a resting place for our missionaries when on furlough. Forty boys and girls and 15 missionaries enjoyed its comforts. In 1915 the call of progress to move forward into paths of greater usefulness was heard, the home was sold and the enlarged amount invested in an educational fund which more fully meets the needs of our missionaries. Because of the love and devotion to her mother, grandmother and daughter,—three Margarets—the beautiful name of "Margaret" was given to the home by Mrs. Chambers. The memorial name was retained when the home was sold and the scholarship fund established. So the Margaret Fund originated as an educational *memorial* fund, composed of memorial and love gifts, with rules and standards by which applicants must be governed.

Begun as an expression of love and appreciation for the services of our missionaries, the Margaret Fund has been enlarged and manipulated through love and prayer. Its principal has been wisely invested, carefully guarded, and the generosity of the states adds to it yearly. Several memorial gifts have increased the principal.

The endowment has been greatly increased by small gifts from many societies, as the women begin to realize how through these scholarships students—sons and daughters of our missionaries—have advantages which have almost wrought miracles in their ambitions and ideals.

During the scholastic year 1930-31, which marked the twenty-fifth anniversary of the opening of the Margaret Home and the fifteenth anniversary of the granting of scholarships under the Margaret Educational Fund, a "Margaret Memorial" was begun, which greatly stimulated interest in the cause. Every state in the Southern Baptist Convention found Margarets, permitted them to give a love offering of at least two dollars each, and enrolled their names in a Margaret Memorial Book of Remembrance. More than a thousand Margarets living and dead were enrolled. The principal now is \$60,000.00, and more than \$204,700.00 has been given in scholarships to 240 students.

The Margaret Fund is used to furnish boarding scholarships for the sons and daughters of our regular S. B. C. missionaries in active service, or of former missionaries who had to retire on account of ill health incurred in active service and whose health continues to be seriously impaired, or of those who at death were serving under the Foreign Mission Board or under the Home Mission Board of the S. B. C. in countries outside of the United States.

The \$250.00 scholarships are sent in two checks of \$125.00 each to the president of the colleges in which the students are

enrolled. In most colleges free tuition is granted these students, but the choice of the college and arrangement of matriculation is left entirely with the parents.

No student under fifteen years of age, preferably 16, is eligible to its use, and these must be of studious habits, good characters, and in good health.

Woman's Mission Union is proud of the record of the majority of these students. Not one has ever brought dishonor or shame upon the cause. Reports of their work come regularly to the committee. Seventy-five students are to be under the Fund this scholastic year.

The students are assigned to certain states for special care, love and attention, and through this motherly interest, love gifts and prayers, the students' lives are blessed and cheered while they are absent from their parents. Christmas, Thanksgiving and birthdays are made happier by loving remembrances.

Many missionaries testify that the work of the Margaret Fund is Woman's Missionary Union's greatest service now and does so help them to bear their greatest cross—separation from their children. Grateful is every Baptist woman's heart for the approval and blessing of the Master upon this activity. It has been used of him to broaden and magnify his kingdom.

These students come to us from every mission field, and after the four years of college a majority of them are volunteers for active Christian service. Many are already serving in lands across the seas, and many are ready, pleading, waiting to be sent.

The Margaret Fund is one of the brightest spots in the dark clouds surrounding our missionaries just now, and they are most grateful for the use of it, for the atmosphere of prayer and love created for their children. Hundreds of letters testify to the great work that blesses and enriches the world through its use.

The Fund needs enlarging so that the appeal of every missionary can be granted. The Margaret Fund committee was grieved at the last Convention when the following new rules had to be made:

That all *regular* scholarships be reduced from \$300.00 to \$250.00.

That Training School, Seminary and Medical students now on our Margaret Fund list receive for this new year \$200.00, just as has been the custom in behalf of Margaret Fund students in our W. M. U. Training School.

That because of decreased gifts to the Margaret Fund, it will not be possible to continue to grant scholarships to new applicants desiring to enter medical training, or Seminary, except in case of our Margaret Fund girls who desire to enter any one of our training schools under the bounds of our Southern Baptist territory.

That under no circumstances, shall a scholarship be more than \$200.00 to a student who has been helped by the Margaret Fund four or more years.

In case the parents of a Margaret Fund student are dropped from the list of regular S. B. C. missionaries serving under the Foreign Mission Board or the Home Mission Board, in countries outside of the United States, the said Margaret Fund students shall be retained on the Margaret Fund list only for the current scholastic year, the parents to be notified accordingly.

The pastors of the Southland are beginning to realize the value of this great work and we are hearing of offerings to be taken in Sunday School classes on Mother's Day to help enlarge the Fund. Certainly no cause could be a more appropriate channel for a Mother's Day offering than the Margaret Fund, which does so bless and minister to children who are at school across the ocean from their mothers. And we long for this idea to grasp many churches.

## On *Safari* in Africa

ANNE WOODLEY

*The third instalment of our Serial dealing with actual conditions in Central Africa, written by one who gained her knowledge from many years of varied experiences as missionary.*

### CHAPTER III

A FEW days later, Esther and Centella, with the faithful Daudi, started on ahead of the loads. They were really beginning to enjoy their adventure. To be sure, they were stiff and sore but their aching muscles and stiffened joints were gradually becoming accustomed to the unusual exertions brought upon them. Esther was finding the task of mounting and "sticking" to her mule much simpler and Centella was trying to make the best of it.

Both were dressed in the old-fashioned style of riding costume—divided skirt and blouse—made of a certain kind of tropical material, drab in color, with a thread of red running through it. These Centella had made for them, as they waited at the Mission for Daudi's "stomacher" and the other details of their *safari* to be adjusted.

Though Esther did not know it, and never dreamed how she was deceiving those simple Mission folk, yet the very fact that she had not arrived clad in knickers of the very latest American fashion and had so simply explained that she had thought that perhaps knickers, for a woman of her age and proportions, would not seem suitable in the eyes of the Mission folk, had caused them to jump to the conclusion that she was very much interested in them and their work, and very much in sympathy with them. Such was not the case at all. She was simply using them for her own comfort and economy.

Esther Nelson's pocketbook was not as long as a great many people had imagined it was. Her income, from money invested in a thriving business in Chicago, was entirely adequate for every comfort in America, but did not allow of expensive inroads upon it such as this trip entailed. She had been satisfied with life as it was until a few months before, when, somehow her vision had widened and she had begun to feel that life consisted not altogether in things to eat and to wear—in shopping—inviting others and being invited to luncheons and teas and dinners. The result, as we have seen, was that she and Centella packed up and started for Africa and this morning, as they jogged along on the mules, she looked at her companion and thought how strange it all was. What would her friends in America say could they see her now? She laughed outright at the thought and turning toward Centella, she said:

"We are a wonderful looking couple, Centella, I must say. I don't know what I look like but you would make a good side-show any day. I expect I might pose for a circus rider, eh!" And Centella nodded and said, "Yessum, Mis' Nelson," as she rolled her big brown eyes behind the immense green glasses astride her broad nose.

On her head was an enormous white helmet, which was a duplicate of the one Mrs. Nelson wore, and floating over the shoulders of both women was a long red flannel cloth, which was attached to the back of their helmets. But, even



# FROM HERE AND THERE



*Foreign Missionary L. M. Bratcher, secretary of Home Mission Board of Brazilian Baptists (right); Rev. A. Worthington, missionary of the Home Mission Board, S. B. C., to the Osage Nation*



*The missionary holding a real papoose—a Navaho baby brought by her mother to the first Christmas service ever held for this people*



*The first baptism of Navahos, where the Alamo Baptist Church was organized afterwards*





*Children  
of  
Chinese  
Christians  
have  
happiness  
and  
peace  
written  
on  
their  
faces*



*"... that ye should go and bring  
forth fruit." First Chinese con-  
verts won by Missionary Arthur S.  
Gillespie*



*Last year for the Christmas program our Jerusalem Sunday school children re-  
peated portions of Scriptures and told the Christmas Story in the Hebrew, Arabic  
and English languages*



*Viewing Jerusalem as they journey*

these unbecoming appurtenances—green glasses, huge helmets, red flannel curtains and flowing skirts could not absolutely disfigure Esther's charming face and figure.

Centella was a curiosity to the natives of the country. Black—or really blacker—in skin than the inhabitants of this district—her hair, though kinky and woolly, had been brushed and treated with "stay-put" until it was smoother than her mistress', and drawn back into a neat knot low on her neck. Her broad flat nose and big brown eyes gave perfect evidence that no white blood flowed through her veins, and the natives marvelled about her. The little naked children and the near-naked old men and women gathered around the camp and gazed open-eyed at the strange occupants. A white woman they had seen but never a black woman—one of their own race—who wore the same clothing as the white people. A dress, yes—the Christian native women wore dresses—but shoes, stockings, and helmet, and glasses, and gloves, and a coat and veil! It was a remarkable sight and all along the way as they traveled toward the "blue," the amazement increased, for even a white woman was a rarity in the interior.

Centella had her own opinion of these dirty, greasy, naked, "animulish" people. She resented the fact that her ancestral tree was a shoot from theirs even though the graft had been made centuries ago. Her father was born in slavery—her grandfather had been a slave in the Southland; who his father was, no one knew. Or where he came from. Had he been one of these half-civilized, fantastically ornamented, tattooed, heathen cannibals? She didn't want to think about it. She saw that Daudi and Makaru and Jonah wore clothes. They were intelligent and educated even to the extent of speaking English, as herself—that did not comfort her. Their very intelligence and superiority to the others clad in filthy hides and skins seemed to irritate her. Had she not been naturally very reticent in her speech, she would most certainly have exploded on many occasions. But, then, she reflected, they would not understand her if she did say anything to them, and anyway, these heathen were no relation of hers—the slaves were taken from the West Coast. In her ignorance, she imagined the West Coast native much superior to these degraded beings, and as she was consoling herself with these reflections, Esther's voice came to her:

"Another one of those horrible bridges, Centella," said Esther, pointing below, as she dismounted from her mule and prepared to hand the strap over to the boy.

But this did not look like one of those "horrible" bridges at all. In fact, it was quite a respectable bridge for Africa. The space which it spanned was very wide but there did not appear to be a very wide river there. The bridge itself was composed of eight or ten small logs of different lengths placed end to end across the river. These rested on other logs underneath, and Esther could not see what supported the crude structure, for in the huge spaces between the logs there seemed to be only mud and water. She decided it must rest upon the river bed, in which case, when the river rose, the bridge would be inundated.

She tripped lightly from log to log, the boy following with one of the mules which he was trying to lead onto the rude structure. Evidently having a mind of its own as to where it desired to cross, the animal dragged backwards and sideways. But the boy persisted and when they were nearly three-quarters across, the mule gave an awkward jump onto the logs and with a final lunge gained the opposite side in safety.

He returned to bring the smaller mule. Grasping the rein, instead of trying to drag the unwilling beast across the unstable bridge, he waded boldly into the long grass and mud at the side, the mule meekly and swiftly following. Centella, relieved of her task of holding him, hopped along across the logs and was part way up the steep bank on the opposite side when an exclamation of horror from Esther arrested her attention:

"What's the matter? Oh, look, Centella, the mule is drowning."

Centella turned and ran down the bank to her distracted mistress. The long grass which seemed so solid and substantial had proven to be the deceitful covering of a huge swamp and when Daudi led the animal through, suddenly he crumpled up like a piece of paper and settled down in the mud and water as if he meant to stay there the rest of his life.

Daudi coaxed and pulled with all his strength; the mule rolled over on its side and one foot waved in the air.

"Come, get up," said Daudi and pulled some more, but the animal only settled more comfortably in the mud.

"Goodness sakes alive! Its leg's broken, Mis' Nelson. What'll we all do now, I reckon?" exclaimed Centella cheerfully.

"Hush up, Centella. Here, take this other mule up over that bank there while I see if there is any way I can help," and as Centella obeyed, she stepped daintily and cautiously into the grassy mass surrounding the mule. What she expected to do cannot be conjectured but at the second step her foot sank to the ankle in muddy water without touching bottom.

"Oh! Oh! It's a swamp!" she ejaculated. "A terrible swamp!"

"Exactly so, Madam, and I wouldn't advise you to walk out there upon those substantial looking reeds, or you will be in a worse plight than your mule."

She looked up at the opposite side of the stream, whence came these words and a most welcome sight met her eyes—a man—a real-for-sure-smiling white man. Behind him, holding a big black mule, was a strong looking black boy. The man, with a word to the boy, came toward the submerged mule and Esther. The boy, tying his mule to a tree-stump, immediately joined him.

"Now, Kirung'i," he said, "jump in there and get to work. We must get this mule out of this hole for this is no way for a lady to go traveling, not at all."

Turning to Esther, who he could see was frightened nearly speechless, he said,

"Don't be alarmed. The boys will get him out for you."

"But," she wailed, "his leg is broken. Surely his leg is broken. Don't you see how helpless he is?"

"I don't think so, Madam," he responded. "He has just simply laid down on the job."

Kirung'i and Daudi were now hard on the job, trying to pull that mule, as inert as a log, out of the sticky mud and clinging grass. Kirung'i grasped the tail, exerting all his strength to extricate the hind legs while Daudi hung onto the saddle and bridle, each pulling, puffing, coaxing, scolding and commanding the animal to get up. This the passive creature made not the slightest effort to do. Esther was in despair.

"It must get up," she exclaimed.

But the struggle went on; the pulling and pushing and tugging and hauling with encouragement by the white man.

At last, the two front feet were extracted by the sheer physical strength of the two black boys, and, with a lunge forward assisted by the pull on his tail, the animal stood up on all fours. Esther breathed a sigh of relief which changed to distress when he started towards her.

"Oh, he limps. Surely his leg is broken."

The white man looked dubious but refrained from saying anything except to assist the boys in their efforts to make the frightened animal walk upon the rickety logs. When he made that final awkward mule jump, and went rushing up the bank, Esther knew that her fears were unfounded—his legs were all there. She turned to thank her deliverer. He was up on the bank with the boys, gathering grass and rubbing dirt and mud from the mule's body and she joined in the task. The dirty water rolled off as if wrung out of a cloth. The animal, as if still resenting the indignity done to its tail back there in the swamp, kicked warningly at every attempt to scrape off its rear flanks but soon the shoulders were appreciably dry. He would not permit any attempt to scrape off his belly.

"*Safari nduri na maradadi*," said Kirung'i, and the stranger laughed.

"I should say not, Kirung'i," said he.

"What did he say?" asked Esther.

"He said that 'there's no embroidery about a *safari*,'" he answered, "and I presume you will quite agree with him after this experience."

"Yes, indeed," she laughed, "but no one wants any embroidery. I am quite sure I feel thankful we came out with whole cloth."

"You are not alone, I see," and the stranger observing the strap held *taut* in Centella's hand, instinctively knew that both women were novices to the country.

"Oh, no," said Esther. "My maid is with me."

"I had intended to cross this place myself, but as it is so very treacherous, I think I shall take a little more time and go around the long way. I am surprised that your boys brought you this way. If you are returning, I think you had better not try this bridge again."

"No, indeed, we shall not. I think Daudi would understand me, but will you please tell him in his own jargon that he must not bring us back this way?"

"Certainly," and turning to Daudi he spoke to him rapidly, pointing to the swamp below. When the boy replied with an emphatic emphasis on his words and an emphatic shake of his head, he turned to Esther, laughing.

"He says," he told her, "a good old American phrase, 'no, siree,' which I will have to translate to you as meaning, 'no, indeed.' But, now, I shall assist you to mount if I may. Your mule is not exactly dry but with this hot sun, he will soon be as dry as his own bones and I hope the experience will have no ill effects."

"Thank you," said Esther, "but I have not thanked you at all for helping me out."

"Oh, that's nothing. Thank Kirung'i here, he's the one who did the job hanging onto the mule's tail."

"Oh, yes," and Esther commenced to search her pockets. "Here," she said, offering a coin to the black boy.

"But, no,—I didn't mean that. Certainly you mustn't do that."

"But I want to," she responded. "And Daudi, too. My, when they pitch in and do things like that, we ought to feel like doing most anything for them, don't you think so?"

"Well, yes, an experience like that does cover a multi-

tude of shortcomings, I suppose," he answered smilingly.

As he recrossed the logs and mounted his big mule, he was very thoughtful and silent and paid scant attention to Kirung'i chattering.

"A charming lady," he thought. "What is she doing up here—not hunting, surely, as one can instantly see by her dress. English, of course, by virtue of accent *and* the maid. Probably a missionary. No, can't be that, either, as she talks only English. Dexter," he said aloud, "if you weren't such a valuable beast and I didn't need you in my business a few days longer, I might have risked one of your legs in that swamp for the privilege of traveling with the lady and her friend a short distance. They might have been going my way. Oh, well, I am glad she took off those hideous glasses and showed her lovely brown eyes. What a ridiculous make-up—she *must* be a missionary," and with a backward glance in the direction of the fair, brown-eyed "missionary," who, as far as history tells us, must have been an anomaly—a "missionary" traveling with a maid!—he went on his long way through the cool, flower bedecked forest.

Esther thoughtfully prodded the now almost dry little mule with the end of her stick but it still jogged on as before with its nose close to the rear flanks of Centella's mule up there in front. She prodded some more, pulled the reins to the right, then to the left, clucked half a dozen times—but that nose kept on the even tenor of its way, glued to the tail of the other animal. Esther lost her patience and commenced to tug on the reins vigorously, at the same time lashing him ferociously with the stick. A fly would have made more impression, it seemed.

"What is the matter with this donk?" she shouted, in exasperation at last, to Centella. "He will not go beyond a walk and he sticks to that mule's tail like a postage stamp. Why is it that we cannot ride side by side? There, now, perhaps he will stay here. Centella, that was a nice man who came to our rescue back there," she continued as her little mule obligingly trotted by the side of Centella and then dropped behind to its former position.

"Yessum, Mis' Nelson," floated back to her.

"It's no use," she mused. "She isn't much more company anyway than a donkey, so, 'Fly-paper,' I'll stick to you. He was a nice man, wasn't he? Such nice twinkling blue eyes and so kind and resourceful. I rather wish he had risked that bridge and come this way, as Centella is so stupid to talk to and I am afraid I will get 'fed up' with her, as the English say, before I get back to civilization again."

"Now, what on earth did he mean by saying he must translate 'no, siree' to me? Did he take me for a foreigner? English, perhaps—I wonder!"

(To be continued)

#### UNCHANGEABLE

UNCHANGEABLE Jehovah!

Oh, what joy and rest  
To know Thee thus.

Unchangeable! so we may come  
Again! again! again!

And yet again! Because—  
Thou lovest us!

Frances M. Nesbitt, in *S. S. Times*

# FACTS FROM THE FIELDS

*E. P. Alldredge, Secretary of Survey*

## WEALTH AND INCOME OF SOUTHERN BAPTISTS

### EIGHT BILLIONS IN WEALTH, 1930

The National Industrial Conference Board and the National Bureau of Economic Research are the two highest authorities in this nation dealing with the wealth and income of the people of the United States. But the National Industrial Conference Board, whose figures are more conservative than the other agency mentioned, sets out the per capita wealth of this nation, at the close of 1930, as being \$2,677 for every man, woman and child in the United States. If we now reduce this general average for the United States by 25 per cent for the Baptists of the South we find that our 4,000,000 white Baptists of the South had in 1930 over \$2,000 in wealth per capita, or \$8,000,000.

Here is another way to approach this same fact: According to these highest authorities in the nation, the wealth of the United States has stood as follows through the years:

In 1850 .....	\$ 7,136,000,000
In 1860 .....	16,160,000,000
In 1870 .....	24,055,000,000
In 1880 .....	43,642,000,000
In 1890 .....	65,037,000,000
In 1900 .....	88,517,000,000
In 1904 .....	107,104,000,000
In 1912 .....	186,300,000,000
In 1913 .....	192,500,000,000
In 1914 .....	192,000,000,000
In 1915 .....	200,200,000,000
In 1916 .....	251,200,000,000
In 1917 .....	351,700,000,000
In 1918 .....	400,500,000,000
In 1919 .....	431,000,000,000
In 1920 .....	488,700,000,000
In 1921 .....	317,200,000,000
In 1922 .....	320,800,000,000
In 1923 .....	339,900,000,000
In 1924 .....	337,900,000,000
In 1925 .....	362,400,000,000
In 1926 .....	356,500,000,000
In 1927 .....	346,400,000,000
In 1928 .....	360,100,000,000
In 1929 .....	361,800,000,000
In 1930 .....	329,700,000,000
*In 1931 .....	310,000,000,000

If the 124,000,000 people in the United States (and this is the estimated population at the beginning of 1932) had \$310,000,000,000 of wealth at the close of 1931, then the 4,000,000 Southern Baptists should have \$10,000,000,000 of this wealth; for we are now one-thirty-first part of this nation! But let us suppose that the white Baptists of the South do not have as much of this world's goods as the general average of the people of all ages and all races in the nation; let us even suppose that they fall 20 per cent below the general average of the nation, counting whites and blacks. Yet this 20 per cent reduction from the \$10,000,000,000 here noted, leaves Southern Baptists with \$8,000,000,000—or \$2,000 upon the average for every man, woman and child who belongs to Southern Baptist churches!

\*Estimated for 1931; survey not yet complete.

### OVER A BILLION AND A HALF OF INCOME!

Many will be quick to reply to this proof that Southern Baptists have \$8,000,000,000 in wealth by saying that even if we have this great wealth the income of Southern Baptists has gone. Not yet! Just wait; for the four or five highest authorities in this nation declare that every man, woman and child in the United States, white and colored, had an average of \$578.00 income in 1930! That is to say, the actual income of the people of this nation in 1930 was \$71,000,000,000! Here is the income record through the years:

#### INCOME OF PEOPLE OF UNITED STATES—1909-1932

(See Conference Board Bulletin, February 20, 1932)

In 1909, total income was....	\$28,800,000,000; per capita was \$318.
In 1910, total income was....	31,400,000,000; per capita was 340.
In 1911, total income was....	31,200,000,000; per capita was 333.
In 1912, total income was....	33,000,000,000; per capita was 347.
In 1913, total income was....	34,400,000,000; per capita was 356.
In 1914, total income was....	33,200,000,000; per capita was 339.
In 1915, total income was....	36,000,000,000; per capita was 362.
In 1916, total income was....	45,400,000,000; per capita was 451.
In 1917, total income was....	53,900,000,000; per capita was 528.
In 1918, total income was....	61,000,000,000; per capita was 589.
In 1919, total income was....	68,300,000,000; per capita was 650.
In 1920, total income was....	74,600,000,000; per capita was 700.
In 1921, total income was....	54,600,000,000; per capita was 504.
In 1922, total income was....	60,600,000,000; per capita was 552.
In 1923, total income was....	71,500,000,000; per capita was 641.
In 1924, total income was....	71,500,000,000; per capita was 632.
In 1925, total income was....	79,200,000,000; per capita was 689.
In 1926, total income was....	80,600,000,000; per capita was 691.
In 1927, total income was....	79,300,000,000; per capita was 671.
In 1928, total income was....	82,400,000,000; per capita was 687.
In 1929, total income was....	85,200,000,000; per capita was 701.
In 1930, total income was....	71,000,000,000; per capita was 578.
In 1932, total income was*....	53,900,000,000; per capita was 433.

### SOUTHERN BAPTISTS HAVE \$400 PER CAPITA INCOME

From these same high authorities, however, we see that the income of the people of this nation, from 1930 to 1932, has fallen from \$71,000,000,000 to \$53,950,000,000—or from \$578 per capita to \$433 for every man, woman and child in the nation. Now, let us suppose that this general average of \$433 for every man, woman and child in the nation in 1932 has been still further reduced among Southern Baptists, cutting it down to \$400 the year for each one of the 4,000,000 white Baptists of the South. Even this lowest annual per capita income known to Southern Baptists since 1915, indicates quite clearly that the 4,000,000 white Baptists of the South will have \$1,600,000,000 income in the bad year of 1932.

There is no escaping the facts, then, that the 4,000,000 Southern Baptists, even in the bad year of 1932, have each \$2,000 of wealth in some form, and will have an income of \$400 upon the average, for every man, woman and child who belong to Southern Baptist churches!

### WHAT 1,000,000 FAITHFUL CAN DO

Now, let us suppose that 3,000,000 (or 75%) out of these 4,000,000 white Baptists of the South will do as they have been doing all these years—give almost nothing to our great missionary, educational and benevolent causes—though these 3,000,000 white Baptists will have \$1,200,000,000 income in 1932! Still, Southern Baptists will have left 1,000,000 faithful ones who have been standing by and supporting our great missionary and benevolent causes all these years. If this 1,000,000 faithful, with greatly reduced incomes,

\*See Victor Van Szeliski in *The Commonwealth* for July 6, 1932.  
(Continued on page 22)



# PERSONS AND PERSONALITIES

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

*"O come, all ye faithful,  
Joyful and triumphant,  
Oh come ye, oh come ye to Bethlehem;  
Come and behold Him,  
Born the King of angels;  
O come, let us adore Him,  
Christ, the Lord."*

*"Yea, Lord, we greet Thee,  
Born this happy morning,  
Jesus, to Thee, be all glory given;  
Word of the Father,  
Now in flesh appearing;  
O come, let us adore Him,  
Christ, the Lord."*

"For we have seen his star in the east, and are come to worship him" (Matthew 2:2)

## FOUR OF THE THIRTY-TWO RETURN

How happy we are that four of the thirty-two "detained" missionaries will not be detained after all! Miss Lydia Earle Greene, of South Carolina, whose first furlough in America threatened such a disastrous interruption in her missionary service to the little children of Canton, China, will return as soon as sailing arrangements can be made. Walnut Street Baptist Church, Louisville, Kentucky, (Dr. Finley F. Gibson, pastor), is assuming responsibility for her support, out-going expenses and emergency needs.

Miss Elma Elam, of Missouri, is another happy missionary who has seen the star of hope through the Lottie Moon Christmas Offering. The Board has yielded to the request of the Woman's Missionary Union, and Miss Elam will be allowed to continue her work among the more than four hundred African young people in our Baptist school in Lagos, West Africa. She will sail as soon as practicable. In the meantime, Lucille Reagan, of Texas, our only missionary in Lagos, is holding on, bearing the burdens that recently rested upon four missionaries.

Rev. W. B. Sherwood, of South Carolina, appeared before the Foreign Mission Board at its October meeting, and secured from them permission to use his own funds for salary and out-going expenses. The Board granted this petition and the Sherwoods will return to their Station in Campo Grande, Matto Grosso, Brazil. Their field must be a very attractive one, you say, to call for such a determined effort to get back. The last report of our South Brazil Mission contained this paragraph:

"The immense state of Matto Grosso has only one missionary couple, the Sherwoods, now in the United States on enforced leave of absence caused by ill-health. This is a sparsely settled territory and traveling is difficult. Three of the eight Baptist churches in the state are accessible only over dirt roads, always in horrible condition. The people, however, are not hard to win to the gospel. It is interesting to note that quite a large group of Matto Grosso young people are in our school in Rio, in spite of the seven days' journey that is necessary. It promises well for the future of the work there that workers are in training. The young pastor left in charge by Brother Sherwood is one of the very best graduates from our Seminary. He is engaged to marry the daughter of a deacon of the First Church in Rio, a well educated, talented young lady, and they are going to devote their lives to the development of a very needy section of this great country."

## POST CARD MESSAGES

"I can suggest one way in which the Foreign Mission Board can economize," one vigorous missionary declared

recently. "It is not necessary for Southern Baptists to waste a three-cent stamp on a letter telling me not to go back to my field." Friends of this missionary do not need the signature to recognize the missionary.

"Why, of course, I'm going back," another missionary declared. "I may be forced to walk or work my way out. But, yes, I'm going back. God called me to foreign service thirty years ago. I have not yet heard his voice recalling me."

"We're on our way," a card announces. "Our salary and return traveling expenses must be drawn from the little we had laid aside for our old age. We rejoice in our ability to lay this offering at his feet."

"We had been saving against the day when our children must enter college," two young missionaries exclaimed. "But we must use the money for our salaries and traveling expenses back to the field. The Lord never fails to open the way. Wasn't it fortunate that we did save? We want to share more largely in the sacrifices being made by you dear friends at home."

"I am not greatly troubled about my own future," another young missionary decided. "When the time comes for my return to the field, I'm going to ask the Lord to provide the money. He may work through my own church; he may work through my state forces; he may work through the Lottie Moon Christmas Offering. I do not know his plan for me, but I know that he has resources yet untouched, and I know that he has disciples here at home who still hear his voice."

## THE NEW MISSIONARY ATTENDS A WEDDING

Miss Eva Sanders, our youngest missionary on the field, has purchased "Ca'lina," the busy automobile which South Carolina friends presented to their beloved missionary, Neale Young. As she coaxes "Ca'lina" from place to place, Miss Sanders sees many strange, stirring sights. One of those exciting excursions brought her to the wedding of Miss Alake Olaomi, one of our W. M. U. Field Workers, to Rev. John Digba, a native evangelist. In Nigeria, a British Colony, the church building must be licensed in order to open its doors to the wedding ceremony. The old church in Saki was so licensed, but, alas, since the *new* building had been erected, no license had been secured. So the wedding party waited for this bit of civil red tape.

On Monday morning the new license found its way into proper hands and "Ca'lina" started bravely out on her eighty-



four mile drive through the African "bush," arriving in time to give the new missionary the privilege of making the wedding cake, arranging the bride's bouquet and decorating the church. The bride's home was surrounded by the crowds who had come for the *aisun* (the sleepless night preceding the wedding). Many drummers were there and the noise continued until Alake, the bride, sent them home at 1 P.M. Hospitality demanded the slaughter of at least one cow for this feast.

The next morning two native pastors performed the hour-long ceremony. The poor bridegroom was unable to kneel for the prayer because he had a guinea worm in his leg. After the ceremony the crowd closed in around the wedding party and the women laid their scarfs in the way. The smile left the groom's face and the bride looked helpless and stood still. The missionary wondered what had happened to strike such fear to the hearts of the good people, when the best man whispered to them that each cloth that the bride stepped on must be redeemed by a gift from the groom of a dime or a quarter or more. This was the way the family of the bride might secure money from the groom. Poor Digba! He just did not have that money, for his salary is only one pound a month (less than five dollars). Happily, one of the pastors arrived at that moment and persuaded the women to remove the cloths, and the happy couple moved safely onward to the King's home over the hill, with drummers and crowds following them. Then they went on to the bride's home for the feast. A wedding in Nigeria is no simple matter!

## CHRISTMAS IN A COLLEGE DORMITORY

Frenzied packing, train and bus schedules carefully checked, breathless wonder concerning preparations for the home-coming, Christmas music hummed or whistled or sung, gifts selected for each member of the family and exhibited to excited friends and acquaintances who "just drop in" for a call. Faculty members laying aside dignity and overlooking stammering recitations, the Christmas spirit in complete control.

But, moving through the halls, or shut behind closed doors on which the "Busy" sign warns off visitors lest the tears of loneliness and longing which sometimes have their way in spite of heroic efforts should be discovered, there may be a boy or girl in that college dormitory who is not preparing to "go home for the holidays." Home is thousands of miles away. To "be a good sport" and join in the general fun he is determined, but thoughts like these are running through his mind. "I'll be glad when this is over. I can't stand Christmas away from home. Where will I stay during the holidays? I wonder what they'll be doing at home on Christmas Day. Oh, if I could go home!"

Who are these lonely ones? Why, they are the sons and daughters of mothers and fathers who have "followed the star" to foreign fields and have laid at the feet of our adorable Lord their choicest treasures. We cannot send these young people to their homes for Christmas, but we can remember them at Christmastime—a Christmas letter or card, a Christmas box of good things, a Christmas gift, an invitation for the Christmas holidays, a Christmas prayer that God will keep them safe while they are "lent" to us for their years of preparation.

Look through the list printed below, shared with HOME

AND FOREIGN FIELDS by Mrs. Frank Burney, Southwide chairman of the Margaret Fund of Woman's Missionary Union. Other missionary children are cared for by our Margaret Fund, but the young people whose names are found on this list have neither parent within reach this Christmas.

## THEY NEED CHRISTMAS CHEER

### *From Africa:*

Lydia May Green, High School, Danville, Virginia.

### *From Argentina:*

Arthur Elder, London University, England.

### *From Brazil:*

Samuel Bagby, University of Richmond, Virginia; William Bagby, San Marcos Academy, San Marcos, Texas; Alonzo Christie, Baylor University, Waco, Texas; Otis Maddox, Southern Baptist Theological Seminary, Louisville, Ky.; Samuel Maddox, John Gordon Mein, Robert Mein, Georgetown College, Georgetown, Ky.; Marian Morgan, Southwestern Seminary, Ft. Worth, Texas; Ernest Muirhead, Sam Muirhead, Sudie Pearl Muirhead, Baylor University, Waco, Texas; Roberta Pettigrew, Baylor College, Belton, Texas; William Robert Pettigrew, Woodrow W. Pettigrew, Bluefield College, Bluefield, West Va.; Celso Stapp, Robert Stapp, Baylor University, Waco, Texas; Brunson Terry, University of Richmond, Va.

### *From China:*

Florence Anderson, Ruth Anderson, Limestone College, Gaffney, S. C.; Harriet Evans, University of Richmond, Va.; Eloise Glass, Lois Glass, Southwestern Seminary, Ft. Worth, Texas; Charles Leonard, Jr., Wake Forest College, Wake Forest, N. C.; Florence Lowe, Marydee Lowe, University of Richmond, Va.; Cread C. Marriott, Jr., Redlands University, Redlands, Calif.; Mary Frances Marriott, University of Richmond, Va.; Nancy McDaniel, Meredith College, Raleigh, N. C.; Guy Meadows, Baylor University, Waco, Texas; Gene Newton, University of Richmond, Va.; James Williams, Alabama "Tech," Auburn, Ala.

### *From Cuba:*

Moses McCall, Mars Hill College, Mars Hill, N. C.

### *From Japan:*

Helen Dozier, Meredith College, Raleigh, N. C.; Mary Elizabeth Ray, Dodd College, Shreveport, La.; James Lacy, San Antonio, Texas; Martha LeSueur, Tallahassee Woman's College, Tallahassee, Fla.; Olivia LeSueur, University of Texas, Austin, Texas.

## FACTS FROM THE FIELDS

(Continued from page 20)

still receive \$400 each, upon the average, as income for 1932, they will have a total income of \$400,000,000 in 1932! And if they should give the tenth part of this small income of \$400 each, they would place upon God's altar \$40,000,000 in 1932—\$30,000,000 for the local work of the churches and \$10,000,000 for missions and benevolences! And this \$10,000,000 for missions and benevolences would not only sustain all our work and all our workers, but it would pay all the debts on our Foreign and Home Mission Boards and save our great seminaries!

# WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY



By permission of The Perry Pictures Co., Malden, Mass.

Just as the above picture beautifully recalls one scene of the first Christmas, so is it hoped that the following article by Mrs. Pruitt will graphically picture how a pioneer woman missionary—even Miss Lottie Moon—took the "good tidings of great joy" to many in North China. May her example constrain many to give generously to the "Lottie Moon Christmas Offering for Foreign Missions."

## ONE SOWETH AND ANOTHER REAPETH

*Mrs. C. W. Pruitt, Missionary, Chefoo, China*

Deacon Bow has been for years a successful business man, a humble, consistent Christian and a pillar in the city of Chefoo in North China. What is his connection with Lottie Moon? The cord of memory takes me from him back to the winter of 1887-88. I sit with Miss Moon on her brick bed, surrounded all day long and often into the night with eager learners to whom she patiently unfolded the Way of Life. Dressed like them and using only the meager furniture to which the villagers were accustomed, she hoped to dispel the idea that she was a "foreign devil" and less than human. She dispensed with everything that might tend to create a wall of partition between herself and the other women and girls of the village of Sahling near Pingtu.

Most diligent and earnest of these learners were several girls who accepted the gospel with heart and mind. All their spare moments were spent with Miss Moon in their study of the Bible.

How their teacher loved them, and how they loved her! But she could not protect them from the bitter persecution that several of them endured in their own homes. They were locked in their rooms on the Sabbath to prevent their being baptized. Their Bibles were snatched away and they were held up to ridicule and abuse. Their foes were those of their own households.

Miss Foo, daughter of a family of wealth and position, endured with patience and steadfastness ill-treatment from those who should have been her dearest and surest protectors. Because of her unyielding faith her family thought to cast her off. They engaged her to a widower with small children, one whose family and fortune were distinctly lower than her own. She should be disgraced by going to a poor home, where hard work and inferior comforts would make her sorry for her contumacy. Perhaps the husband's family might, in time, beat the foreign doctrine out of her.

A Chinese bride of that time, even at best, had no reason to be joyful on her wedding day. In marriage she left all who had ever loved her and went to a strange home where she could expect only fault-finding and unrewarded labor. Still, the finery of the bridal outfit, the donning of new and handsome apparel and the admiration of young girl friends did somewhat mitigate the gloom of the prospect and deaden apprehensions. But Miss Foo was not an ordinary bride. With her these matters of dress were of small importance. To her and her most intimate friends—fellow learners at Miss Moon's feet—the bridal day was one of earnest prayer. Her heart was fixed upon her Lord and his faithfulness. From the depths of her heart did she cry out for strength to endure, for his sake, the persecution which she felt must surely come when she should refuse to prostrate herself before the ancestral tablets of her future husband, or burn incense to the family gods.

The little band of Christians, knowing so well what bitter treatment she might expect from her husband's family, were constantly in prayer for her. Their hearts were burdened in sympathy.

On the following Sabbath when they met for worship they expected to hear from neighbors of severe beating and—what is esteemed far more humiliating—reviling visited upon the young martyr. They stood in open-mouthed astonishment to see the bride, smiling and happy, come to the meeting, escorted by her proud and complacent mother-in-law, who felt honored to have as daughter-in-law a member of the proud Foo clan and one who could actually read! She was, moreover, deeply appreciative of the fact that her son's wife had a meek and quiet spirit.

In an amazingly short time the bride had won the whole family. The step-children were devoted to her. Through her influence they were sent to Christian schools. Even the girls learned that they had privileges and duties beyond mere cooking and sewing. Not only were they all won to the new daughter-in-law but, before long, they came to acknowledge the claims of that daughter-in-law's Saviour.

This devoted young Christian wife and mother preceded Miss Moon to the Heavenly Home by a number of years but Deacon Bow, her stepson, would doubtless not be the

### My Gifts

*My Lord's gifts to me are my very best gifts:  
He gave Himself to set me free;  
He gave me all I have and own;  
He suffered the agony of Calvary.*

*He gave me life, He gave me death,  
He gave me victory o'er the grave.  
He paid the price that my sinsick soul  
Might trust in Him and be saved.*

*Are my gifts to Thee, O Christ,  
As Thou would'st have them be?  
Have I borne my cross for Thy sake  
As Thou hast borne it for me?*

*My time, my talent, my substance—  
They all come from Thee—  
Have I been, O Christ, as faithful servant  
As Thou would'st have me be?*

*Help me, O Christ, to bring my gifts  
Of all I have to Thee,  
For Thou hast brought my richest gifts  
And given them all to me.*

—Mrs. Mason Maddux, Virginia.

honored and trusted member of society that he is, had not Miss Moon spent that sacrificial winter in the village of Sahling.

Another result of Miss Moon's work comes to my mind. Brother Dan was the first one of that little band of Sahling Christians to go down into the baptismal waters. On him descended the worst of persecutions the following Chinese New Year. The villagers wished to make Christianity so odious that no other person would ever dare to become a Christian. The crime of all crimes was to forsake the worship of the ancestors for the God of the "foreign devils."

Brother Dan was considered the leader of the little church, and he was all but killed, as an example to others who had been attracted to the gospel. He refused to worship at the ancestral shrines. Suspended from a pole by his tied hands and feet, as a pig is taken to market, he was carried to the village temple and there hung all night. Brother Dan was faithful. Later, he sought no revenge, but rather, welcomed opportunities to preach the love and mercy of God to those who had so spitefully used him.

His oldest son, then an attractive boy in his early teens, became a government official and an honored Christian leader. Last winter witnessed the marriage of that son's only

daughter. What a contrast to a heathen marriage! She and her husband are both earnest, vitally effective Christians, both graduates of our Hwanghsien school and both valuable teachers in Christian schools. The wedding was in the Baptist church. The ceremony, performed by the Chinese pastor, rendered homage only to the Heavenly Father. There was nothing that savored in the least of superstition.

## PROGRAM FOR DECEMBER

### TOPIC—THE GIFTS CHRIST BROUGHT

*Purpose of the Program*—To show: (1) that Christ brought eternal life, life abundant, righteousness, peace, joy, the "blessed hope," happy homes; (2) contrasts in homes and lands where Christ is not known; (3) my gift to him?

*Hymn on Giving*—"O Little Town of Bethlehem"

*Prayer of thanksgiving* for the Christ of Christmas

*Scripture Lesson*—John 4:10; Rom. 5:15-21; 6:23; 2 Cor. 9:15; Eph. 2:8; Acts 2:38; Eccl. 5:19; Jas. 1:17; Acts 20:35; Luke 6:38.

*Hymn on Giving*—"I Gave My Life for Thee"

*Talk*—"The Fruit of the Spirit"—Gal. 5:22, 23

*Talk*—"The World in Their Heart"—Eccl. 3:11

*Prayer of praise* that God's Spirit reminds the Christian of the world's need of Christ.

*Hymn on Giving*—"The Whole Wide World for Jesus"

*Leaflet*—Following in Love's Footsteps (Order leaflet for 3c from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Talk*—"One Soweth and Another Reapeth" (See article on page 23.)

*Recitation*—"My Gifts" (See poem on this page)

*Talk*—Why Give to Mission Work at Christmas Time? (Suggestions for this talk will be found on pages 2-6, 12, 29)

*Leaflet*—Two Sunny Hearts (Order leaflet for 3c from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Sentence Prayers*, thanking God for all "the gifts Christ brought" and for the joy of sharing them "to the uttermost part."

*Business Session*—Reports on: (1) Week of Prayer and Lottie Moon Christmas Offering; (2) Standard of Excellence Record for 1932; (3) Plans for Being A-1 in 1933; (4) Christmas Personal Service—Offering—Minutes

*Silent prayer* for guidance as old year passes in to new

*Hymn of Praise*—"All the Way My Saviour Lead Me"

## MAKING MISSIONS REAL

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

### NEWS FROM MISSION STUDY ACTIVITIES

#### Normal Class Work

There has come to the department in recent months some unusually interesting news from various types of mission study work being done over all our territory. Here is an account of a citywide normal class held for mission study teachers and workers in Baltimore, taken from *The Maryland Baptist Life*.

In the spring at Eutaw Place church house, there was held the first Mission Study Class for Leaders and those interested in promoting missions in their own church. Seventeen churches were represented, and fifty-two in attendance. The class was conducted by our Statewide Mission Study Chairman, Mrs. H. Fred Jones, beginning with a devotional led by Mrs. Wayland A. Harrison, president, W. M. U. of Maryland.

The book studied was *Missions In the Bible*, by Dr. J. B. Lawrence, secretary of our Home Mission Board. Mrs. Jones in her introduction laid emphasis on the great need

for the study of Missions, and the great incentive there is in the knowledge that the Bible continually stresses missions—and that in the book, *Missions In the Bible*, we have brought to us in a definite way the missionary enterprise from its very beginning. Mrs. W. H. Carter and Mrs. C. M. Pitt gave references concerning the Great Commission. Mrs. Jones presented Chapter 1, "Missions and the Old Testament Scriptures." Chapter 2, "Missions and the New Testament Scriptures," was covered by Mrs. Wm. S. Love who brought to us the great command from our Christ to witness for him—and the great movement of world missions started. Chapter 3, "The Mission and Message of Christ," was given by Mrs. Eugene Levering, who spoke of the Divine and Human Saviour—the world Redeemer and his divine message of love—and our need of the Holy Spirit. Chapter 4, "Missions the Mission of the Church," was presented by Mrs. Oscar G. Levy, emphasizing the fact that Christ started a missionary campaign for a lost world that depended on every follower to carry on lovingly and enthusiastically. Chapter 5, "Missions and the Divine Plan of Support," was given by Mrs. S. R. Barnes who brought to us again the great imperative need for systematic giving to the work of our Lord—taking the Bible as a guide to our offerings and linking up our financial program with our worship. Chapter 6, "Missions and the Holy Spirit," was covered by Mrs. H. F. Jones, bringing out the results of the power of the Holy Spirit—giving wisdom, strength, and knowledge of the truth to the followers of Jesus Christ, and our need today of this illuminating, empowering influence of the Holy Spirit. Mrs. Dick Wilkens closed the session by picturing for us the transformation of the world when the "whole family of man will be one redeemed brotherhood in a Christlike world." The class began at 10:30 A.M.

Box luncheon was served at 1 P.M. with tea and coffee provided by the ladies of Eutaw Place. After a delightful hour of fellowship the study was resumed at 2 P.M. and the book concluded at 3:30. All who attended the class felt that it had been a time of privilege, blessing and help.—*Pauline A. Askins*, class reporter.

#### A Successful Church School of Missions

So often pastors and leaders say they cannot have a Church School of Missions because their church is a very small one, or they can't get enough outstanding speakers from outside the church to make great enough attraction to draw the people. Well, here is an account of a successful School of Missions in a small church and without a single speaker or teacher outside their own county. What New Castle, Kentucky, has done, any church can do. This account comes to us from Miss Jennie Graham Bright, corresponding secretary of Kentucky W. M. U.

"We had our first School of Missions last year. The W. M. S. had been regularly studying Missions and some of the men irregularly. At the request of the pastor, the W. M. S. postponed to April a class planned for March, that arrangements might be made for a school.

"Plans were made for five classes: the W. M. S., the men, the boys, the Sunbeams, and the Y. W. A. and G. A. combined. With the exception of the class for the Y. W. A. and G. A., taught by Miss Alice Powell, our County Young People's Leader, classes were in charge of local workers. At the conclusion of the class period each evening, different pastors brought missionary messages.

"Before the School of Missions opened, a letter was sent to

every church home. This letter carried a personal invitation from the pastor, a schedule of classes and teachers, and time and place of meeting. Also, at the bottom of the letter, a space was left for members of the families to indicate the classes they hoped to attend.

"Though our resident membership is small, we had an average attendance of forty-four. Some thirty took the examination and received certificates or seals.

"The boys of R. A. age came, eleven received certificates, and an R. A. was organized.

"There were three immediate results from our School of Missions: (1) finer spiritual atmosphere in our church was manifest; (2) increased interest in Missions on the part of the men; (3) more W. M. U. workers enrolled in the study classes.—*T. C. Meador*, pastor, New Castle, Ky.

#### Plans and Results in Mississippi

*Mrs. Edgar Giles Savalon*

Our special efforts for this year will be directed toward the holding of a Mission Study Conference in as many associations over the state as possible before the State Convention next April. The new *Mission Study Handbook* will be used as a study text. At these conferences church schools of missions and the full mission study course as outlined by W. M. U. will be stressed. Two such conferences have already been held in the Second District with more than 140 women attending.

In our W. M. S., we are taking *Handmaidens of the King to Foreign Lands*, by Clarke, as our textbook for the fall. We are making an intensive study of the four fields represented by the stories in the book—Italy, Africa, China and Mexico. Maps of these countries and the report of the Foreign Mission Board in the *Minutes of the Southern Baptist Convention* will be used, as well as posters and back issues of HOME AND FOREIGN FIELDS.

This plan of teaching missions was demonstrated by Mrs. J. H. Nutt, the Mission Study leader for Second District at the Annual District Meeting in June and met with a most cordial response. The book mentioned above lends itself most readily to such a plan. (*Mission Study Handbook*, by White-Bailey-Swain, published by Georgia W. M. U., 25c. *Handmaidens of the King to Foreign Lands*, by Clarke. Foreign Mission Board, 50c.)

\* \* \*

IN 1866 he (Hudson Taylor) founded the China Inland Mission, on the basis of evangelism, complete trust in God for support, keeping free from debt, and adherence to the teachings of the Bible. As a result of sixty-five years of faithful missionary testimony, this mission has now over twelve hundred missionaries on the field, over twice as many as any other society. They are located in 297 inland centers and in nearly 2,000 out-stations in sixteen provinces of China. They have won more than 130,000 Chinese to Christ, of whom 75,000 are now living communicants. Today they have over 3,000 enlisted as Chinese Christian workers; of these, 1,900 are volunteers and 57 are ordained pastors. In the last two years, while practically all missionary and philanthropic societies have reported large deficits and decreased budgets, the China Inland Mission, without making public appeals for funds, and without incurring debt, has been enabled to maintain its usual budget and has equipped and sent out two hundred new missionaries.—*The Missionary Review of the World*.



## MY MISSIONARY BOOKSHELF

Una Roberts Lawrence

I AM making my Christmas list," came the voice of a friend over the telephone. "I wonder if it would bother you, if I came down and looked at your books."

"Certainly not," was my reply. "Come down and look all you wish. I would be glad to know what you select." I thought to myself, "She is certainly beginning early with that Christmas list."

So for an hour my friend trailed a questing finger over the shelves of books that line my study walls, settling now and then in a chair to look more closely into the contents of this book and that. And while she looked and read she told me that she was beginning early on her Christmas list, because this year she must be more careful than ever before of her gifts.

"The children will get less," she explained, "because of the depression. It has hit our family right hard. Those who are still at work are having to share reduced wages with several families where no one is working. I have decided that no investment I could make in Christmas gifts could be made to mean as much as that put into books. So with only a few exceptions, where clothing is really needed, all my gifts are to be books."

Then I understood why she was making a start in October on selection of Christmas gifts. Every penny must count, so much care must be taken in the selection.

As slowly the little pile of books grew on the table, I became more and more curious as to what she was selecting—and why. She knew this and finally when the quest was ended, she turned to me and said,

"I know I want these. I may want more. But while I list these please tell me their prices, and I'll tell you whom they are for."

So we began. The top book was *Paul the Dauntless*, by Basil Mathews.

"I think it is just the book for Donald. You know he is in High School now, and there are so many influences pulling him this way and that. He is popular and is invited to all sorts of social affairs. He is keen on digging into all kinds of theories and ideas, and some of his teachers encourage this without giving him much help in discriminating between the false and the true. But Donald is still a hero-worshiper, and I think this flaming story of Paul written by such a fascinating story-writer as Basil Mathews will help to steady him, until he finds himself. I think every teenage boy ought to have a hero, and I don't know a better one than Paul for any boy, do you?"

I agreed and was happy that Donald and Paul would journey together for a while under the skilled guidance of this great story teller, who talks in terms that any boy—or man—would understand.

"And here is a story that looks good for Bobbie. You don't know what a time I have had with him since he went into Junior High. He is developing snobbishness, and from somewhere he has gotten some lamentable ideas of race superiority. I don't believe he got it at home, though I have been made to examine myself to see if unheedingly I have been guilty of these sins. Anyway, I am going to try to change Bobbie's thinking. This seems to be a book about just such problems as met and solved by a Chinese boy in the United States."

She held in her hand *Lim Yik Choy*, written by Charles R. Shepherd.

"It is just that," I said, "a story of a Chinese boy, orphaned and brought to the United States, stranded here by the death of his uncle. It tells most sympathetically of his struggles and problems, the dangers he faced and the friends he won who helped him on to his dream of serving his own land of China as a Christian leader. I believe Bobbie will like Ah Choy, and through him will see that all boys of every race are to be treated as persons, and given a chance." So that book went down on the list.

"I have been distressed because Ellen has been losing interest in Y. W. A. She has always been so loyal to all her church connections. But she is getting a cynical attitude toward missions, has even said that we don't know whether the missionaries really work at their job or not, or whether they are getting anywhere. I am afraid she is suffering from reaction from what may be a false idea she had of missionaries in childhood. Somehow it has chilled her interest to find that missions is not all the romantic adventure she had pictured. I think she needs a book that will help her to see the glowing reality of the missionary's life, and this looks like it would do that."

I rejoiced in her choice, *Yellow Rivers*, by Earl H. Cressy. I had reveled in the book, its humanness, its reality, as it pictured a young missionary on an interior field in South China, struggling with the problems of the little village churches, with their very human Chinese members.

Don't read this book unless you are willing to take the missionaries and their problems into your heart, for as the story unfolds you will find these Chinese are very like Americans, the little churches over there very like ours and missionaries very human folks. The difference lies chiefly in that something that keeps them going on, where most of us would back out and quit. As I read, I wished for the simple faith and earnest spirit of these Chinese Christians in our own churches.

I smiled as I glanced at the next titles which my friend turned up in a row on the table.

"I know this may look extravagant, but you just don't know how much these books will mean in increased interest in school, in beauty with their lovely colored pictures, and in pleasure of the best kind to those homes where they will go."

They were the Black Series of illustrated travel books. Rapidly she told me why she had selected these particular ones.

This one, *The Holy Land*, by Fulleylove and Kelman, went to her father, who loved the Bible so, and would read and re-read this beautifully written story of the Land of Jesus. Two others, *World's Children* and *Creatures That Fly*, went to one family where there is a ten year old boy and an eight year old girl. They are from the two Black Series, "*Peeps at Nature for Little Folks*," and "*Peeps at Many Lands*."

To a niece just nine years old went *The World's Dolls*, from the "*Peeps*" Series, while a boy thirteen in another family will receive the story of *Sugar*, from the "*Peeps at Industries*" Series, and another boy about the same age will get *Japan*, from the "*Peeps at History*" Series. A young nephew whose father is a Naval officer will delight in *Cuba*, from the "*Peeps at Many Lands*" Series, and his little sister, just six will be made happy by *Children of the Sunshine*, both being stories of countries where their Daddy goes often.



"And now there is just Dr. Graham, and I am through. What about this book?" She held in her hand *The Procession of the Gods*, by Atkins.

"You know he revels in books that give him wide knowledge of the world and of history. I believe he will like this account of the religions that hold so many millions of its people in heathen beliefs. I doubt if he will like the account of Christianity given by this author, but Dr. Graham does not need a book to help him think clearly about Christianity. He has not only many books on that, but all these long years of rich experience with a living faith in a living Christ." She held the book hesitatingly, and then laid it on the stack, adding, "You know sometimes a book that provokes thought and stirs up our own deepest convictions, by presenting a view we cannot accept, makes us stronger."

And I agreed with her. In my heart I envied the lucky folks who were going to get these books on Christmas morning. Behind them lay careful thought and genuine interest in each person's needs.

"And you know you can get every book through our own State Baptist Book Store," I remembered to say as she closed the door.

"Oh yes, I always order through them," was her parting word.

#### Books Reviewed this Month

*Paul the Dauntless*, by Basil Mathews,—a reprint at \$1.50 of a book published some time ago by Revell at a higher price.

*Lim Yik Choy*, by Charles R. Shepherd. Revell, \$1.50.

*Yellow Rivers*, by Cressy. Harpers, \$1.50.

*The Holy Land*, by Fulleylove and Kelman. Black's, \$2.50.

*World's Children*, by Walter. Black's, \$1.00.

*Creatures That Fly*, by Vaizey. Black's, \$1.00.

(Last two books from the Black Series, "Peeps at Nature for Little Folks.")

*The World's Dolls*, by Canning Wright. Black's ("Peeps" Series), \$1.00.

*Sugar*, by Browne. Black's ("Peeps at Industries" Series), \$1.00.

*Japan*, by Finemore. Black's ("Peeps at History" Series), \$1.00.

*Cuba*, by Fairford. Black's ("Peeps at Many Lands" Series), \$1.00.

*Children of the Sunshine*, by Finch. Black's, \$1.00.

*The Procession of the Gods*, by Atkins. R. R. Smith, \$3.00.

## BAPTIST BROTHERHOOD

J. T. HENDERSON

### THOROUGH CANVASS

THE pastors as well as the Promotion Committees, both church and local, are so well informed and supplied with good literature, that it is presumptuous to add anything more than a few suggestions which are the outcome of an extended experience. The suggestions that follow presuppose that the work of preparation has been thorough.

When the canvass is modified by giving the members the opportunity to come to the church to make their pledges, it is wise to have some of the most intelligent and prudent deacons at the tables to receive the pledges. They should be able to give valuable information and to stimulate liberality.

A company of deacons and their wives at the church to welcome the members as they enter, will do much to create good cheer and fellowship.

This plan has a strong appeal for many, inasmuch as it pays tribute to the volunteer.

When the church decides to take pledges at the morning worship hour on November 27, it is suggested that families sit together. Following a brief and stirring sermon, it has a stimulating effect to encourage two or more influential members to offer brief words of interest and optimism. After these remarks, let the deacons come forward and following a fervent prayer make their pledges first in connection with the pastor.

Then the deacons distribute the pledge cards; each member looks on his card as the pastor reads and explains. When a brief prayer is offered, the members are requested to fill out and sign their cards.

Some prefer to receive pledges also in the Sunday school and other organizations of the church. If this is done, it would be wise in many cases to have a deacon or other mature person on hands to assist. To be sure, intelligent teachers who set a worthy example themselves, can direct this work effectively without help.

In both these cases, the lists must be checked, and an intensive personal effort made to see and enlist every member not already reached. No voluntary or public effort will reach all or even the majority. Both methods fail with those who most need to be enlisted.

One member of each team of two should be something of an expert—not only skilled in salesmanship, but a man of tactful persistence. It will require high grade work to enlist those who did not volunteer. The canvassers can maintain their spirit best by calling on the most sympathetic first.

If you have a company of trained and tactful solicitors, the best results, both in enlisting interest and in securing pledges, will be secured by seeing all privately or in their homes. In any event let the work be *thorough*—touch every member in the most winsome way.

### SPIRITUALITY AND ORGANIZATION

In the denominational press during recent months, we have been told that our financial situation is due to the fact that we have neglected the spiritual and have depended too much on organization. It is claimed that we must look to Christ more and to methods less.

It may be said first that God is the author of system. Order is written on all the works of his hands. When Christ would feed the multitude with the five loaves and two fishes he first organized the five thousand, even before he looked to the Father for his blessing.

Spirituality and method are not incompatible. Spiritual power, to be most effective, must be exercised in accord with scriptural method. The first step for a regenerated soul is to ally himself with Christ's organization. Today it is doubtful if any company of men pray more than those who are seeking to install scriptural methods of finance in our churches. They urge always and everywhere that

spirituality is one of the two essentials to success—information the other.

Let us have our machinery adjusted in harmony with the scriptural plan and then turn on the power. When the wise man starts on a motor trip, he not only fills his tank with gas, but he has his car gone over to see if the machinery is in order. This writer had a car stop recently when he had abundance of power. The Holy Spirit can't do his most mighty works in connection with slipshod and unscriptural methods. The general and vital features of the methods we use are as much divine as prayer.

## A NEW EXPERIENCE

During a period of twenty-four years, the General Secretary found it necessary the latter part of September and the first of October, for the first time, to cancel two engagements entirely and two in part, because of physical disability. Following an attack of influenza September 11, thinking it to be nothing more than a cold, he spoke at Preston and Americus, Georgia. Then hurrying away to Jefferson City, Tennessee, he spoke at the opening session of the Training School for the First Baptist Church and Carson Newman College. This school afforded a coveted opportunity, but the next day a malignant throat and considerable fever led the physician to issue strict orders to go to bed.

After about two weeks, he had recovered to such an extent, that he was permitted to go to Montgomery, Alabama, where he spoke on Sunday morning, September 25, in the Highland Avenue Baptist Church to a fine audience. This was the opening of a School of Stewardship, for which Rev. Chas. F. Leek, the pastor, and his loyal church had made most thorough preparation. They were confidently expecting an attendance of five hundred, other churches participating, and the Secretary was happy over the prospect of having a share in this important meeting. At five o'clock that afternoon he received a painful and rather serious accident that disabled him for another two weeks.

During this period he was able to direct the office work through visits of his secretary to his room. It is rather striking that during these days about 300,000 tracts were sent out, a larger number than ever before in the same time.

## NEWS NOTES

**KNOX COUNTY ASSOCIATION**—The first service of the Secretary, following his illness, was rendered in connection with the annual meeting of the Knox County Association, which met with the Roseberry Baptist Church, some thirteen miles from Knoxville.

Roseberry is a progressive country church, which has been transformed by a season of study and prayer, directed by layman T. H. Haynes, in thorough harmony with the zealous pastor, Rev. J. F. Wolfenbarger. An intensive Every Member Canvass followed; it was a remarkable success and so aroused the pastor and church that they immediately decided to conduct a revival, which resulted in nearly a hundred additions and the erection of the beautiful brick building in which the Association met.

The report of the Brotherhood was given a choice hour, 10:40 the first morning. The Secretary was accorded thirty minutes to discuss this report. The association authorized the organization of an Associational Brotherhood; the interest that was manifested gives promise of success. Perhaps the outstanding event of the first day was the mas-

terly address of Dr. Maddry, in which he magnified Missions and the Co-operative Program.

**RALEIGH, NORTH CAROLINA**—Responding to the invitation of Mr. Perry Morgan, promotion chairman for North Carolina, the General Secretary reached Raleigh at an early hour Sunday morning, October 16. He was requested to direct a class of leaders from the thirty-four churches of the Raleigh Association, in the study of the scriptural plan of kingdom support.

The Raleigh and South Yadkin had been designated as demonstration Associations. Among the different objectives implied in this designation, the following are mentioned: in every church, (1) a study class, (2) adoption of a worthy budget, (3) a thorough Every Member Canvass to cover the budget with pledges, (4) bringing the offerings into the storehouse every first day of the week.

This school, which was held in the Tabernacle Baptist Church, Raleigh, had its first meeting at 3 P.M., Sunday, October 16. Despite the very unfavorable weather, one hundred seventeen leaders from twenty churches came to the opening session. Some fifty additional members attended the second session. Rev. Forrest C. Feezor, pastor of the Tabernacle Baptist Church, and promotion chairman for the association, was a large factor in creating sentiment for this school. Only two meetings have been held to date and there is prospect that the attendance and interest will grow with each of the three succeeding sessions.

Perry Morgan, capable and enterprising, has organized sixty-seven of the seventy associations for a similar program and plans to have the other three in line before November 27. Such work, conducted in a devotional spirit, is fundamental and will yield large and permanent results.

**FROM THE FIELD**—(1) *Louisiana*. Dr. Dudley R. Isom, Brotherhood Secretary for Louisiana and author of the *Brotherhood Manual*, reports that there are in Louisiana 166 Church Brotherhoods, 30 Associational Brotherhoods, and 8 District Conventions that meet annually.

In connection with this report he appends the following unique comment: "To my way of thinking, our church life is running a race, without the Brotherhood, comparable to that of a three-legged horse on a race track: it will never be among the winners until more time is given to reaching, enlisting and developing the men of the churches."

(2) *South Carolina*. A denominational leader, who recently made a tour of South Carolina, expresses the opinion that it takes the lead in its organization and preparation for the Every Member Canvass. He attributes this fine result in large measure to W. S. Brooke, who holds the position of "Field Man." While his official designation does not indicate as much, he is rendering a service thoroughly in harmony with the Brotherhood and keeps in continuous touch with our office.

Mr. Brooke reports that 1,078 churches in South Carolina contributed in 1931 to the Co-operative Program, leaving only 88 that gave nothing. Of these 88 churches, 18 contributed something during the first six months of 1932, leaving only 70 churches that have done nothing for the Co-operative Program during the past eighteen months. A careful check-up indicates that 27 of the 70 non-contributing churches, are pastorless. A similar work in all our states would soon remove our financial burdens.

(3) *Georgia*. Rev. O. M. Seigler, pastor of the First Baptist Church, Americus, volunteers to write as follows: "I am sure that your visit to this community meant much."

Your two messages at our church were greatly appreciated. Your suggestions in the conference with our officials, concerning programs of study and work, will greatly help our Brotherhood, I am sure." Effort is always made to eliminate the personal element, but if the work is given the publicity to which it is entitled, it is sometimes impossible.

#### The Layman's Missionary Movement

This inter-denominational organization will be twenty-six years old November 15, 1932. F. J. Michel, Secretary, 19 S. LaSalle Street, Chicago, is suggesting that the Christian men of a community celebrate this anniversary by arranging for a supper on the evening of November 15, when some brief and stirring addresses on "Men and Missions" shall be delivered. Such a program would not only quicken missionary interest, but would promote Christian fellowship.

Mr. Michel is furthermore requesting that pastors of all evangelical denominations preach on "Men and Missions" in their own pulpits on Sunday, November 13. He thinks that such a general and simultaneous effort would greatly set forward the missionary enterprise. If interested you may secure literature by addressing Mr. Michel as indicated above.

#### November Brotherhood Meeting

The topic for the November meeting of the Brotherhood, as given in the *Manual*, is "Home Missions." There are six sub-topics suggested, with more than four pages of fresh information covering them.

The *Manual of Programs* may be secured by writing the Brotherhood office, Box 585, Knoxville, Tennessee; it is furnished for 12c a copy postpaid.

## MISSIONARY MISCELLANY

T. B. RAY

#### ARRIVALS ON FURLOUGH:

Mrs. J. C. Anders, Ogbomoso, Nigeria, Africa, Home address, 4195 Arden Way, San Diego, California.

#### SAILINGS:

October 7, on *S. S. Georgic*—

Dr. and Mrs. George Green, Ogbomoso, Nigeria, Africa.

#### NEW SECRETARY:

At the Annual Meeting held October 12, the Foreign Mission Board called with great enthusiasm Rev. Charles E. Maddry to be its Executive Secretary. He has indicated his acceptance. We are very happy over the coming of this tried and devoted man. Missions has filled his heart throughout the years, and his coming to us with his ripe experience will enable him to give to the foreign mission cause a peculiarly valuable service. We have great joy in anticipating the happy fellowship we shall have with him in this blessed work.

#### BUDGET FOR 1933:

The other important feature of the recent Annual Board Meeting was the passing of the budget. The budget for 1933 was fixed at \$605,000.00. The Southern Baptist Convention at its recent meeting instructed all its boards to make their budgets for 1933 on a basis 12 per cent below the total receipts for 1932. This forced our Foreign Mission Board to reduce its budget for 1933 \$200,000.00 below the budget for 1932. This was a frightful cut to make, and we were forced to take steps which broke our hearts, but which could not be avoided.

Cuts in appropriations were made in every department of the work. First of all the regular running or home expenses were reduced to the minimum. The next cut was in the appropriations for the support of native workers. This was cut almost in half. The third division of the reduction was effected by taking most painful action in reference to the missionaries. Thirty who are now on furlough and due to go back to their fields were retained on indefinite

furlough, without salary after January 1, until the Board can become able to support them. No provision was made for the return traveling expenses of missionaries now on furlough and due to return to their fields in 1933. Still another saving was made by declining to make appropriations for the traveling expenses of missionaries who are due to come home from the fields on furlough during 1933.

One of the main reasons why these actions were taken in reference to the missionaries on furlough and due to go back, and those due to come home on furlough, was that by this method we could make a heavy saving in the traveling expenses.

We are amazed to realize that the budget for 1933 brings us down to the level of our appropriations for 1914. Our budget for next year is less than half of what it was for the year 1930. During the last three years we have reduced our appropriations \$785,000.00. Our people must catch the significance of these drastic reductions in our missionary expenditures. The work will not stand very long the strain which these reductions fasten upon it.

Southern Baptists also should recognize that if they fail to support foreign missions they will fail to support the major cause, and will fail in everything.

FIFTY-ONE IN A SINGLE DAY.—"Recently 51 of our students in a single day accepted the Lord Jesus as their Saviour. It was a happy day for us here in the college. All my teachers are Christians and are deeply interested in the religious atmosphere and condition of the students. Already some twenty of them have made their public profession of faith and joined the church. Yesterday four of them were baptized. We are trying to be true to the purposes of a denominational school maintained by the humble gifts of hard-working and sacrificing brethren in the homeland. Every class in the school here studies the Bible in regular school-work and the above is an indication of the results. Thank the Lord."—F. A. R. Morgan, Campos, Brazil.

A WONDERFUL SHOWING.—"Fifty and five-eighths per cent of our 640 students this year are believers or children of believers. The institution this year is giving to the

denomination in discounts an amount which represents about 30 per cent of our annual income. This is making a fine impression in evangelical circles. We have 112 Christian students preparing for special service, 54 being ministerial students.

"Our Baptist work is growing more rapidly than that of any other denomination. Nearly one-third of all the evangelicals in Brazil are Baptists. This means that we must prepare an adequate ministry or our work will be superficial. We must strengthen what we have in order to go forward."—*H. H. Muirhead, Rio College and Seminary, Rio de Janeiro, Brazil.*

**SPLENDID OPENING.**—"The University opened on September 6, with our normal enrollment. There are now 510 students in the College, 16 in the Seminary, 370 in the Middle School, 455 in the Downtown School of Commerce, about 90 in the Elementary school, and about 900 in the Social Center schools. There are all sorts of rumors in Shanghai, but we do not expect to have any serious trouble. The faculty and students have shown a fine spirit."—*Dr. Herman C. E. Liu, Shanghai University, Shanghai, China.*

**PREPARING TO STAND BY.**—"We are certainly finding it the most difficult thing one can imagine to try to keep our work going. This present year we haven't suffered (because of favorable exchange) except in a very few cases, but next year, with the big cut we expect on 'Native Work' we can't see how many of our churches can carry on. For that reason, and looking ahead a little we decided to have our treasurer keep 10 per cent of our salaries, for the remaining months of this year, in a special fund; and beginning the first of next year to keep 25 per cent of our salaries for the 'Native Work.' This, of course, in case it is necessary next year. This is to be an offering from us to help the churches and, of course, we shall continue to contribute to the churches where we are members more or less as usual."—*B. W. Orrick, Montevideo, Uruguay.*

**RECEIVING THE GOSPEL.**—"I believe it is the universal opinion of all the workers that we have never had such a reception for the gospel in this field before. Just yesterday, one of the workers came in from the tent which is working in the west country this summer, and reports great crowds of earnest listeners. He says they need no phonograph to draw the crowds. (This has been felt as a great necessity in the past.) They come to hear the gospel and are disappointed if anything interferes. He reported some whole families as turning to the Lord."—*W. B. Glass, Hwanghsien, China.*

**CHURCH DEBT PAID.**—"The congregations at the First Church are steadily growing, and I am glad to say that the attendants are of the very best people of the city. This, of course, does not mean that they are of the best financial circles; but I speak from an ethical standpoint. Neither does it mean that we are not trying to reach the cast-away with the message. Our Sunday School and B. Y. P. U. were never so good as now, and interest grows as the days go by. The church has just finished paying off the debt on the house of worship, and thereby she feels that a great load has been lifted from her shoulders. We now feel encouraged to launch out in other directions. The congregation is now

paying all of its internal expenses and two-fifths of the pastor's salary."—*Albert L. Dunstan, Pelotas, Brazil.*

**GOSPEL TRIUMPHS OVER DEMONS.**—"Yesterday morning Sun Erh Hai, a boy of thirteen was born again. He went after a woman who suffers from demon possession. She came for the night service and stayed on for the prayer meeting. Last night about two o'clock when the Lord had given a spirit of prayer and of assurance the evil spirit took possession of this woman. She cried out, clapping and wringing her hands, the devil speaking through her. She did not have control of herself sometimes, saying she was Jesus and then a dog. We prayed, sang, and in the name of Jesus commanded the evil spirit to leave her. The Lord gave assurance that the devil would be cast out, but at three o'clock he had not gone. We prayed for wisdom and guidance. The Lord brought to my mind a promise which he gave just before my coming here, 'Signs shall follow them.' I looked up Mark 16:17, 'And these signs shall follow them that believe; in my name shall they cast out devils.' The Chinese Christians immediately took hold of the promise. After singing the chorus of 'Standing on the Promises,' we knelt in prayer. The evangelist had faith to believe that the evil spirit was cast out, and exhorted the woman to call on Jesus, which she did and has been all right since. Pray that she may know the Lord as her Saviour."—*Miss Katie Murray, Chengchow, China.*

\* \* \*

"He only is getting on in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace; and the men who have this life in them are the true lords and kings of the earth, they and they only."—*Ruskin.*

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## WITH OUR EXCHANGES

**I**F OUR kingdom efforts, as expressed in Home and Foreign Missions, are to be saved and enlarged, the coming generation must do it. Without the use of the youth of today all the Missionary gains of the nineteenth and the first quarter of the twentieth century will be seriously jeopardized, if not entirely lost before the present century ends.

Moral: The cure for religious indifference is to be found in the youth of today.—J. S. Wise, in *The Outlook of Missions*.

**I**N SUCH a time it should not be forgotten that military and naval appropriations are as large as ever. There is not money enough for employment or adequate relief, but every day the nation spends more than a million dollars on the army, and another million on the navy. Italy has decommissioned her battleships as an inexcusable luxury, but the United States can even send two warships to Portland to entertain an American Legion Convention. How long will Christian America permit her people to starve in order to feed that insatiable monster, Mars?—*World Call*.

**O**F SPECIAL significance is the fact that last October, in one of Kagawa's meetings in Kyoto, Nishida Tenko, a well known Buddhist priest signed a card indicating his purpose to accept the Christian faith. During the past ten years Mr. Nishida, as a Japanese St. Francis, has attracted the attention of the whole nation. He himself has lived a life of poverty and has espoused the cause of the poor. He has organized a Mutual Help Order, the members of which live a communal life. The doors of this Order are open to any one who is in trouble or in need, either spiritual or physical. The members of the Order agree to render any kind of service at any time and in any place, even of the most menial type and without any stipulated remuneration.—Rev. William Axling, in *The Missionary Review of the World*.

**T**HE poverty, unemployment, ruined investments, and silent factories of these days are not the first; they are the posterity in a long line of unplanned and unchristian corporate existence. In the boom years of 1927 to 1929, poverty, degradation, and frustrated hopes were still the only portion of multitudes of people, but the soaring price of stocks and the profits of Mr. Wise-guesser claimed the headlines then. Since the beginning of recorded time, millions of humans have been hungry, disinherited, defeated, betrayed. Through all this, man has needed religion. At his most hard-pressed moments he has needed it, not as a cheap way of avoiding hard reality, but as a source of power by which to master that reality. In religion a stabilizing center, an integrating purpose, and a unifying faith have become meaningful and controlling in his experience.—P. R. Hayward, *International Journal of Religious Education*.

**T**HERE are no more cheerful workers on this earth than are our missionaries. It comes of their interest in the neighbor that needs, but also their good faith in God. Right well do we remember a fine old missionary that had been in China a long generation, as he stood in the center of the Temple of Heaven in China, explaining the meaning of that marvelous shrine in Chinese history. We asked him how he felt about the future in a country so big and so difficult. With a voice as steady and serene as the perfect day of sunshine and blue sky above him, he declared: "Through all the years of my work in this land, I have never had five minutes' doubt as to the triumphal outcome of our missionary work."—*The World Outlook*.

**I**T TAKES nothing short of the power of the crucified Christ to lift men. But it must be the Christ crucified, incarnating himself as a principle and a power within us who become his followers. We must accept his principle if we will receive his gift of life and character. It is by the cross that he has come to rule the world in its ideals. It is not enough to admire his achievement and to approve his teachings. We must allow him, in his spirit, to enter within us and must follow him in this deeper sense of reality.—W. O. Carver, in *The Review and Expositor*.

**N**EVER in the history of the world has there been such a sense of insecurity in the plans of men. Prophets have failed, priests have failed, kings have failed. Industrial difficulties exist because the program of the Sermon on the Mount has been discounted by both its friends and its opponents. Sham adherence to Christ's program has encouraged disloyalty, avarice, and hypocrisy in social, political and industrial relations, breeding fear, distrust and suspicion. Yet withal, the churches hold the secret of the future peace of all these realms of human life, and apparently they do not know it. They will know it when the scales fall from their eyes after an "Upper Room" experience, or a vision on a "Damascus Road."—John McDowell, in *The Presbyterian Magazine*.

**T**HE United States Government is developing the Indian along lines of political and economic independence. Although many tribes still live in so-called reservations, the government policy seems to be that of encouraging steady assimilation into the white race. The Christian church cannot shirk a corresponding obligation in developing the Indian along lines of moral and spiritual progress and of helping assimilate him into the Christian constituency of America. Our home mission efforts to evangelize the Indian and lead him into the Christian way of life should have loyal and enthusiastic support. As American people we owe the Indian of today, as well as his departed ancestors of yesterday, a debt that can never be repaid. The least we can do for those who remain is to share with them the abundant life for which Christ came.—*Missions*.

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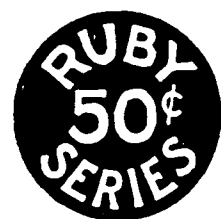
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