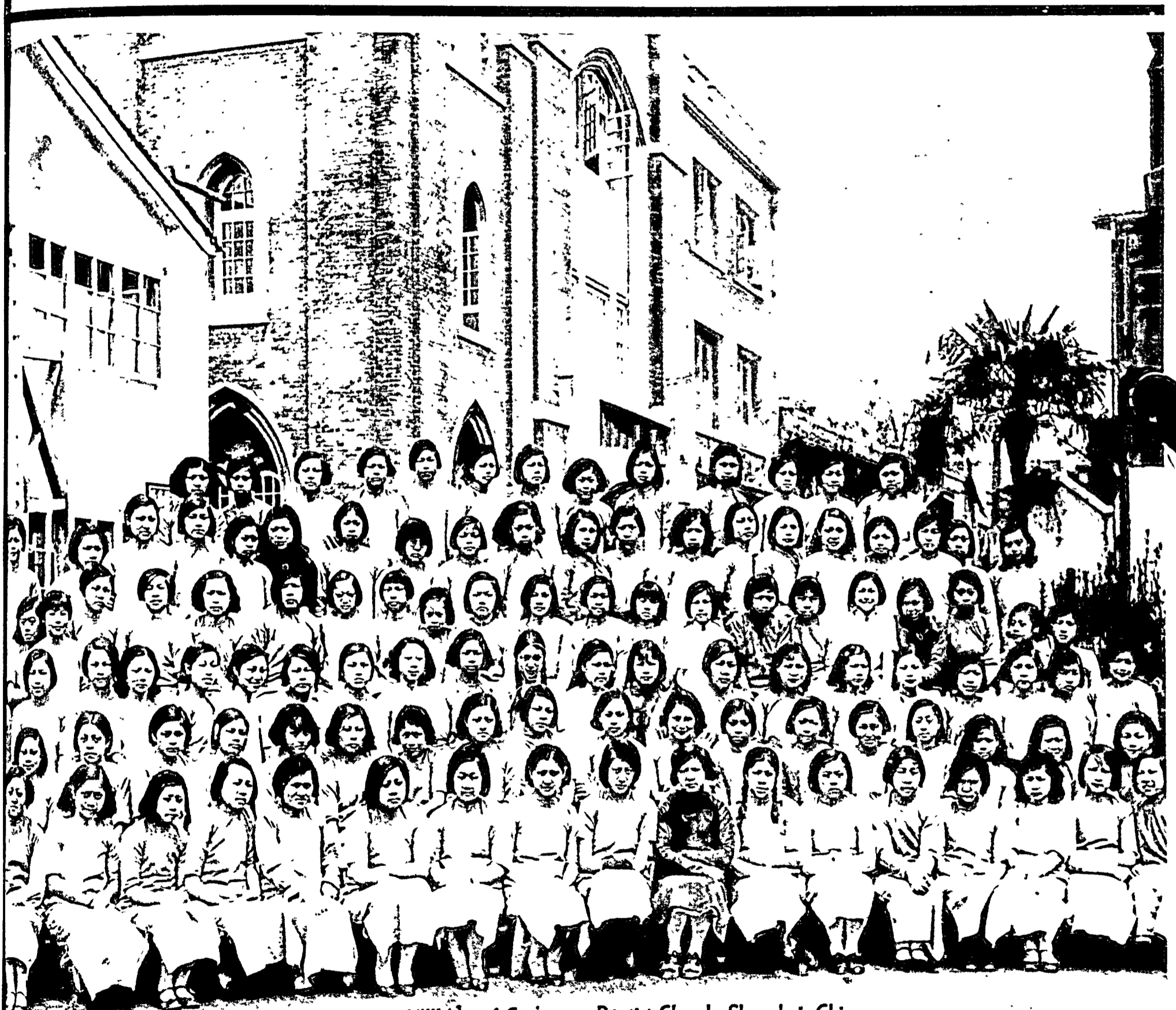


HOME^{AND} FOREIGN FIELDS



Junior and Senior YWA'S of Cantonese Baptist Church, Shanghai, China

(See article by Miss Rose Marlowe)

SEPTEMBER 1935

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HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, *Editor*

Nashville, Tenn.

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The Stewardship of Prayer

T. F. McCrea, former missionary to China

SOME days ago I read an article by Miss Lila Watson entitled: "Sue Wang, Evangelist," in which she tells the story of Sue Wang's life and the remarkable work she did in giving the gospel of Christ to the women of China. In giving the history of her education, conversion and consecration, she says:

We know little of the great transaction when Sue Wang gladly, adoringly, worshipfully gave her heart and life to Christ, his willing slave in gratitude for all he had done for her. We know her (aristocratic) family objected to their daughter's being known as a follower of Jesus. Though she was born into the family of God in 1912, it was not until 1915 that she was baptized.

As I know all the details of that "great transaction" when she made the brave decision to go contrary to the wishes of her family and publicly acknowledge Christ in baptism and wholly consecrate herself to his service after being a Nicodemus follower for several years, I now feel that it is my duty, twenty years after the event, to write the story down on paper and give it to the leaders of our mission work to use as they may see fit. I have often told the story in missionary addresses in many places and used it in Schools of Missions, but it is such a personal story I have never felt led to write it before. Now I think I ought to tell it, especially as it will be brought out in its development that I was the wholly unconscious instrument in the hands of the Holy Spirit in leading Sue Wang to make this great surrender of her life and splendid talents to Christ.

It is the story of a mother's love, a mother's faith, a mother's prayers, a mother's consecration of her first-born son to the ministry that was many years later to become the final link in the chain of providences that led this young Chinese aristocrat to consecrate her life to Christ and to become the outstanding Christian woman and leader among the Baptists of China.

Today is Mothers' Day and since my little mother, whose story this is, went home to be with Christ nearly two years ago, perhaps I cannot honor her precious memory more sacredly than to write this story of her faith for the first time on this day. A year ago last September, I stood beside her as she rested there asleep in Christ, in my old home church, the First Baptist Church of Natchez, Mississippi, of which she had been a life-long member, and told it to a crowded congregation who were deeply moved by it. After the service, Dr. W. A. Sullivan, the pastor, came to me and said:

Brother McCrea, I trust that you will understand what I mean when I say that story you told of your mother's faith in giving you to Christ and his ministry and its effect many years later in the life of that fine young Chinese woman made your mother's funeral the first one in all my ministry that I can say I truly enjoyed.

Many others told me then and have at other times that it is the most beautiful story of a mother's love and a mother's prayers they had ever heard.

Before I go on to the story of what happened that winter afternoon in the old Baptist Church at Tengchowfu, I think I ought to say something of my own spiritual preparation for the event because I want to make it as clear as I possibly can that I believe what happened was an answer to prayer, that the "great transaction," as she so truly calls it, was an act of the Holy Spirit in Sue Wang's heart and was the direct result of intercession. And I wish to tell also of the spiritual preparation of the Tengchowfu Church for this happy event, for Sue Wang made her decision in an atmosphere that was surcharged with prayer and intercession and the presence and power of God's Holy Spirit.

As for myself, as you no doubt know, I had lost my health in the terrible famine in Central China in 1907, being stricken by that dread disease called sprue while in the famine field as the treasurer of the missionary relief committee ministering to the suffering Chinese people. For three years I was very ill and many times my life was despaired of. After spending two years in America, the Foreign Mission Board transferred me to North China Mission in the hope I would do better in that climate. Almost as soon as I reached Chefoo in the spring of 1910 I became ill again. The Mission had by July signed a circular letter authorizing my final return to America. But my heart was in China and I could not give it up. As a last desperate resort to save my health and life I took a nine-day complete fast. It was a remarkable experience, both physically and spiritually. Physically it cured the sprue and I was able to stay on in China for two more full terms, although I was never again in robust health.

Spiritually, my whole outlook as a Christian and a missionary was changed. At this very time a great book came into my hands. Dr. A. T. Pierson's *Life Of George Mueller*. And then two other books, Murray's *With Christ In The School of Prayer*, and Bound's *Power Through Prayer*. And at the same time a man who knew the power of prayer in an unusual way came into my life, the late Rev. George Nicol. Later he became a member of our Chefoo station and we became intimate friends. He had come to China in the early days of the China Inland Mission with Hudson Taylor and he and his wife were the first Protestant missionaries to live and work in the great western province of Szechuen.

God had emptied my soul of all pride and self-

sufficiency. Southern Baptists had made something of a missionary hero of me as a result of my initiating the famine relief work, that had saved over 800,000 Chinese people from starving to death. Now, my broken health and physical suffering had prepared me to learn the lesson that it is "not by might, nor by power, but by [the] Spirit" of God that his work goes forward, and that the only way for God's children to receive that power is through prayer.

The following winter I had two severe attacks of pneumonia, one in the fall and one in the spring, the first one in both lungs. I was a shut-in for a long time. But God had shut me in to teach me how to pray, to show me that it was not so much by my busy activities that I could glorify him as it was by the indwelling power of his Holy Spirit. More and more I consecrated my life to the ministry of intercession. As soon as I was physically able to do so, I made it a habit to rise about five o'clock in the morning, even on the darkest, coldest winter days, and spend the first two hours of the day in Bible study and intercession.

At about this time Mr. Nicol and I formed a prayer covenant to pray together for a great out-pouring of the Holy Spirit upon our North China Mission and our North China churches. We invited one or two members of the China Inland Mission whom we knew to be men of deep prayer life to join us in a Saturday morning prayer meeting to pray together for this blessing. Every Saturday morning for five years it went on. And then in the summer of 1915, the Mission asked my wife and me to move to Tengchowfu so that Mr. and Mrs. W. W. Adams might have their furlough. I might add in passing that when we returned to Chefoo after the Mission closed Tengchowfu as a main station, these prayer meetings were renewed and continued every Saturday morning until I was finally compelled to come back home in 1926, after a third attack of pneumonia, which left me with the severe bronchial trouble which is now keeping me in the homeland.

We moved to Tengchowfu in August, 1915. I took over the pastorate of the churches in the Tengchowfu field. When I became the pastor of Tengchowfu church, the mother church of all our North China churches, where such missionaries as J. B. Hartwell, T. B. Crawford, and Lottie Moon had wrought so nobly, I felt the challenge and the call to put to the test the lessons I had been trying to learn during the previous five years in the midst of great physical suffering and under constant medical advice to give up and return to America.

I had heard the story of how the gentry of Tengchowfu had met together and taken a blood oath that neither they nor their children would ever have anything to do with the God which the foreigner Doctor Hartwell had come among them to preach; and how down through the years they and their children and grandchildren after them had stood by that oath, and Tengchowfu had remained like a solid rock in its opposition to the gospel.

In Tengchowfu I continued my habit of the early morning quiet hour, rising, if anything, earlier than I had in Chefoo. Very earnestly I prayed that the Holy Spirit would guide me as to what steps to take to deepen the spiritual life of the church itself that it might have the spiritual power to make an impact upon the hardened heathenism about it that had stood so long against the gospel, now reaching into the third generation.

In addition to the early morning period of intercession, I also made it a habit when weather permitted to go in the late afternoon to the southwest corner of the city wall above the old City God Temple just where the old Hwanghsien road runs under the wall. From this vantage point I could look out over the homes of the whole city. As the sun set and as the evening star glowed above the western horizon, and star after star studded the quiet heavens, I again lifted up my heart to the God of Heaven in behalf of that city and remembered that the wall on which I stood had been built several centuries before Christ and that within those city walls millions of Chinese had died without Christ during the more than two thousand years of its existence.

Slowly under the leadership of the Spirit, I firmly believe, my plans matured and very simple they were. I decided to plan for a protracted meeting during the New Year holidays, to ask Doctor Glass, of the Seminary, to do the preaching, and in the meantime to get the church ready for the meeting through a series of prayer meetings. I called together our native evangelists, the Christian school teachers and the officers of the church. I told them of my plan and of my heart's desire. I asked them if they would co-operate with me by meeting every afternoon in my study for prayer. They agreed, and the daily prayer meetings began. Soon that prayer meeting of Chinese men outgrew my study and I asked my wife's permission to have it in the dining room, a much larger room. Many evenings our supper was greatly delayed as these men poured out their hearts to God for a great outpouring of his Spirit during the coming meeting. This meeting continued for several months right up to the time of Doctor Glass' coming. Some weeks before the meeting began the single ladies organized a similar prayer meeting for the women and girls which was held at the Girls' School.

When Brother Glass came a day or two after the Chinese New Year, he came to a church well prepared and eagerly looking to God for a great blessing. They were as ready to work as to pray. The men covered the entire city with invitations to the heathen to attend the meetings. Every day while the meeting was going on, these devoted men went out two by two to preach on the streets, to distribute tracts and to invite the people to come to hear Doctor Glass preach.

From the very beginning it was evident that God's Spirit was in the meeting. Our Christians had already received a great blessing from the prayer meetings and Doctor Glass' spirit-inspired messages added to that blessing. But happiest of all, the influence of the meeting began to spread among the heathen.

When Brother Glass came I told him we had been praying very earnestly that the scholar class which had always bitterly opposed the gospel in Tengchowfu might be reached by the influence of the meeting. He told me that he had a sermon which he had especially prepared for that class on, "Paul the Scholar," and suggested that we set apart an afternoon in the second week of the meeting and send special invitations to the gentry of Tengchowfu to come and hear that sermon. Invitations in Chinese were prepared, and somewhat in fear and trembling I sent out the devoted Chinese brethren to bear them to the sons and grandsons of the men who more than half a century before had made their blood covenant against the gospel of

(Continued on page 21)

A Life of Praise Versus Lives of Desire, Duty, or Law

Mrs. E. E. Rogers, Electra, Texas (former Missionary to Japan)

Scripture Reading: *Colossians 3: 1-16*

BUDDHA'S great teaching in life was to suppress all desire. He sat on his feet for six years trying to overcome it, and finally one night under the Bodhi tree he said victory was his. At death, records say, he entered a state of Nirvana, or nothingness, it may be called. All over Japan we see such statues of Buddha sitting in a state of Nirvana.

The word "desire" means that we want something for self—we want to receive something. (All desire, however, is not evil, but all desire wishes for gain for self.) The word "praise" shows that we are giving wholeheartedly from love. We are giving—not receiving. Yet *"it is more blessed to give than to receive."*

Ah, if we could only live lives of praise rather than wholly of desire, what a wonderful world this would be! What a glorious world! Yes, some would shout songs of joy and praise by verbal expressions and actions; some, by silent songs in living and lasting expressions; some by preaching, teaching, and by all the many good works of life. All of us would be doing our special task for love's sake.

A life of love unto praise is true living for Jesus. Do we as regenerated Christians work or serve in love unto praise, or of desire unto greed, covetousness, anger, wrath, malice or blasphemy; or of duty unto pretense, trying to serve two masters; or of law unto the banishing of Jesus from our hearts?

Americans—are we today living lives of love unto praise, or of desire unto greed? Let us, as Americans, rise up and shake off the dust! Let us awake and give forth the light of love, within us, unto the whole world that so needs it today! Let us unveil Jesus who is in our lives. Desire and hate will get the world nowhere. It is only love that will stand the test. We must give, if we would win.

This Kingdom into which we as Christians have entered is founded upon love—*"God so loved . . . that he gave"*—and we will give, if we love, and forget that we have given. We will serve and forget that we have served, because love has no end; it is unbounded and is a part with Eternity of which we are a part in the living life that lives on and on in Jesus, our Saviour, the conqueror of death. How wonderful!

Ah, desires—What if all our desires of the past, present and those now in regard to the future were to rise up before us in their respective garbs as little beings! Would we be ashamed for our friends to see them—and what about God, who is love, and who sees them even now? What a motley scene it would be. Some would be following along behind pulling at our skirts, others on the sides and in front and some even, no doubt, with wings flying

frantically about our heads, each demanding his share in our life's movements. Ah, these are often our mind's children and how many they are and so often worthless, vain thoughts, fit for fools, knaves or criminals.

Oh, what unsightly Christians we so often are in our meditations. It may be that many of my little created beings are far ahead beckoning and saying: "This is your desire, come this way," and then perhaps some dark being would rise and say: "Aha, and didn't you say you were coming this way?" The devil often beckons us, dancing along together with the other fancies and desires of our hearts. Oh, to have pure hearts!

May we with David be able to say: *"Thy word have I hid in mine heart, that I might not sin against thee."* Or again: *"Let my heart be sound,"* and, *"As a man thinketh in his heart, so is he."* Then from Jesus we hear the great teaching: *"Blessed are the pure in heart,"* and, *"Where your treasure is, there will your heart be also."*

Oh, that our hearts were able to speak to the world with Paul who says: *"And yet shew I unto you a more excellent way: Though I have the gift of charity, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."*

And duty—"If I'm a Christian, I should act this way or that way because it is my Christian duty," so say some. Yet, we as Christians are made over into a new man *"in the image of God,"* says Paul. We serve him not because it is our duty but because we are born anew and love rules or takes charge of our sacrificed lives, for we have given them to him to use, and he is Love. We so often limit our Christian duty or ability. But Jesus says: *"O ye of little faith."* Oh, that we could say again with Paul: *"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."*

We should be like the widow who gave all she had to her Master because of love. Though we give all from duty and have not charity—though outwardly, objectively, it is perfect—the inside of the cup is polluted and slimy, perhaps like the lotus pond in the motes around some old, old castle in far away Japan. No, our services unto God should not be from duty unto pretence, but from love unto praise.

And not from law. We as Christians should not live as under penalty of the law, that is, that we should do this way or that way because God commanded it only, but because our hearts know Jesus who has overcome sin and lives in us. Love should reign in our hearts. What an excellent way God has given us for salvation! A king-

(Continued on page 20)

HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

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FIELD CORRESPONDENTS IN FIVE CONTINENTS

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EDITORIALS

THERE can be no such thing as active support of any missionary enterprise without a robust faith in God, in God's revelation of himself in his Book, in Jesus Christ, God's Son, the Saviour of the world, and in the power of the proclaimed gospel unto the salvation of all who will believe it. Such faith, of course, the missionary must have. It is equally true, we believe, that intelligent participation in missions at home and abroad is conditioned on that same faith. It is perfect nonsense to look for the cause of any lack of interest in missions in conditions external or general. The conditions of the world have never been hospitable to the gospel message nor favorable to its proclamation; great waves of missionary enthusiasm and service have always come from the faith of Christians whose eyes were so firmly fixed upon Christ that they did not see world conditions. We do not pretend to know how bad general conditions are—bad enough, we think—but we do know that the more distressing the lot of humanity, the greater the need for the gospel, and the more serious the obligation upon those who really believe the gospel to give it to the world. Our plea this month is for a positive personal Christian experience that makes the believer stand in the face of any and all calamities that can afflict a distressed world.

We covet for ourselves and for our readers that robustness of faith that will enable us to join the Apostle Paul in his confident, triumphant declaration, "I know whom I have believed." I know! That's the note! There is such a thing as Christian self-reliance; the individual Christian must know a thing or two for himself, such knowledge both establishes and fortifies.

Without such knowledge the Christian is either dependent upon or at the mercy of most any whim that engages the popular fancy.

SOME WARNINGS

STUDENTS of practical government have much to say against the menace of a regimented society; their notes of warning may be timely. We are certain that nothing more disastrous than regimentation could seize the religious world. This is a realm in which individualism must have the right of way. And yet it is so easy for the individual to neglect or to surrender his right to think. A few warnings would seem to be timely. We must be constantly on guard against proxies in religion. A Christian heritage, godly parents, consecrated loved ones,—these are glorious possessions, but they are arguments rather than substitutes for Christian living. We must avoid slavery to the purely traditional. Age is a presumption in favor of any principle or belief; but error may be old too. In other words, it is no more sensible to hold on to some belief because it is old than it is to reject a view because it is new. "Prove all things, hold fast that which is good." Then we need to be cautioned against accepting opinions from admittedly learned sources. It is not an exaggeration to say that some of the silliest ideas about religion have come from quarters that confess their superior intelligence. Certainly no serious minded person would attach any importance to what the public thinks about religion. The inventor of "*Vox populi, vox dei*" was ignorant of both people and God; the most unreliable authority on anything important is public opinion. This is particularly true of religion. So we need to keep our eyes open in these fields; hearsay can never take the place of personal religion.

PERSONAL BELIEVING

RELIGION is a personal matter or nothing. Salvation is personal and comes through personal faith in a personal Saviour. If such a sentence sounds strange, it is but proof of the efforts of a self-satisfied age to substitute its own puny philosophy and logic for the wisdom of God, and is evidence of the desperate need of salvation. Not even the intellectual egotist can repeal the plans of God. That the individual must be convicted of sin, must repent of his sin, must exercise faith in Jesus as Saviour is the very heart of gospel teaching. To discard such doctrine is to scrap the Scriptures. The times demand not academic discussion of the plan of salvation, but experimental knowledge of that plan translated into daily living. He who has trusted Jesus for salvation requires no argument on the subject; he knows.

PERSONAL READING

IT is quite proper to think of God's Word as a personal message from God to the individual; it is seriously doubtful whether anyone can use the Bible intelligently until he has found within its pages the

message for his own soul. God's Word is personal. It is also available. Free access may be had to the Book by all who would know its precious truths; only those who read it with at least some regularity can know anything of the depth of its message. It is clearly unfair and unscientific to pass unfavorable criticism on the Book with which the critic admits only slight familiarity, if he does not confess complete ignorance of it. The Bible is understandable. It was written to be understood. A friend said that her mother was an authority on the Bible, and could answer any question concerning it, "for," she said, "mother reads the Bible all the time." The faithful reader of the Bible is not dependent on opinion; he knows.

PERSONAL INTERPRETING

WITH all due respect to learned and devout men who through the ages have been profound students of the Bible, and with all proper acknowledgment of their services as interpreters of the Scriptures, the fact remains that in the last analysis the individual must interpret the Bible for himself. The Christian has the advantage of the personal guidance of the Holy Spirit, the author of the Book, as he goes through its sacred pages. There can be no doubt that the Holy Spirit will reveal the truth as rapidly as the individual is able to receive it. The Spirit will lead the Christian into an understanding of the background of the Scriptures, into an appreciation of the contemporary meaning of a given passage, and into application to everyday living. Of course, the intelligent reader will seek and obtain all the light he can get from every source possible, but through the Holy Spirit he is able to declare his independence of the opinions of men; he knows.

PERSONAL TESTING

JUST enough experience to enable the Christian to say "I know" is worth volumes of learned discussion of the validity of Christianity; in fact, such volumes would be meaningless and worthless to one without personal knowledge of the truth of their contents. We seriously doubt whether there can be a more useless practice than arguing with an unbeliever about the great realities of God. What can one who does not know God know about the things of God? It is fashionable in some quarters to deny the reality of prayer by reducing it to a psychological experience, a sort of subjective exercise that cannot do any harm and may actually prove beneficial. But to think of an individual being able by petition to influence the God of the universe,—well, it's just contrary to human reason. So say critics who of course never pray. The only answer to such a view is prayer. The praying Christian is not disturbed by theories about prayer; he knows.

Through all the centuries the Bible has been the object of attack by those who for reasons best known to themselves refuse to accept it as the Word of God. Perhaps, the best answer to those who entertain skepti-

cal opinions concerning the inspiration of the Scriptures is to say that no one who has honestly sought to order his life after the plain teachings of the Bible has ever doubted its divine authorship. The Bible-obeying Christian needs no defense of the Bible; he knows.

The problem of divine leadership is another question that has given some concern to those who have not tried it. The Christian who earnestly seeks the will of God for his life, who humbly walks in the light as God gives him light, and who gratefully acknowledges the leadership of God has no misgivings as to the reality of actual fellowship with God. The verities of Christianity do not depend upon philosophical demonstration; they admit of practical testing. The Christian who has tested them doesn't speculate; he knows.

THEY KNOW

NEXT year The China Inland Mission will celebrate its seventieth anniversary. The founders, sponsors, and supporters of this marvelous undertaking have ever been conscious of the personal elements in religion. They have taken God at his word, have tested his promises; they know. Only recently the Directors and Councils, to avoid any possible misunderstanding as to the position of the Mission in these days of ambiguity of thought and language, have reaffirmed the doctrinal basis of the Mission as follows:

1. The divine inspiration and consequent authority of the whole canonical Scriptures.
2. The doctrine of the Trinity.
3. The fall of man, his consequent moral depravity and his need of regeneration.
4. The Atonement through the substitutionary death of Christ.
5. The doctrine of Justification by faith.
6. The resurrection of the body, both in the case of the just and of the unjust.
7. The eternal life of the saved and the eternal punishment of the lost.

This ringing declaration is not surprising nor is it new to evangelical peoples; but it is a heartening testimony from those who *know* by virtue of the actual tests made.

Winning the Border

WE are happy to give special emphasis to this delightful little book written by Mrs. Una Roberts Lawrence and published by the Home Mission Board. Nowhere else can be found within such brief compass so much of the history and civilization of the Border country. The reader is given satisfactory introduction to the country—its people, its problems, its resident Baptists, and the progress of the Word along the Border. The facts are here—lots of them—and they are presented in the author's most happy style. (For the benefit of the uninformed, Mrs. Lawrence knows how to write, and she uses that knowledge.) It will be a tremendous mistake to infer that this is just another study book. It is that, but it is a book of absorbing interest for any reader and promises a profitable hour to any who can spare that much time for self-improvement.

The Southern Baptist Theological Seminary

John R. Sampey, President, Louisville, Kentucky

PRIOR to 1859 the few Southern Baptist preachers who wished a full theological course had to go to seminaries in the North. Dr. Basil Manly, Jr., studied in Newton Theological Institute near Boston, and both Dr. James P. Boyce and Doctor Manly studied in Princeton Theological Seminary. It was fourteen years after the organization of the Southern Baptist Convention before the Southern Seminary opened its doors in Greenville, South Carolina. Twenty-six young men came during the first session to study with the four gifted and highly educated young professors. There were thirty-six young men the second year, but before the close of the session the storm of war burst upon the country. The attendance during the session of 1861-62 declined and the institution was closed for three years.

The story of the reopening of the Seminary in the fall of 1865, when the South was bankrupt, and the struggle to build up the institution during the era of Reconstruction cannot fail to thrill Southern Baptists when they hear the recital of the heroic sacrifices made by the professors and other friends of ministerial education.

The Southern Baptist Theological Seminary differed from all other theological schools at the time of its founding. It was the first theological school of high standards to open its doors to any man called of God to preach and recommended by his church without any regard to his previous academic attainments. A young preacher with only a plain English education could enter as a student and take such classes as he wished, and in any order that seemed desirable. For men who should complete the full course of study there was a diploma with the degree of Full Graduate. The rigid grouping of students into Junior, Middle and Senior classes was omitted. A student might postpone until his third year a class which most men preferred to take on entering. University graduates and men without college training sometimes sat side by side in the classes. Here was a spiritual and academic democracy which was carried over into the life of Southern Baptists. Here was a theological seminary to which the Twelve Apostles would not have been denied admittance for lack of a college diploma.

The proportion of men with a degree from a standard college or university has grown through the years until more than seventy per cent of the students are graduates of standard colleges. Inasmuch as only well prepared students entered the classes in Hebrew and Greek, the instruction in these classes could be made more thorough than in schools where every student was required to attempt Hebrew and Greek exegesis.

A second peculiarity of the Southern Seminary was the emphasis on the English Bible. Students studied the Old Testament and the New Testament with the English Bible



The Mission Window—a Seminary Outlook—is located behind the speaker's platform in Norton Hall Assembly Room

as the textbook. The teacher of the Old Testament was an accomplished Hebrew scholar, and the teacher of the English New Testament was a finished Greek scholar. Thus the English classes in the Bible were taught by men who brought to the interpretation of the Scriptures all that they had learned from a careful study of the languages in which the various books of the Bible were first written. Through all the years since 1859 the classes in the English Bible have been taken by almost all the men who have studied in the Seminary. It was worth a long journey to hear Doctor Broadus or Doctor Robertson on the New Testament.

Another characteristic of the Southern Seminary was the emphasis placed upon Missions. Through all the years one day in each month has been devoted to the study of Missions on the part of the faculty and the student body. No classes are allowed on Missionary Day. After reports of the religious activities of the students for the previous month, one or more addresses on Missions are made before the Society for Missionary Inquiry, of which each student becomes a member when he is matriculated. Many men have surrendered their lives to work in foreign lands because of impressions received on Missionary Day, and missionary conviction has been deepened in the hearts of men who have remained in the homeland as pastors and educators. May the Seminary be increasingly loyal to the Great Commission of our Lord!

Visitors to the classrooms of the Southern Seminary observe that each class period begins with a brief prayer by the professor or by some student on whom he calls. Since the Seminary moved to The Beeches there is a chapel period of half an hour four days in the week; but the custom of offering prayer at the beginning of each class period continues as of old. It is eminently proper that all the research and instruction of the institution should be carried forward in an atmosphere of prayer.

The first building occupied by the Seminary was the small house used by the First Baptist Church, of Greenville, as a place of worship before their handsome new church was erected. A partition was built which made out of the former auditorium two class rooms and a small library. In these modest rooms John A. Broadus lectured on the New Testament and William Williams lectured on Systematic Theology. The table was plain, but the intellectual and spiritual fare was regal.

When the four buildings at Fifth and Broadway, in Louisville, had been completed in 1897, many persons imagined that the Seminary had acquired an adequate and permanent home; but as time went on, the noise and smoke and dust of our down-town plant became disagreeable, and Doctor Mullins sought and found a suitable location on Lexington Road. A tract of thirty-four acres was added, subsequent purchases giving to the institution an

undulating campus of fifty-four acres on which is a grove of large trees which gives to the new home of the Seminary its name, "The Beeches." Six large and attractive buildings were erected in 1925 and 1926 at a cost of almost two million dollars, the total investment for grounds, roadways and buildings amounting to about two millions and a quarter. Persons who have not seen the beautiful campus and the commodious buildings might think that too much of the Lord's money had been spent in providing the new home of the Seminary, but all who see what our Baptist people got for their money and what excellent use is made of the new plant by the hundreds of young preachers who throng the classrooms, the Library, the apartments for married men and the dormitory for single men,—all persons who see with their own eyes the beautiful home of the Seminary say that it surpasses all the reports of its loveliness. They join the Queen of Sheba in saying that the half has not been told.

The growth of the Graduate Department of the Seminary is a fulfilment of the hopes of its founders. During the second session in Greenville both Doctor Boyce and Doctor Broadus offered graduate work for men who had completed the regular courses during the first session. Doctor Broadus led in 1892 in offering graduate courses leading to the degree of Th.D. Since 1928 the degree of Ph.D. is offered.

Throughout its history of seventy-six years the Seminary has retained in its teaching staff men loyal to Christ and the gospel. Every professor at his inauguration is required to sign the Abstract of Principles embodied in the fundamental articles, promising to teach in accordance with, and not contrary to, the Abstract of Principles. This guarantees that only men loyal to the fundamentals of our Baptist faith can be professors in the Seminary. Most of the men who have been members of the faculty have found it possible to combine free research with firm faith. Students are free to entertain heretical views if they are honest and behave themselves. In recent years a goodly number of non-Baptist students have taken work in the Graduate Department. All ministerial students are welcome to the privileges of the institution without any charge for tuition. Association with evangelical teachers has led many students to accept more orthodox views. The doctrinal soundness of our Southern Baptist pastors is

due in very large degree to the influence of the Seminary. Of all its alumni there are none of whom the Seminary is prouder than the roster of our foreign missionaries. They are our joy and crown.

* * *

NEWS FROM THE BRAZILIAN BAPTIST CONVENTION

The enrolment of the Convention reached a total of 377 messengers, representing 84 churches and 13 different fields. When you stop to think that the number of Baptist churches is nearing the 550 mark you may be surprised to note only 84 churches represented. The explanation can be given in one sentence—travel is exceedingly difficult and our people are, for the most part, unable to bear the expense of a long trip.

The Rio Baptist College and Seminary in 1934 matriculated a total of 762 students. The graduates from all departments totaled 38. There was reported a large deficit followed by the heartening information that finances were improving and that, by dint of drastic measures the institution hoped to balance its budget for the year 1935.

The Recife Baptist College and Seminary reported a total matriculation of 411 students in all departments. Thirty-two per cent are Baptists and another eleven and a half per cent are from other evangelical homes, while the remaining number come from Catholic or other non-evangelical sects. Like almost all educational institutions, this one is also finding that finances is one of its major problems.

The Girls' School in Sao Paulo during the year 1935 changed its name to "Collegio Baptista Brasileiro Dona Anna Bagby." Its matriculation for the year was 283. For the first time in quite a number of years it came up to the Convention out of debt, thanks to a generous gift from the Woman's Missionary Union made possible through the Christmas offering of 1933.



Norton Hall—the Administration Building—houses the administration offices, lecture rooms, professors' offices, guest rooms, an assembly room, and a museum



THEIR "MAGNIFICENT OBSESSION"

"House Beautiful," the home of W.M.U. Training School, and the school's five pioneers. (From left to right): Miss Eliza Broadus, Mrs. S. E. Woody, Mrs. George B. Eager, Miss Fannie E. S. Heck, and Mrs. Maud Reynolds McLure

Woman's Missionary Union Training School

A "Magnificent Obsession"

Carrie U. Littlejohn, Principal

ON October 2, 1935, the school plans to observe for the first time Founders' Day. Twenty-eight years ago on this date in the city of Louisville, Kentucky, a service of inauguration was held which officially launched an undertaking distinctly new among Southern Baptists, a training school for the preparation of women for Christian service. For at least fifteen years there had been far-seeing individuals agitating the need of such a school. It remained for the women to be the courageous pioneers to begin it.

On this eventful occasion officers of Woman's Missionary Union and state representatives and the secretaries of the Foreign, Home, and Sunday School Boards added dignity and significance by their presence. These visitors from afar joining the Baptist hosts of Louisville filled the beautiful Broadway Baptist Church.

Readers of a well-known magazine of current events are familiar with a column, "They Stand Out from the Crowd," which tells of the achievements of contempo-

rary leaders in various fields. A discriminating onlooker might have said as much of five women in that great audience that day. Surely out of the vast host of women who through these twenty-eight years have contributed to this school, "the child of their love and prayers," these five "stand out from the crowd."

As in a play the characters are listed in the order of their appearance, so we list these five (left to right in picture) as their lives became linked up with this drama of immortal history. As the curtain goes up Miss Eliza Broadus, the representative of the Kentucky General Committee and the gifted daughter of Dr. John A. Broadus, president of the Southern Baptist Theological Seminary, is found interesting herself in the welfare of the four young women attending classes in the Seminary in 1904, the immortal pioneers of the hundreds who have followed in their train.

In the mass meeting of Louisville Baptist women called by Miss Broadus to consider making a home for these

girls emerged the second major character, Mrs. S. E. Woody, chosen to preside over this meeting and later elected as chairman of the original committee. It was not mere chance that picked this charming personality, business-like, efficient, aggressive, to lead the movement that was to culminate in the first school of Southern Baptists for the vocational training of young women for Christian service.

Before the Louisville women had gone very far in establishing their home for the ambitious young students, the third major character appeared in the person of Mrs. George B. Eager, recently moved to the city with her husband who had been elected to a professorship in the Seminary. This gifted and versatile woman was destined to render a unique service in persuading Woman's Missionary Union to take over the embryo school and in serving as the chairman of the local Board of Managers for eighteen eventful years.

It has been said of the fourth major character, Miss Fannie E. S. Heck, the cultured, consecrated president of Woman's Missionary Union, that "few people realize how valiantly she fought the battles of the new and, in some circles, unpopular movement in the official councils of Southern Baptist women." Always a clear thinker, she weighed the evidence as it was presented by Mrs. Eager and Mrs. Woody in the annual sessions of 1905 and 1906. It was due largely to her vision, foresight, faith and unparalleled leadership that the W.M.U. in annual session in Richmond in 1907 voted unanimously to take over the Louisville project and make of it a southwide school.

Always there is a hush of expectancy before the entrance of the leading character in a well acted drama. For weeks such a 'hush' prevailed as the committee sought a woman to fill the important position of first principal. So far in the drama all had gone well, the stage was set, the audience had been keyed to the right mood. Would the "star" catch the spirit and carry the drama on to a magnificent climax? Surely no one who knows the intimate details of the selection of Mrs. Maud Reynolds McLure, of Alabama, to start the new school on its career of world usefulness can doubt the leading of a divine providence in the selection. In the prime of her life she came to an untried task and met its responsibilities magnificently. Mrs. E. Y. Mullins in her recent book, *House Beautiful*, has beautifully paid the tribute of an entire denomination in her dedication: "To Mrs. Maud Reynolds McLure, who as first Principal of Woman's Missionary Union Training School and its head for sixteen succeeding years laid enduring foundations in its study courses, established its principles of discipline, impersonated and inspired its womanly ideals and lifted high its spirit of service to Christ throughout the world."

These five representing as they do the ever enlarging circles of interest in a movement destined to be worldwide in its scope and influence unmistakably "stand out from the crowd." Four of the five have entered that better country. Mrs. McLure alone remains to tell the story of beginnings from first-hand knowledge. Those who have ever touched the lives of one or more of the group, however, know beyond the shadow of a doubt that from the moment they linked their lives with the school it became their "magnificent obsession." With prophetic vision they saw it projecting itself in the world mission of Christianity, in reality they began work hand-in-hand in the old remodeled

building at 334 East Broadway, with faith and purpose they saw their dreams realized in the beautiful and commodious building completed in 1918, and always, everywhere, through bright days or dark the school with a high purpose and unlimited possibilities has been their "magnificent obsession."

A MULTIPLYING MINISTRY

During that first session, 1907-08, thirty-eight women, boarding and day students registered. During 1921-22, the high peak in attendance, a total of one hundred and eighty-six boarding and day students enrolled. During 1933-34, the low peak since the depression set in, a total of seventy-four registered. Through these twenty-eight years 1,273 boarding and 563 day students, a total of 1,836 have studied in the classes of the W.M.U. Training School. Of this number 844 have taken the two-year course and received certificates or diplomas according to their classification. These students have come from all the states of the Southern Baptist Convention, twenty-three states of the Northern Baptist Convention and thirteen foreign countries.

Leaving the school they have gone to all parts of the United States and into more than a dozen foreign countries. In the homeland they have gone into every door of denominational service open to them, home and state missions, W.M.U., Sunday School, B.T.U. and local church work, orphanages, hospitals, and Christian schools. An increasing number are finding opportunity for service in social work where the Christian interpretation of life is so sorely needed. Many graduates return to the public school or find there a vocation fraught with challenging opportunities. The business world has claimed a limited number who find in their church work a satisfying avocation. As pastors wives or volunteer workers in home churches and communities there are those who are raising the level of life by willing and efficient service. Surely the money invested in young life in these twenty-eight years is being multiplied in a varied and worthy ministry.

A MISSIONARY FORCE

But perhaps the most convincing argument with reference to the Training School in the estimation of Southern Baptist people is to remind them that it continues to be a missionary force in the world mission of Christianity. It was the missionary incentive that gave the school birth. Doctor Simmons early in his missionary career in China recognized the need of special training for our women missionaries and pleaded for such a school to be started. Young women themselves hoping to be missionaries and recognizing their need of further training forced the issue by going to Louisville to study in the Seminary. Through these twenty-eight years 174 young women have served in thirteen foreign countries as regularly appointed, or in a few cases, independent missionaries.

Missionary education has always had an important place in the curriculum. Doctor Carver's course in the History of Missions has made every student a more intelligent Christian worker, while his interpretation of the Bible as a missionary book has made her a more missionary one. The additional courses in Missionary Education have made the students thoroughly acquainted with the noble and romantic history of Woman's Missionary Union, the or-

(Continued on page 29)

The World's Unrest a Mission Opportunity

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

THE present world unrest is both a challenge and an opportunity for missions. It is a challenge that will call for all the reserve power of our churches, plus the Divine Power of the Holy Spirit. In fact, the victory for right and righteousness will not be in sight unless Christ can be made supreme in the life of our churches.

WE face today, possibly, a different world to that ever faced before. Humanity is distraught, confused, dismayed and wandering blindly without guide or compass.

Communism with all the word includes is opening its jaws before the nations of the earth to crush out all that Christianity stands for. Hatred and racial jealousies are marching in step to destroy international peace. Nations are looking with jealous eyes at each other across gun barrels. Europe is bleeding at every pore. Russia is in the grip of Communism. Germany is throttled by Radicalism. France and Italy are armed camps. Austria and the Balkan States are bankrupt and seething with discontent. The war-clouds are rising in Ethiopia. China is torn with civil strife. Japan is panoplied for war. Constitutional forms of government are giving place to dictatorships. The whole world seems to be morally and spiritually up-side-down.

IN the United States we find unrest, uncertainty and a distinct drift to the left spiritually and morally. We are suffering from a depression in character. We have come to a time when moral issues appear to have a very slight appeal to the average citizen. We see constantly the perversion of the news-columns of the daily press to create sentiment by falsifying the news. This was evident in the fight against the Eighteenth Amendment.

THERE is also a marked decline in moral standards and religious convictions. The Bible is no longer regarded by the man on the street as an inspired Book, authoritative, final and complete. There is general indifference towards the church and a constantly increasing number who are becoming confirmed non-church attendants. The churches are also losing their influence for moral uplift in the social, economic and political life of the nation.

WE are also in the crux of social and economic changes that are producing a new social order. Modern inventions have given to man enormous power. This power used for selfish purposes will enslave a large part of the race. We face an economic upheaval. We must find a solution for these problems if we would save civilization.

SOME are asking, is there a cure? What will heal the world's hurt? What will save civiliza-

tion? No half-way measures will suffice. No palliatives will do. The world is fundamentally hurt and must have a fundamental treatment. Wealth of itself will not save our civilization. A change in the banking laws, farm relief, the National Recovery Act, International Tariff Adjustments—no one or all of these things alone will save civilization.

EDUCATION alone will not save civilization. Our educational system is teaching and training the rising generation to think accurately, vision clearly and act intelligently, but these things by themselves are not sufficient. Men must know God, and an education that isn't based on the fundamental fact that God is and that men must obey him can never build a permanent civilization.

CONSTITUTIONS and codes of laws will not save civilization. These things did not save the civilizations of the past nor will they do it today.

WE can use all the material things at our command—wealth, education, constitutions, laws and institutions of every sort in rebuilding our shattered social system, but these things must come under the sovereignty of Jesus Christ and be made usable in the bringing in of his kingdom.

THE sum of the whole matter is this," said Woodrow Wilson, "that our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ and being made free and happy by the practices which spring out of that Spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead. Here is the final challenge to our churches and to every one who fears God or loves his country."

CHRISt must dominate the world if the world is to be saved. He must be enthroned in the life of our people and through redeemed men and women made sovereign in our civilization. Our mission task, and the supreme challenge of this hour, is to enthrone Christ in the life of our people that they may enthrone him in the life of the world.

SOUTHERN Baptists can serve their day and generation by enthroning Christ in their own lives and mobilizing the forces at their command for the evangelization of the world. Let them set themselves, in all the power and strength of the Holy Spirit, to evangelize and Christianize their homeland and to mobilize the Christianized forces in their homeland for world evangelization.

In this hour of the world's unrest this is our great missionary challenge.

Stewardship of Service and Praise

Missionary Elizabeth Rose Marlowe, Shanghai, China



ELIZABETH ROSE MARLOWE

THE year, 1934, is ended, past. But is it? As I sit here thinking back over the work accomplished, the tasks begun and the dreams dreamed during 1934 I can't see that even one is ended—past, so far-reaching is every deed and every dream in this life. The word that has been preached in daily chapel service, in the pulpit, in young people's societies, in cottage prayer meetings and on the streets "shall not return unto me void," says our Lord, "but it shall accomplish that . . . whereunto I sent it." The ideals planted in our school girls' hearts, the vision of better homes and child care given our mothers in "The Mothers' Club," the well bodies healed of their diseases in our church clinic, and the souls born again into a new life with Christ Jesus their Lord all declare that the work of the Cantonese Church and School of last year is not finished. We praise the Lord that it isn't!

My heart has turned inquisitor as I look back over the year just gone and is demanding an answer to its questionings. I shall set down the "Interview" that I've just given it.

Heart: Rose Marlowe, are you satisfied with the accomplishments of 1934 in the Cantonese Baptist Church and Shung Tak School?

Answer: Frankly, no. We have but touched the border of our responsibilities. We have daily taught and helped throughout the year in all our lines of work not many more than fifteen hundred of the 300,000 Cantonese living here in Shanghai. Many more have heard the gospel a few times. We've helped through clinic, preaching services, and street services, many others whose numbers

This is Miss Marlowe's personal witness: "I've been happy for fourteen years that the Father sent me here (in Cantonese Church and Shung Tak School, Shanghai) for I know that this is 'my place and my work.' He has filled my hands with tasks and responsibilities, and my heart with an abiding joy." Her report of work done in 1934, though delayed, will be none the less interesting.—Editor.

it would be hard to estimate, but we've had under the church and school all the year not more than fifteen hundred. These we consider have had a fair chance to know the plan of salvation and the claim of the Lord on their lives. On Christmas Day fully three thousand came to our two services. During the six series of evangelistic services three or four thousand different people heard his word, but oh, how we need to follow up these contacts—if we would claim these lost ones for our Lord. So many doors are open to us and we can't enter!

Heart: Have you done all you could to reach these unenlisted and to give the message of God's love to these hundreds of thousands who are lost?

Answer: Have I? Has my school—my church? That is a heart-searching question. If hours of conscientious service given gladly answer "Yes" to that question, then your missionary has; but when there have been so many things to do, and so many duties pressing me, so many seemingly necessary things to do, I'm *not* sure that I have always been wise enough to know what calls, if answered, would best and most rapidly advance his kingdom.

My church, like myself, has not reached its fullness of service nor has it always done the service that most *rapidly* carried the gospel story to the multitudes, for the same reasons that I have not. Also there has been a lack of workers and of funds to carry on the work.

Heart: You just spoke of "so many things to do." Are you sure that in doing them you weren't just performing routine work. Did every task, every routine duty have as its aim the bringing in of souls into the kingdom and the nurture and strengthening of weak Christians?

Answer: I want to answer that truthfully. As I note the things I've given my heart and strength to, help me, O Heart, to judge. Surely my two fine Y.W.A.'s, (*see cover picture*) three G.A.'s and four Sunbeam Bands have had as their aim leading the children and young women into the Light and into "paths of joyous service." I have met with the Senior Y.W.A. every week and have sought to lead them. The Junior Y.W.A. and G.A.'s I've "kept an eye on," helped plan program material and conferred regularly with the leaders. Yes, Heart, this was the Master's will. The Sunbeams and Miss Alice Wong, their leader, have been a joy to my soul. She is so fine and efficient that all I need to do is *read* and from the *World Comrades* and other sources get materials, songs, and so forth, and give them to her and, presto! They are translated into Chinese and in use.

The Soul-Winners as Personal Service Band with its ministry to the poor street children and its weekly evangelistic, and its two revival meetings were worthwhile. God

has so blessed that Band that I know he approves. Our eighty-five poor children who learned to read, write, sing hymns, love Bible stories and play have taken a lot of my time. Not the direct teaching of these little ones, but helping the Christian girls by teaching them *how* to do it. Our girls of the Y.W.A. gave these little ones a Christmas party that was lovely. Every term I have more volunteers for teachers and Story Hour leaders than I can use! The desire to serve has increased in Shung Tak School. God be praised!

Through the teaching of my five English courses I've come to know my girls and as their "teacher" have more influence over them. Is this worthwhile? The teaching of art to one who loves painting as I do is not a task. It's even a greater joy to see artistic ability and good taste develop. The teaching of the Bible throughout the past year to classes in Shung Tak and in Sunday school has borne rich fruit. God has blessed me and helped me to make my girls and young people *love* his Word. How I need a helper so I can teach more!

Heart: How many pupils has Shung Tak?

Answer: Nearly five hundred. But to continue. The high lights of each day have been the chapel services and the hours after school—four to six—have been given every day to private conferences with girls and teachers. There in my little room souls have been born into his Kingdom, lives have been rededicated to the Lord, personal problems and teaching problems have been discussed and prayed over, and often solved at the Master's feet.

I've made an average of ten home and hospital visits a week to the sick, the bereaved, the spiritually cold and needy. That's "pure religion and undefiled." O Heart! I've loved this part of my work and it has *counted* in bringing love and understanding between this missionary and her people, in added attendance at the worship services, and in conversion of souls. Oh, how I wish I had time to do more of this kind of work. I pray that some day I may have help and *can* do more *home* visiting.

Heart: What about your work on church committees, and as deaconess?

Answer: There I hang my head in shame. I've attended meetings of these committees but have had little time to discharge my duties and help co-committee men discharge theirs. In these I hope to be of *more* service in 1935, the Lord giving me strength and wisdom.

Heart: You have not answered for the Cantonese Baptist Church. What did it do? What work was worthwhile and why did they fail in reaching the point of the greatest number of souls possible won to the Master?

Answer: My church, for my membership is here, has accomplished much and has failed many times, but is, I think, nearer the Lord and in better condition for him to use it than I've ever known. Last year seventy-four were added to our membership by baptism and nine by letter. We established a clinic for the poor in our community and are treating an average of thirty sick people every day. The gospel is preached to the patients as they wait for their turn with the doctor, which is bearing fruit. Two patients have been baptized and several are inquirers. The suffering of the extremely poor is enough to wring one's heart. I have stood in that clinic talking to the people and know heartache. How I long to have a Good Will Center building for these poor, where they can be helped

in every phase of life, and a regular worker to help them.

For two years our church has almost altogether financed the beginning of Baptist work in Nanking, and last year (1934) saw the organization of a Baptist Church of sixty-seven members (I think the number was). This church has now bought land and built a roomy, attractive church home costing Mex. \$18,000 which is free from debt and which was dedicated on January 1, 1935. The Mother Church is proud of its daughter which is still growing in membership. Nineteen were baptized on the day of the dedication. This is our first missionary work outside Shanghai and the Lord has blessed us in doing it.

We have a fine Church B.T.U. of about sixty members and a graded Sunday school of three hundred and fifty scholars. Our pastor, Rev. K. H. Wong, and his consecrated wife work untiringly. They hold an average of ten services every week. They walk miles every week in making pastoral calls. They are fine, and I thank God for them.

Heart: You haven't told why the church failed according to your own statement, in reaching more unsaved?

Answer: Church members too busy about making a living, cold Christians, lack of money to rent several little chapels (rooms) for preaching stations, lack of evangelists and paid workers, and the "Holiness Church" (they say they have no church and that churches are a sin) have been our greatest drawbacks. God grant that in his Spirit and strength we may be "more than conquerors" of all these things that hinder during 1935.

Heart: What about your church choir?

Answer: This has been efficiently and faithfully taught by Miss Catherine Bryan. There are thirty-five teen-age young people and children in this group. They gave one of the most beautiful Christmas services I've ever heard. How I wish I could have time to help her some by encouraging and helping the young people more.

Heart: And the Tiptons?

Answer: Bless the Tiptons' hearts! Their love and co-operation when they were overworked at the Baptist Publication Society has been deeply appreciated and has made my burden lighter. Mrs. Tipton taught this past term six forty-five minute periods a week of Bible and English in Shung Tak School, that my load might be lightened. She's an angel on earth. They have come on Sunday mornings and helped with the Sunday school and Sunday morning worship. I am more grateful than I can express in words. Heart, I'll tell them oftener of my appreciation. They go home in April. How I'll miss them. (The Tiptons are now on furlough.)

Heart: You have been blessed with consecrated Chinese co-workers haven't you?

Answer: Yes, richly blessed. Mr. Hsu, our principal, is a fine consecrated servant of our Lord. Alice Wong, Miss L. M. Yeung, Lily Chang, Alice Choy, Mrs. Wu and many others have been loyal co-workers. Truly without them I could do little. God bless them!

O Heart O'mine,

Sunshine and Shadow have mingled
in the year that has passed away;
Sunshine and Shadow will mingle
in the year that I meet today.
But hand in hand with the Master
I fear not what it will bring.
He knows, He cares, and He loves Me,
and God is in EVERYTHING.



Daniel S. Daglio, new editor of "El Expositor Bautista," Buenos Aires, Argentina, is also pastor, translator, and professor of Spanish and Greek

Standard-Bearer of the Cross

Missionary Minnie D. McIlroy, Buenos Aires, Argentina

*To you from failing hands we throw the torch;
Be yours to hold it high!*

WHEN our beloved Robert M. Logan, director of the Junta de Publicaciones (Baptist Publishing Board), stepped from the beach of Mar del Plata, Argentina, to walk the heavenly shores of the New Jerusalem, he flung the lighted torch of providing a worthy Baptist denominational paper to one of our own boys, Daniel Santiago Daglio. A born student, and amazingly humble, in spite of the many honors heaped upon him in recent years, Daniel has rare talents that make him a worthy successor to our dearly beloved "Don Roberto" (as editor of *El Expositor Bautista*), whose place in our lives and hearts is so very hard to fill.

There comes to my mind a story, heard from Pastor Lorenzo Mongay, of our church at Lincoln, of the introduction of Daniel Daglio into Baptist circles.

Señor Mongay was in charge of the Caballito out-station, of the Once Baptist Church. One Sunday afternoon, in 1912, he went to investigate the sound of weeping just outside the door. A boy, some eleven years of age, was crying his heart out. For weeping, he could not answer questions, but Señor Mongay recognized him by his likeness to his father, as the son of a man who attended his services, and took him into the house. Daniel had been "beaten up" by a group of bad boys for pretending to enter the evangelical meeting. That day marked his entrance into a life of great promise in the Kingdom enterprise in the land of the Southern Cross.

His father, an humble day laborer in a flour mill (the growth of Maximo Francisco Daglio, in favor with God and man, would make another very interesting story), became interested in the gospel through stories of Joseph, Daniel and other famous Bible characters, told by a fellow workman. He became so interested that he bought a Bible (for three Argentine pesos) and, because it was so expensive he began to read it right away to get the most benefit possible out of his purchase. When he reached Matthew 19: 25b, 26: "Who then can be saved? But Jesus beheld them, and said unto them, with men this is impossible" . . . he threw the book away in disgust, saying "If men cannot be saved, why read the book?" One day he saw a similar book at a neighbor's. He wanted to know if it were the same book, and it was. Soon his neighbor was explaining the troublesome verse. By read-

ing the last part, he found, "but with God all things are possible." And he soon learned that God could turn a blasphemous man into a loving father, who could combine kindness with severity in the bringing up of his children.

His friend belonged to the Salvation Army so he attended their services for two or three years. One day, however, he wanted to have his younger children baptized (Daniel, the eldest, was baptized in the Catholic church) and, as the Salvation Army has no ordinances, he changed to the Methodist church. Later he began attending services at the Caballito out-station where he continues to this good day.

Our boy's Sunday school attendance record was perfect. Converted and baptized at the age of sixteen, he served as secretary, teacher, and superintendent of the flourishing out-station Sunday school. Two weeks after his conversion he answered God's call to preach the unsearchable riches of the gospel of Jesus Christ. The Caballito church was organized and immediately called him as pastor. Daniel gave them six years of faithful service, not an easy thing in a church whose principal members are the family and in-laws of the pastor. In 1927, he was called to the Lanus Church.

Lanus is a city of some hundred thousand inhabitants and presents a wide field of service and great opportunities for development. He is still the greatly appreciated pastor of Lanus church, and last year was called to be pastor of the other Lanus churches also.

In addition to his numerous duties, he finds time to accept frequent invitations to preach over the radio. Recently he broadcast a magnificent address on "Regeneration" which, in spite of the censorship of the Radio Board, had enough positive gospel truth to show people how to be saved.

Synonymous with Daniel's call to the ministry was his entrance in our Seminary. Because of his love for books, he was naturally a favorite with the professors. He was one of the few students to finish the four-year course in three years, his favorite studies being Bible and Greek. He is loud in his praises of Dr. S. M. Sowell, the splendid Professor of Bible in our Seminary. "There is no one like him for Bible teaching," Daniel declares.

His few months of study of English in the Seminary enabled him to understand the English-Greek textbook and to also enjoy the wealth of English literature at his disposal. He is a great admirer of the inimitable Spurgeon and is the happy owner of at least a dozen books of his sermons. He has translated Mrs. Allen's book on *Prayer*,

(Continued on page 30)

Seeing Is Believing

Mrs. L. O. Freeman, College Park, Georgia

IS there a field for Home Mission? Is there a need for a Board of Home Missions?

A more or less theoretic answer in the affirmative is the usual response of the individual Baptist to these questions so vital to the salvation of thousands of souls, on the prairies of Texas, the plains of Oklahoma, the mesas of Arizona, and the deserts of New Mexico. From each member of the party of twelve, representing nine states of the South, on a recent trek of the Indian trails of the West, these questions bring forth the convincing "yes" of the eye-witness who has seen with eyes and mind and heart the actuality of that field and the great work being done there under the direction of the Home Board.

Following the Memphis Convention this band of "Indian Trailers," under the guidance of Mrs. Una Roberts Lawrence, mission study editor of the Home Mission Board, assisted by Rev. J. H. Hall of Weimar, Texas, crossed the Mississippi and began a journey into the Indian territory of the West. This journey, day by day, became a missionary adventure of rare interest and illumination. In a period of three weeks, fifteen Indian peoples and eighteen missionaries and local pastors were contacted, twenty church services were participated in and more than five thousand miles were traveled.

CIVILIZED TRIBES

Presented by Rev. G. Lee Phelps, general missionary to the Civilized Tribes, our first direct introduction to Indian Missions was with the Quarsady Creek Church near Wetunka, Oklahoma. The Civilized Tribes are so-called because they have been in contact with our civilization since the days prior to the American Revolution, prior to the "Trail of Tears" of 1832 when the Federal Government moved most of the Indians east of the Mississippi to this furthestmost frontier of the West.

These five tribes—Cherokees, Choctaws, Chickasaws, Seminoles, and Creeks are more developed in independence and self-reliance than most of the other tribes. They have, in a large measure, adopted the dress, habits and civilization of the white man, and are eagerly ready to accept his religion. There have been Baptist churches among them since the days of the Revolution, and among the Creeks a very vigorous Baptist life, due partly to early missionary work, and partly to a very fine mission school of early days—Levering Institute.

At Quarsady, with its membership of about forty, on this Sunday in May, were gathered about one hundred Indians, including visitors from other Baptist churches of this Creek Association. These people, hungering for Christ and Christian fellowship, had come to the church on Saturday afternoon and had been holding services almost constantly since that time. Members had slept in the camp huts surrounding the little church, while visitors found rest on quilts spread upon the floor of the church. These quilts had been provided for this purpose by the women and were kept for this once-a-month service in a huge home-made chest on the porch of the church.

Our party arrived just before noon and was met in the church yard by the entire congregation. There were many glad hand-shakes and a full share of the spirit of Christ pervaded the occasion. By two's and three's we were invited into the camps of our Indian friends. After an earnest Creek "blessing," an Indian meal of generous proportions was served. Truly "the big pot had been put into the little one" in celebration of our coming. There were beans, peas, cucumbers, tomatoes, onions, pork baked and fried, beef roasted, and beef and hominy made into an Indian dish akin to stew, and another Indian dish, "ofka," made of corn, all served with coffee hot and strong. The meal was made complete with cake baked by dear Grandmother Factor, who could not understand one word of our thanks for her hospitality, but gave us a smile of welcome that came all the way up from her Christian heart and lighted her creased face with a radiance that needed no interpretation.

Then followed a Creek-Anglo service in the church with Brother Phelps and Mrs. Lawrence speaking, and Rev. John Smith and Rev. Belo Deer, Indian pastors, in charge. When the hour of our departure came we were asked to stand in line under the large outdoor dining room while our Indian friends, with tears of mingled joy and regret streaming down the cheeks of many, filed by and bade us farewell as they sang in Creek and we in English, "Blest Be the Tie that Binds." We were told that services would continue far into the evening and at midnight, or dawn, the Lord's Supper would be observed. Indians seem never to tire of hearing the words of the gospel. Many of us thought of the churches back home and the yawns called forth by a sermon of more than thirty minutes' duration.

Some of these native pastors receive only the meager sum of five dollars a month with which to supplement what they make farming or in other secular work, or from these little churches. Their larger pay, and that they seem most to covet, is the Master's "Well done, thou good and faithful servant."

Notwithstanding the more than one hundred churches among these Civilized Tribes, there are yet thousands who have never heard the blessed story of the "Jesus-way."

THE ONLY WAY CHURCH

A few hours' ride and we came to another little white board church in a grove of green trees. Above the door were these words, "The Only Way Church—Sac and Fox Indians." This group of Christians believe there is only one way—the Jesus-way, and they are earnestly walking in that way. Going into the church we found a group of young people just beginning a B.T.U. service. We felt that surely the devotion of these young hearts was as pleasing to the Christ they were there to serve as was the beauty of the long spikes of wild blue lupine gathered to adorn his house, refreshing to us who had come miles across the plains on this warm afternoon.

Here we met Rev. Aaron Hancock, an Indian missionary pastor who because of the love he bears his Saviour

resigned a position with an oil company at a large salary to become a missionary pastor to the Sac and Fox Indians at a salary of fifty dollars a month. His lovely wife, Hilda, a sweet-voiced singer, refused opportunities for concert and stage to labor with her husband in his God-called task. We felt bowed and shamed before the sacrificial zeal of these people with their red skins and Christ-like souls.

WITH THE PAWNEES

This eventful Lord's Day was concluded with an evening service with the Pawnee Church at Pawnee, Rev. Roe Beard, pastor. The Pawnees are of the "Plains or Blanket" tribes, as are the Poncas, Osages, Otoes, Kaws, Kickapoos and others. The term, "Blanket Indians" is applied to these people because of their customs of wrapping themselves about with blankets of gay color and design. Thus wrapped they make a picture that delights the eye of an artist. In the days before the going of the buffalo these plains people kept themselves warm in winter with the wrapping of the shaggy skin of a buffalo. The blanket now in use is the civilized substitute. These tribes are under government guardianship, their lands and all their possessions being supervised by agents of the Federal Government. They have schools and hospitals and they are slowly becoming a part of our national life. There are eleven Baptist churches among these tribes with able missionaries in charge, some white and others of Indian blood. To harvest this field of more than 175,000 Red people is a home mission task worthy of our best effort.

Other occasions of genuine inspiration along this trek of Indian trails through Oklahoma were: a service with the Otoe church at Red Rock, where Pastor Sam Lincoln, a full-blood Indian, despite the lack of equipment and a

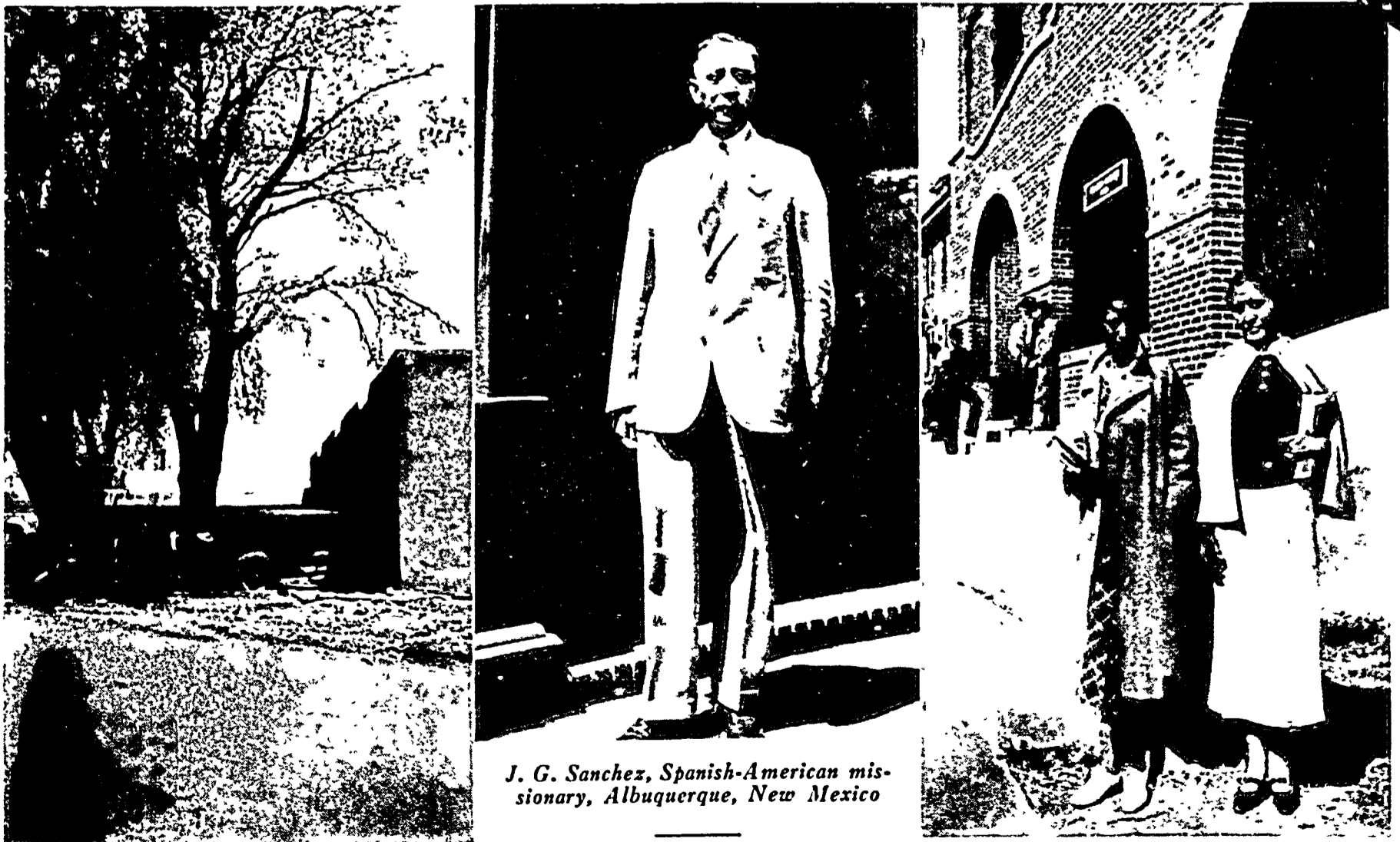
badly dilapidated little church, is bravely leading his people in the Jesus-way; an evening with Brother A. Worthington and his Osage congregation at Pawhuska where we met a real Indian chief with his bright blanket and his long black hair, wrapped in a colored yarn; lunch and a W.M.S. meeting with the Ponca Indians near Ponca City; a visit to the Kaw B.T.U. at Washunga, and the splendid government school at Chilocco where brave little Gladys Sharp is doing a noble work among several hundred young people of the various tribes. Everywhere we were impressed with the sacrificial ardor of the missionaries, the earnestness of the Indian Christians, and the great love borne by all for the Home Mission Board whose deep interest and sympathetic understanding are to them "a rock in a weary land, a shelter in the time of storm."

THROUGH RATON PASS INTO NEW MEXICO

A swing through southern Kansas led into New Mexico by way of Raton Pass. On went the trail down Cimarron Canyon, past the high colonnade of colossal palisades with their weather-beaten faces bearing the seams of countless ages; around Eagle Nest Lake, nestling in a soft green valley at the foot of "Blood of Christ Mountains," with their peaks lifted to an elevation of 8,400 feet, and capped with snow that glistened and gleamed in the sun as if myriads of diamonds had been hurled by giant hands as a cover for their barren baldness.

Then there was Taos! Old, old Taos, a town before the Pilgrim Fathers landed at Plymouth Rock, before Jamestown became a settlement! The Taos of the Spanish-Americans, the Taos of Kit Carson, the western frontier of civilization, the early capital of New Mexico. Taos today is an art center and home of an illustrious colony of

(Continued on page 25)



J. G. Sanchez, Spanish-American missionary, Albuquerque, New Mexico

At left—A stop on the Indian trail, at Taos, New Mexico. Even tourists camps were picturesque. At right—Fine young Indian women of New Mexico. Miss Georgia Aheita (right), of Isleta, wishes to give her life in Christian service



BEATING UP JUDAS—In the new primary book, "The Sugar Loaf" (25 cents), there are two stories portraying the participation of the little children of South America in the strange Catholic rituals and ceremonies at Eastertime. This picture shows the little children "beating up Judas" on Saturday morning after Good Friday. With anger, vengeance and hate they beat and burn the effigy of Judas. But they are ignorant of the Gospel Story in its truth and significance. "The Sugar Loaf" is a book that every little child will enjoy. These stories will lead them to understand why beautiful South America needs missionaries to tell the story of Jesus



The Tengchowfu Baptist Church, lovingly known as Miss Lottie Moon's church. Sue Wang was converted in this church during Doctor McCrea's testimony to a class of young believers



SUE WANG—"One of China's greatest soul-winners and a flaming evangel of the gospel of Christ to her own people"
(See article, pages 1, 29)



Rev. and Mrs. George A. Bowdler and family: Betty, George, Jr., William and Baby Victor Robert. The missionary work of these missionaries is discussed in J. C. Quarles' new book, "Christ in the Silver Lands" (35 cents), just off the press!



A group of school children and members of the North China Mission taken at a reception given during the recent meeting of the North China Conference, in Chefoo. Doctor Maddry, second row, front, is first man to reader's right past the post. Mrs. Maddry is on his right, and on his left are our missionaries, Dr. and Mrs. C. W. Pruitt, dressed in native costumes, presented to them by the Chinese

PERSONS AND PERSONALITIES

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

DIDN'T HE SAIL TOO?

IN January, 1932, our beloved friends, Dr. and Mrs. George Green, of Ogbomoso, Africa, passed the twenty-fifth milestone of their wedded life. That important occasion found them in Danville, Virginia, on furlough. Friends greeted the event with joyful messages of congratulation and even more substantial gifts. Remembrances poured into the "Green" apartment,—all of them directed to Mrs. Green. After several days of hilarious celebration, the littlest member of the family had a puzzling thought. Sidling up to her father one day, she propounded this question, "Daddy, didn't you get married, too?"

In the plans which are being proposed for the celebration of Baptist beginnings in China (called the China Centennial in China, the Shuck Centennial in America), we hear something of Henrietta Hall Shuck, who, sailing in September, 1835, became the first American woman missionary to China. Her life story has been written twice,—first by Doctor Jeter, soon after her death, again by Doctor Dunaway in 1930. But what do we know of Jehu Lewis Shuck, the first Baptist missionary to the oldest foreign field of our Southern Baptist Convention? Didn't he sail too?

A WAR BABY

On September 4, 1812, in Alexandria, then a part of the District of Columbia, a little boy was born. Three months previous to his birth, war had been declared between Great Britain and the United States. We are told nothing of his family during those dangerous days; nothing of their movement when, in August, 1814, Washington was burned by the British, and, during the following month, Baltimore was attacked. Those facts, more than one hundred years old, remain for 1935 Shuck Centennial research. We do know, however, that when seven years of age little Lewis was taken by his widowed mother to Lewisburg, Virginia (now West Virginia), and there he grew up. His mother opened a cake shop in Lewisburg and we imagine her small son knew something of hardship and hard work. Little has been preserved by Baptist historians concerning those years. Just a word here and there remains to point the way as we try to follow the boy into the years of young manhood.

We do know that the Alderson family,—father, son and grandson,—great Baptist missionary pioneers, advanced steadily into the western part of Virginia and Baptist

churches were organized in Greenbrier County. In the town of Lewisburg, the gospel according to Baptists, found a home. The founder of the Sunday school movement in western Virginia, Elder John Spotts, of the Presbyterian Church, was at the head of the English Department of Lewisburg Academy, an institution which influenced mightily the entire community. We know that Elder Spotts was converted to the Baptist position in 1831, and one year later ordained to the Baptist ministry, accepting the pastorate of the Big Levels Baptist Church of Lewisburg. We know that little Lewis attended one of Elder Spotts' Sunday schools, and, at the age of ten was converted and joined the Big Levels Baptist Church.

We have searched in vain to discover whether it was in the Sunday school class, or in the English class of the Academy, or in the little Baptist Church, pastored by Elder Alderson, or in his home that Lewis acknowledged first his Saviour, but that it did occur, is, after all, enough to know.



J. Lewis Shuck (pronounced Shook)
First Baptist Missionary to
China—1835-1852

"A CHILD OF PROVIDENCE"

No one will ever know the struggle which it must have cost mother and son to settle the question of the young man's future profession. His call to the ministry seemed very clear and the call to get a thorough education just as distinct. To the Virginia Baptist Seminary J. Lewis Shuck came, entering the first class of that ambitious venture of Virginia Baptists,—a combination of college, industrial school and theological seminary,—located on a farm some miles out of Richmond, and presided over by Dr. Robert Ryland, whose family name is adored by Virginians and revered by all who know the story of modern missions.

Those were the days of giants. Luther Rice kept the missionary call ringing up and down the Atlantic Seaboard. The Triennial Convention met in Richmond in 1835, and to that meeting of the Convention there came Adoniram Judson, himself, bringing with him one of the Burmese converts. Virginia Baptist Seminary was a hot bed of missionary discussion and determination. Jeter, Taylor, Ryland, Keeling and many other leaders had the world in their hearts and minds and plans.

The story has been told so often that we are tempted to omit it here,—the story of the meeting held in the First Baptist Church, Richmond; of the appeal for funds to sustain the Judsons and their co-laborers; of the collection

which was taken and of the slip which the collectors found in their baskets,—a slip of paper on which were written those four words which have become a missionary classic: "Myself, J. Lewis Shuck."

He gave himself to Burma that day, but the "Child of Providence," as he so often called himself in the years of his missionary service, was not to labor in that fascinating and fertile field. *The Religious Herald*, his denominational weekly, frequently carried news from China. Gutzlaff, one of the romantic missionary figures of the nineteenth century, wrote constantly and urgently of the dawning day for missionary service in that hitherto restricted field. India, Burma, Siam, Africa,—these fields of English and American Baptists,—seemed small to the eager young student in comparison with China's millions yet untouched. Like Paul, he longed to preach to those who had never heard the gospel and did not want to build upon another man's foundation. It must be China! IT MUST BE CHINA!

Suddenly, the opportunity came to him, one year before his class in the Seminary was to graduate. Lewis Shuck grasped the opportunity without hesitation. Appointment, marriage, dedication and sailing followed one another in rapid succession,—all in September, 1835, the month which witnessed also his twenty-third birthday.

China, the land of gospel opportunity, so absorbed his thoughts that even an inquiry concerning salary was crowded out. The first American Baptist missionary to China went out without any idea of the amount he was to receive to sustain life and provide comfort for his little bride and himself. Nor did he listen as carefully as he might have to the words of the Boston Board, when they advised him to proceed to Bangkok, Siam, and from this safe distance prepare to enter China. True, he considered this advice, but, after conference with missionaries in Bangkok, finding that the Chinese language could not be acquired so well in that foreign city, and assured that China would not be entered from that direction, Mr. Shuck proceeded to disregard the Board's advice and, acting upon the suggestion of missionaries and the venerable Gutzlaff, advanced upon China itself.

We are familiar with the five months' stop-over in Singapore; we have wept over the picture of little "Henrietta," with her month-and-a-half-old son, waiting for the boat to take them to the shores of Macao. Have we ever paused to consider the anxieties of that young missionary husband and father, upon whose shoulders rested the responsibility of Baptist advance upon the greatest stronghold of heathenism in all the world, as well as the protection of wife and child?

THE PIONEER AT WORK

Leaving mother and child in the hospitable home of the Gutzlaffs in Macao, Mr. Shuck joined Dr. Jeter Parker and Mr. J. R. Morrison (son of the great pioneer), nine days after he reached Macao on a missionary tour to the mainland. Many, many more preaching excursions were made into Canton from Macao and Hongkong during his eight years of service under the Triennial Convention, though he was prevented from establishing his residence in that coveted city of South China until after the death of Mrs. Henrietta Hall Shuck, in 1844.

Surely, some one will write the story of the seventeen

years of tremendous work which Mr. Shuck gave to China under the Triennial Convention and the Southern Baptist Convention. Surely, some one will care enough to tell the story of those itinerant years, when every policy must be "tried out" by this Baptist missionary, when there were no Baptist precedents to follow. Some one will tell of the loneliness of soul which came to him because his convictions prevented him from communing with his fellow-missionaries of other denominations. What a temptation it was to accept their cordial invitation to sit around the Lord's Table with them! There were so few Christians among the millions of heathen, and to gather with his brethren around the sacred Table would have been an almost unbelievable comfort and encouragement. But Lewis Shuck never compromised with conscience and, to him, restricted communion and baptism by immersion in water were Baptist principles which he must uphold.

It is a tribute to those two missionaries that, in spite of the prejudices aroused in the hearts of their missionary friends by this, to them, unfriendly and fanatical act of exclusiveness, the Shucks won the friendship of those who hated the Baptist name and cause. In latter years, Mr. Shuck was selected by Doctor Bridgman, the most prejudiced of all pedo-Baptist missionaries, to represent the Baptist denomination on the Translation Committee which was to give to China her first real translation of the Bible into the Chinese language.

To list the achievements of those seventeen years would require more space than "Persons and Personalities" can give at this time. We await the appearance of the book which some missionary-hearted author will give us before the year closes. Then we will find that the organization of six churches, the establishment of a number of other preaching places, the preparation, translation and publication of numerous tracts, the distribution of numberless gospels and portions of the Word of God, the baptism of many Chinese, the instruction and ordination of at least ten Chinese preachers, the encouragement which resulted in the organization of Christian schools in Macao, Hongkong, Shanghai and the out-station twelve miles from Shanghai; the erection of residences, school buildings and, at least, four Baptist church buildings are but a part of the story of seventeen years of Spirit-directed, gigantic effort.

The death of Henrietta Hall Shuck, his first wife, of Eliza Sexton Shuck, his second wife, and the decision, which was reached, after the death of his second wife, to resign as a missionary to the Chinese in China and pioneer among the Chinese in California, should be given a full chapter.

IN CALIFORNIA

Only one denomination, the Presbyterian, had seen and seized the opportunities which the one hundred thousand Chinese in California offered in those days when the gold rush and the oriental rush turned the eyes of the world upon that state. Mr. Shuck, ever an internationalist, busy in Shanghai as he was, was mindful of his missionary opportunities in other parts of the world. Returning to America in 1852, to bring his motherless children, he threw himself into an effort to arouse Southern Baptists to do their duty in California. He, himself, raised the money to open this Mission, to build a chapel for the Chinese in Sacramento, and pay two-thirds of his own

salary during the eight years which he spent in missionary labors there. Sixteen Chinese were baptized by Mr. Shuck in the California Mission, two outstanding Chinese were instructed and ordained, both of whom returned to China and were employed by our "Canton Mission." One of these was Wong Mooey, one of the greatest of all Chinese Baptist leaders.

In 1860, the War between the States cut off the supplies of our Domestic Board of Missions, and made the presence of a Southern sympathizer in California most uncomfortable and even unfortunate. Quick to sense this situation, Mr. Shuck resigned his connection with the Board in 1861, and retired to Barnwell, South Carolina, accepting the pastorates of Steele Creek and Blackville churches. In the sheltered fellowship of these faithful churches the worn missionary found restful retreat and hospitable opportunity for sympathetic service.

On August 20, 1863, after sixteen days of painful illness, Mr. Shuck called his family to his bedside. "Preaching the gospel has been the joy of my life," he said, then asked for the singing of the hymn, "Just As I Am." His daughter-in-law tells us that he joined in the singing of that hymn to its close and then slipped away from earth into Heaven.

Just as I am—Thou wilt receive
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe.
O Lamb of God, I come! I come!

The strains of this triumphant acceptance of the atoning blood of the Lamb of God had scarcely died away here on earth ere he heard the Celestial Hymn of welcome over there, and J. Lewis Shuck, the weary missionary pioneer, was ushered into the presence of the King whose ambassador he had rejoiced to be. For him it had been Christ to live; to him death meant the gain of complete fellowship with Christ.

In the centennial year, we will remember the labors of Yates and Graves, of the Southern Baptist Board, and of Dean and Lord, of the Northern Baptist Board. Those great missionaries and their successors built upon the foundations laid by J. Lewis Shuck, whose name we mispronounce, whose life story we have not yet told, whose labors and victories we have assigned to others.

Oh, Baptists of China and America, DIDN'T HE SAIL, TOO?

AN APOLOGY AND AN EXPLANATION

In the July issue of HOME AND FOREIGN FIELDS "Persons and Personalities" became very, very generous to Alabama. Due to the mistake of the printer (not the printer of HOME AND FOREIGN FIELDS), Mrs. Mabel Earp Saunders, of Arkansas, was given to Alabama; Mrs. Arnold E. Hayes, of Kentucky, was donated to Alabama also, Mr. Arnold E. Hayes was omitted from the list, and Rev. R. Elton Johnson also slipped out of the recognition which should have been given him there. This makes no difference in the number of Alabamians on foreign fields.

In the October issue, please look for proper apologetic remarks from one who is humiliated that her memory took a vacation during the preparation of material for the June number of the magazine. Friends, forgive me! I am glad to know that the page is being read, even though I must make the above confession of error.

A LIFE OF PRAISE

(Continued from page 3)

dom of love started in my heart whose King is Jesus. A kingdom that is to grow and grow, as it is love. Again with Paul we should be able to say: "Though I speak with the tongues of men and of angels, and have not charity, I am becoming as sounding brass or a tinkling cymbal." Though we obey the law under penalty only, we are in this age of grace, as sounding brass—just a noise that dies away into death.

Should we then feel *desire bound, duty bound, or law bound* to let Jesus rule in our lives? Or as believers who have accepted his love and salvation, should we not rejoice as did the man from the tombs from whom Jesus cast the legion of devils? Should we not forget the past and beam forth in the life of the new man where love rules unto praise unto its Liberator, Jesus, our Lord, the unquenchable fountain of life, our Sustainer to whom we go for comfort and forgiveness from our daily mistakes through the Holy Spirit and receive new energy and love with which to start forth again? How wonderful!

Daily, hourly, we have the privilege of living with him, the Almighty, as ambassadors for him in fleshly garb knowing "*for me to live is Christ, and to die is gain.*" No it is not by law that we serve him, but from love—not because we are desire bound, duty bound or law bound, but because love abounds, and we as true Christians will serve him unceasingly as the ages roll on toward Eternity.

His light is traveling on. The cruel cross that ended his pathway upon our world peers high in the Universe of Love transformed as the Radiant Living Light of the world. In the pathway of that Light walked Paul, God's master workman, triumphantly. Under its on-reaching rays marched Livingstone, the fearless, into the depth of Africa, and now Kagawa, under its quickening brightness, sees visions of the Kingdom of God on Earth. Let the whole earth bow before him and praise his holy name!

* * *

"There is a hand that bends our deeds
To mightier issues than we planned."

* * *

ALWAYS WELL DRESSED

IT is a duty to be well dressed. And duties can always be done if we look to the Lord for his enabling. Our clothing, therefore, should always be so attractive, even faultless, that it will honor him. A striking quotation was given recently in the Keswick Calendar: "There is no wardrobe so small that it has not room for that priceless dress, the garment of praise. Equally suitable for summer or winter wear, . . . durable as eternity, never singed by the fiercest fires of tribulation, . . . a splendid workday dress, resplendent in the service of the sanctuary, the looms of earth produce nothing like it . . . with warp of hallelujahs, woof of hosannas, . . . it speaks its divine workmanship, and befits a human being more than a crown does a king. The Lord meant us all to be perambulating doxologies. . . . Put on the garment of praise, brethren, and let it cover you from shoulder to anklets. Its graceful folds will hide many a native defect and deformity."—*Sunday School Times.*

THE STEWARDSHIP OF PRAYER

(Continued from page 2)

Jesus Christ. To our joyful surprise they came in large numbers. The chapel was crowded with men. Doctor Glass preached like an inspired man, as he truly was. After he finished his sermon, the young Chinese scholar who was city superintendent of Public Schools made a most sympathetic talk, saying how the attitude of the Chinese scholar was changing toward Christ and Christianity as they came to understand both better. And while none of them made a profession of faith, it could be seen that Mr. Glass' sermon had made a deep impression upon them, and their very presence in the church was a triumph of the gospel after all the years of opposition. The oldest members of the church said they had never seen Tengchowfu so stirred by a Christian meeting. The greatest triumph of the gospel in the scholar class, however, was to come the following week.

As the meeting drew to its close there were many happy conversions. In the last meeting I saw what was new to me in reserved China, and that was Chinese Christians dancing up and down with joy, clapping their hands and crying: "God has heard our prayers." As a result of the meeting in addition to the blessing which the Christians themselves had received, there were about twenty professions of faith. One of these was a Mr. Wang who later moved to Lungkou and was influential in helping to organize the Baptist church there.

But what I count the greatest fruit of this meeting came after it was over, and that was Sue Wang's great decision. I have told this long story leading up to this event because I believe it is all part of one whole, God's answer to prayer for a great blessing in the life of the Tengchowfu church. And now I come to the story of that "great transaction" as it is called in the story of her life and work.

When some twenty people made a profession of faith and asked for baptism we prepared, as was customary, for an enquirers' class. I announced that this class would assemble in the church the following Thursday, Friday and Saturday mornings and afternoons when the new converts would be instructed and prepared for baptism and church membership. All were asked to attend who could possibly do so. I asked the two evangelists to prepare an address for each meeting and said that I would do the same. I do not remember what subject they used in their six addresses each, but my general subject was: "What Regeneration Means."

Some four or five girls from the Girls' School were among the number asking for baptism, and Miss Florence Lide, the principal, very kindly consented for them to leave their classes and attend the six meetings at the church. Sue Wang was not among them. In fact, since the meeting was held while the school was having its New Year holidays, she was not even present, but had gone to Hwanghsien for the vacation. The school had reopened that week. She had returned to her school duties with the others. I had heard that she was a secret believer, but did not dare to make an open profession because her father had threatened to disown her and drive her from his home.

The inquirers' meeting went quietly on as the evangelists and I instructed the applicants for baptism in the fundamentals of the Christian life and of church mem-

bership. We came to Saturday afternoon, the last meeting of the class, and the baptisms were to take place on Sunday morning. The usual group of about thirty people had gathered. On the women's side sat the few school girls and two or three women who were among the converts. The men sat on the other side. The two evangelists always spoke before I did and I closed each meeting with my talk on the meaning of regeneration.

I was sitting beside the table in front of the pulpit, and the second evangelist was just finishing his talk to the converts when I had one of the most remarkable experiences of my ministry. I had prepared my regular talk on the meaning of regeneration and until five minutes before I rose to my feet to speak I had fully expected to use it. But there suddenly came upon me an overwhelming impression to tell the story of what regeneration had meant in my own life. This meant the story of my mother's consecration of my life to the ministry at my birth. I had been in China eleven years at this time and had never told that experience. I do not remember that I had ever told it in America. But now I was overwhelmed with the feeling that I must tell it to these Chinese converts. It was a feeling that must have been like what the Old Testament prophets called "a burden of the Lord." It was a very sudden decision, but I deeply felt it to be the Holy Spirit's leading. I rose to my feet and this is the story I told from my own life:

I feel impressed to tell you the story of what regeneration meant to me and what it cost me. When I was a boy my great ambition was to go to West Point Academy, the great military school of the American government, to study to become an officer in the American army. My father's oldest brother had graduated from that school in 1862 and had risen to a Brigadier General in the Army. He had no son of his own. I was his oldest nephew and his namesake, Tully McCrea. I was also a studious and ambitious boy. My father was as anxious and as ambitious as my uncle and I were for me to follow my uncle in the army and carry on the name Tully McCrea in that honorable service. From my earliest boyhood my uncle wrote to me about it and my father talked to me about it. I was a great reader and read every book I could get about the Civil War in which my uncle had fought. I started to school when I was seven years old and continued through high school. Always in my mind I was getting ready to go to West Point. When I was fourteen years old I became a Christian and joined the Baptist church in my native town. But this did not in any way change my plan to become an army officer.

I had reached my last year in high school and already my uncle was taking steps to get me a place in this great school which was very difficult to enter since many American boys wish to go there. Then a strange thing happened. A Methodist preacher came to our town and held a meeting. I was deeply influenced by the Holy Spirit during this meeting and became a much more consecrated Christian than I had been. I read my Bible faithfully and prayed. The meeting closed and the preacher went away.

And then day by day as I read my Bible I began to realize to my surprise that the Holy Spirit was calling on me to give up my great ambition to become an army officer and to become a preacher instead. I was deeply grieved because I did not wish to be a preacher. And my father and uncle were not Christians. I knew how disappointed and angry they would be if I made this change in their plans and mine which we had been making since I was a little boy. I felt that they would never forgive me.

But after waiting and praying and studying my Bible I knew in my heart that it was God's call and that I must be a preacher. When I was sure of this, and being deeply troubled, I went to my Christian mother one night at midnight to tell her of my decision and to ask for her help. She had always taken me to Sunday school and church and prayer meeting while I was young, but she had never talked to me about being a preacher.

At this late hour when all the house was quiet and all other members of the family were asleep, I went into her bedroom and knelt down beside her bed and kissed her face to awaken her. She awoke and said: "What is it, Son?" And then I told her that God's Spirit was calling me to be a preacher and I had surrendered my life to him and my long ambition to be an army officer.

(Continued on page 29)

Stranger Than Fiction

CHARLES E. MADDRY

Executive Secretary, Foreign Mission Board

A DELEGATION of Chinese Christians came to plead with the secretary for a new missionary from America. After describing the various qualities needed in a missionary, the leader, a faithful and devoted old pastor, summed it all up with the declaration: "Please send us a missionary with a *hot heart*."

PASTOR LI, of Pingtu, one of the most Christ-like and best beloved pastors we met in China, walked nine miles to meet us and was there by eight o'clock in the morning. He is very old, but still active and vigorous and keenly alive to the importance of pressing the matter of preaching to the multitudes while the fires of evangelistic fervor are now burning so fiercely in Shantung. He has baptized more than five thousand converts during his ministry of nearly forty years. He was won to Christ by Missionary Sears and was his faithful co-worker as long as he lived. It is worth a trip to China to have fellowship with this old servant of Christ, calm, serene and beautiful as he nears the sunset. You think of John, the beloved disciple, as soon as you come into the presence of Pastor Li. My life is fuller and richer because I have known him.

POOI CHING SCHOOL, in Canton, in the several departments has 3,500 students. These schools are run entirely by the Chinese. The Board makes its contribution through the services of several devoted missionaries. The wonderful schools began some forty years ago and the story of their founding and growth reads like a New Testament miracle. Three little boys were sent to a heathen school. One was the son of the Baptist pastor; one the son of a deacon; and the other, the son of the secretary of the church. The teacher demanded that these little Chinese boys bow down and worship before the tablet of Confucius. They refused, saying their parents were Christians and they could not worship idols. The teacher sent the boys home.

The next Sunday after the sermon at Tung Shan Church, a conference was held to consider the matter of the education of the boys of the Christians. The girls didn't count, even among the Christians. What were they to do? They could not afford to send their boys to heathen schools, and of course they could not allow them to grow up in ignorance and be swallowed, like their fellows, by the awful heathenism, out of which their parents had been won. After much debate, they decided to open a Christian school for their own boys. A collection was taken and twenty-six dollars and some cents, local currency, was given. The little band was poor in this world's goods, but rich in love for Christ and faith in the gospel that had transformed them. They hired a teacher for five dollars a month and rented a little room for three dollars a month, and the great system of Pooi Ching schools was on the way.

ONE of the little boys of that first Pooi Ching School was John Y. Lee, who told me that story. He is a graduate of leading American universities, holding his doctor's degree from Chicago where he was a professor for a number of years. Today he is the outstanding Chinese Christian leader among the Southern Baptist group in China. He is chairman of the Board of Directors of Shanghai University, chairman of the Executive Committee of the China Baptist Publication Society, and a leader in the international Y.M.C.A. movement of China and one time its secretary. I salute my great friend and fellow helper, who stood with me valiantly and gloriously in every time of need and crisis in my work in China. He is a great Christian statesman and leader in the new China and best of all an humble and ardent servant of the Lord Jesus Christ!

IN Japan Doctor Weatherspoon was called the "small guest" and Secretary Maddry was spoken of as the "large guest."

ON the way into the City of Hwanghsien to preach on Sunday morning, Secretary Maddry was followed by two small boys who were much interested in his size. One said to the other: "Look at that foreign devil." The other boy replied, "Yes, he's the biggest one I ever saw."

EVERYWHERE one goes in China, he is followed by bands of curious people. They press close up to the ricksha or car when one stops and stare and stare without the slightest change of expression. It soon gets on one's nerves and there is a longing for privacy and escape from the gaze of the throngs. What a satisfaction it is to know that our missionaries have homes, apart from the busy, bustling, curious thousands that throng the streets and by-ways, where they can go aside, and rest and renew their strength.

POSSIBLY the hardest mission field in the world is Japan. The progress of our work has been slow and today after forty-six years, we have less than one thousand active church members in all Japan. But this does not by any means represent the extent of the influence of Christianity in the Island Empire. There are many silent, secret believers. But on the other hand, we must remember that we have been in Japan only a very short while.

During our second visit to Japan the last of June, we took part on the program in the memorial service for Pastor Sugano, who was the first convert won by our Southern Baptist missionaries in Japan. We entered Japan in 1889—forty-six years ago. Our Baptist movement in Japan is comprehended in the active life span of one convert. Surely we have made marvelous progress in the light of all the hard circumstances and conditions under which our missionaries have labored in Japan.



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

Sailings

To Japan—On July 12, Miss Helen A. Dozier sailed on the *S. S. President Coolidge* for Kokura, Japan, where she will begin her missionary service in Southern Baptists' only girls' school in Japan—Seinan Jo Gakuin.

To China—On July 12, Dr. and Mrs. N. A. Bryan and family sailed on the *S. S. President Coolidge* for Hwanghsien, China, where they will resume their missionary labors laid down a year ago when they came home on furlough. Their friends will rejoice to know that Mrs. Bryan is recuperating most successfully from her operation and has every reason to believe that she is going to be well and strong again.

Arrivals

From China—Rev. and Mrs. C. H. Westbrook and family, of Shanghai Baptist College, have arrived home on furlough, and are with Mrs. Westbrook's mother, Mrs. William Ellyson, 3230 Patterson Avenue, Richmond, Virginia.

Rev. and Mrs. H. H. McMillan and family are spending their furlough at Wake Forest, North Carolina.

Rev. and Mrs. I. V. Larson and family of Laiyang, Shantung, China, have come home for their furlough. They are located at 1216 Cliff Street, Kansas City, Missouri.

From Japan—Mrs. J. F. Ray of Hiroshima, Japan, arrived home in time to see her daughter, Elizabeth, graduate from Baylor College. She is spending the summer in Durham, North Carolina. Doctor Ray, who could not leave his missionary duties in the spring when Mrs. Ray left Japan, will arrive during the summer. The family is planning to spend the winter in New Orleans, Louisiana.

From South America—Rev. and Mrs. E. G. Wilcox and family of Pernambuco, Brazil, are spending their furlough at 2518 Ullis Street, Greenville, Texas.

Births

To Rev. and Mrs. Frank P. Lide of Hwanghsien, China, a daughter was born on June 29. The Board extends hearty congratulations to these parents who are now in the homeland on furlough. Address: 2213 Kellam Avenue, Oklahoma City, Oklahoma.

Transfers

Dr. and Mrs. J. M. Gaston have recently been transferred from Laichowfu to Tsingtao, China.

DR. MADDRY RETURNED JULY 13

Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board of the Southern Baptist Convention, gained two days on his schedule and arrived in Richmond on July 13, after having spent seven months surveying and studying Southern Baptist missions in Japan and China.

On July 25 the Executive Secretary made a full and detailed report of his findings and recommendations to the Board for consideration. He has preached and witnessed to thousands, conferred and counselled with hundreds, as well as observed and analyzed every Southern Baptist missionary situation and condition in the Orient. The days were full and exacting, but he returns with a vision enlarged and information unlimited. Southern Baptists everywhere are eager to read the series of articles that he is going to write for this journal and to hear him speak at State and southwide assemblages during the coming months.

CHILDREN'S BOOKS READY

Quitars And Water Jars for Juniors and *The Sugar Loaf* for Primaries, are the two new books of stories and studies fresh from the pens of several Southern Baptist missionaries. These delightful new books are only twenty-five cents each.

The Foreign Mission Board is offering a complete graded series on South America this year. There is a book for every member of the W.M.U. family and for every age of every church school of missions.

In addition to these two attractive books for children there is *Christ In The Silver Lands* (Quarles, 35 cents) for Adults, *Sharing With Neighbor America* (Taylor, 35 cents) for Young People, and *Mule Stories From Inland Trails* (Bratcher, 25 cents) for Intermediates.

JENKIN'S MEMORIAL ROOM

"Mothers' Room"

The Foreign Mission Board was delightfully surprised on July 3 to receive from Mrs. Luther H. Jenkins, of Richmond, the gift of the complete furnishings for the missionaries' sitting room. This gift included a living-room suite, desk, rugs, lamps, and pictures.

Almost every day in the year records the visit of some foreign missionary to the Board Rooms. While they tarry waiting for conferences or their trains, they will enjoy resting, or writing letters in this comfortable, home-like room. Mrs. Jenkins hopes that the missionaries will always feel free to come up to the Board Rooms whenever they are in Richmond and use this room that she has so lovingly furnished for them and their comfort. She invites them all to think of this room as their "Richmond home."

Mrs. Jenkins is the mother of L. Howard Jenkins, president of the Board. For twenty-three years she has supported a missionary in Africa and manifested her zeal for missions in manifold other ways.

The first missionary meeting ever held in the city of Richmond met in the home of her grandmother, Mrs.

Elizabeth E. Todd, who was a faithful member of Grace Baptist Church, Richmond.

Mrs. Jenkins has furnished this room in honor of her grandmother and her mother, Mrs. Susan Todd King, who also spent her days creating missionary zeal in the hearts of others and in responding in every possible way to the missionary call of the world. Mrs. Jenkins has christened this lovely room with the very appropriate name, "Mothers' Room."

HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

Birthdays in November

Date	Name	Address
1.	Rev. L. C. Quarles*	3018 Porter Street, Richmond, Virginia
2.	Mrs. L. M. Bratcher	Caixa 2844, Rio de Janeiro, Brazil
4.	Dr. Everett Gill*	6029 Prytania Stret, New Orleans, Louisiana
5.	Rev. William B. Bagby*	2804 Grunstead Drive, Louisville, Kentucky
6.	Mrs. John Lake*	Care of Foreign Mission Board, Richmond, Virginia
7.	Dr. Nelson A. Bryan	Hwanghsien, Shantung, China
8.	Mrs. W. H. Berry	Rua Pousa Alegre 602, Belle Horizonte, Brazil
8.	Mrs. A. R. Gallimore	Waichow, via Canton, China
10.	Mrs. R. E. Owens	Mt. Carmel, Haifa, Palestine
11.	Rev. Rex Ray*	Care of Foreign Mission Board, Richmond, Virginia
11.	Rev. D. F. Stamps*	Care of Foreign Mission Board, Richmond, Virginia
12.	Mrs. Geo. A. Carver	Shanghai University, Shanghai, China
13.	Mrs. J. T. Williams	Shanghai, China
14.	Dr. Shelby W. Vance	Yangchow, Central China
16.	Miss Bertha Smith	Tsiningchow, Shantung Province, China
78.	Mrs. E. M. Bostick	Wusih, Central China
18.	Mrs. J. E. Davis	Mexican Baptist Publication House, El Paso, Texas
17.	Mrs. G. W. Strother	Pochow, Interior China
18.	Rev. C. H. Westbrook*	Care of Foreign Mission Board, Richmond, Virginia
18.	Miss Lucy B. Wright*	Care of Foreign Mission Board, Richmond, Virginia
19.	Miss Essie Mae Fuller*	Care of Foreign Mission Board, Richmond, Virginia
20.	Miss Hattie Stallings	Kweilin, South China
21.	Rev. James H. Wiley*	3230 Patterson Avenue, Richmond, Virginia
22.	Mrs. Phillip S. Evans	Tsinan, Shantung Province, North China
23.	Mrs. Erhardt Swenson	Bahia Blanca, Argentina
25.	Rev. Roswell E. Owens	Mt. Carmel, Haifa, Palestine
26.	Mrs. W. H. Carson	Ogbomosh, Nigeria, Africa
26.	Rev. J. L. Hart	Casilla 186, Concepcion, Chile
26.	Rev. W. W. Enete	Caixa 352, Rio de Janeiro, Brazil
29.	Mrs. T. B. Hawkins	Calle Bolivar la Madrid, Rafaela (F. C. C. A.), Argentina

* At present in this country on furlough.

NOTE: November is America's national month of Thanksgiving; a note of love and gratitude to these November missionaries will cheer their hearts and bless their spirits.

MEET OUR NEW MISSIONARY TO JAPAN

Helen Adelia Dozier—a second generation missionary—is the daughter of the late Rev. C. K. Dozier and Mrs. Dozier. They went to Japan in 1906 as missionaries of the Foreign Mission Board of the Southern Baptist Convention. Helen was born in Kobe, Japan, June 10, 1910.

Her mother taught her at home through the seventh grade and then sent her to boarding school at the Canadian Academy, in Kobe, for the eighth grade and for the



HELEN ADELIA DOZIER

four years of high school training. Then she stayed at home one year so she could come to America with her parents when they came home on furlough in 1929. She helped at home and in our Boys' School with the music and with church services.

She attended Brenau College, Gainesville, Georgia, during her first year in the States. After that year her parents went back to Japan and Helen went to Meredith College in Raleigh, North Carolina, for the remaining three years of her college work. She attended Wake Forest Summer School one summer, and during the other three summers she worked at our Southern Assembly at Ridgecrest, North Carolina.

Helen gave her graduating piano recital at Meredith College on March 16, 1933, and received her Bachelor of Music degree from that institution on May 29, 1933. Two days after her graduation from college she received a cable from her mother announcing her father's death.

After two years of study, she received her degree of Master of Religious Education, from the Baptist Woman's Missionary Union Training School on April 29, 1935. She was appointed as a missionary to Japan at the Southern Baptist Convention in Memphis, Tennessee, May 15, 1935.

Helen was converted in Gotemba, Japan, during the summer of 1920 and her father baptized her on September 12, 1920, in Fukuoka Baptist Church at the same time that her only brother, Edwin, was baptized. She has wanted to be a missionary from the time she was a small girl.

To one of the Board members, she said: "God's Word tells me to go—it is his commission to my heart; I want to share Christ; my father who has so recently gone to heaven is counting on me to tell the gospel over there; I must take his place the best I can in carrying on the work of our Master; my mother is over there and needs me to work with her in winning the Japanese to our Saviour; I feel that God must have some special purpose and task for

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SEEING IS BELIEVING

(Continued from page 15)

painters of Indian life and the scenic glories of the west. Near by stands a quaint adobe village, the central dwelling place of the Taos Indians. Here may be seen America's first apartment houses, a pueblo with thick adobe walls centuries old, builded tier upon tier, story upon story, each housing its many families—descendants of Indian braves who trod this wilderness in the days before the arrival of the Conquistadors.

We arrived at Taos Pueblo in the late afternoon. Mute and stately figures, enfolded in their blankets of white, stood at intervals upon the house tops as sentinels watching with enraptured gaze their sun as it slowly sank beyond the purple and gold of the western horizon. In our mind's eye, as we looked, we saw those white-robed arms unfold and extend and there came to our hearts the Macedonian call of the Red Man, "Come hither and help us or we die." Among these Taos Indians, these first families of America, Baptists have attempted no missionary work whatsoever.

SPANISH-AMERICAN FIELD

From Taos our trek wound down the picturesque valley of the upper Rio Grande by San Juan, the site of the first Spanish settlement in 1539, to the ruins of Puyé, the ancient abode of the cliff-dwellers, those mysterious people of the early ages whose coming and going yet remain a secret from even the most astute of Indian archaeologists; then on to Sante Fe and Albuquerque and a Spanish fiesta at historic old San Felipe.

A close-up of missions on our Spanish-American fields and the effective work of Rev. J. B. Parker, missionary at Taos, gave us a new insight into the needs of the field and the splendid activities of the Home Board. At the little Spanish town of Las Lunas, near Albuquerque, we were present at a street service where both songs and sermon were in Spanish. All things American seemed wholly removed from this little group of Spanish listeners, some of whom heard with interest and some with drunken indifference. We also attended a regular Sunday evening service of the Baptist Spanish Mission at Albuquerque where Rev. J. G. Sanchez is pastor. In this little church with its membership of sixty there are eleven members of the Hundred Thousand Club, an average that far exceeds most Anglo churches. Mr. Sanchez is a highly educated and cultured Spaniard with a definite Christian experience and call to do missionary work among his people. His field includes five mission stations so far apart that he has to travel about 1,700 miles a month.

At Isleta, an Indian pueblo not far from Albuquerque, where Rev. and Mrs. C. W. Stumph and Miss Pauline Cammack are true emissaries of the gospel, we were eye-witnesses of the lifting power of Christ. Here we met and heard the heart-story of Seferino Jojola. In quaint English this consecrated Indian man told how through missionary influence he learned of the love and mercy of the risen Saviour. In his precious Bible he read the parable of the "ninety and nine,"—the lost sheep and the searching shepherd. Being himself a herder of sheep and having but recently lost three of his flock, he knew "how Jesus felt about his stray sheep and I tell Jesus I want

to be found. I was willing he come get me from precipice of sin where I fall, and bring me home." Needless to say that Jesus found this willing sheep and brought him into the fold.

At Albuquerque we witnessed the baptism of Mr. Jojola's wife, nephew and niece. There are now nine members of this little Isleta congregation, and Jojola, the first to come into the fold, says, "I not feel alone now, I feel like whole army."

NAVAHO OPPORTUNITY

Another great Baptist opportunity is that vast desert field of Arizona and New Mexico where live the nomad Indian peoples. Here the little church of the "Lost Canyon," at Alamo, with its membership of about seventy-five is the only Baptist mission among 42,000 Navahos—hogan people whose hands are skilled in the weaving of beautiful rugs and the fashioning of exquisite jewelry of silver and turquoise, but who have not known the way of eternal life. Their dirt-floor hogans are bare and their hearts are empty. Their food is meager and they know nothing of "the bread of life." Their water supply is cruelly limited and there are none to lead them to that fountain of life-giving water springing from the "rock of ages." A poor people, an unsaved people—these Navahos. Christ died for them, have Baptists no responsibility concerning them?

Here in colorful array came our Christian Navahos, men and women whose faces shone with the radiant joy of a confident faith—because we had sent the missionary whose message is lifting all life.

ANGLO-MEXICAN INSTITUTE AT EL PASO

Among experiences long to be treasured in the memory of the "trailers" was a night spent in the Anglo-Mexican Institute at El Paso where we met Rev. and Mrs. A. Velez, among the most heroic of all S.B.C. missionaries. This man and woman of God have sacrificed much that they might reveal to their people, who only know "a dead and buried Christ," the fact of a living and saving Christ. Mr. Velez has charge of the Anglo-Mexican Institute, a mission school and the church which also meets in the large building. With his cultured wife and four children Mr. Velez lives in the basement of the Institute and serves in the capacity of teacher-preacher-missionary on the meager salary of sixty dollars a month. With Mr. Velez for a guide we went into Mexico for a brief glimpse of that fascinating land, at Juarez.

We visited Weimar, Texas, in the heart of the great European section of the South, where Rev. J. H. Hall is a missionary pastor under the State Mission Board of Texas. Here we stood on a picturesque elevation and overlooked a territory of approximately fifty square miles within which are located thirty-five Catholic and Lutheran churches—and only three Baptist churches. So intensely Catholic is this area that images of the Virgin Mary and the numerous saints are sold in profusion, while a Bible can nowhere be purchased in this vicinity.

In this south-eastern section of Texas, the cradle of Baptist beginnings in this great state, there are now 700,000 foreigners, largely Bohemians and Germans, and Baptist faith has been almost wholly superseded by Catholic

(Continued on page 28)

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

SEPTEMBER SUMMARY

Shuck Centennial—September spells "Shucks sailed for China one hundred years ago." Encircle September 22 on your calendar, for on that date—September 22 of 1835—they set sail from Boston: a youthful bride—Henrietta Hall Shuck, age eighteen years; a youthful groom—John Lewis Shuck. Born and reared in Virginia, they went forth with the prayers and blessings of their home circles and churches as the first missionaries of American Baptists to China. English Baptists had already opened up work in India, and American Baptists had done likewise in Burma. Then in 1835 the Triennial Convention sent the Shucks "far hence" to China. Gratefully, lovingly do we aspire to commemorate this centennial. If you or your circle or your society has not already done so, begin to get the spirit of the Shucks by reading and studying *Pioneering For Jesus* (Order book from State Baptist Bookstore for 50 cents.) Background and the forward look for participation in the Shuck Centennial will be gotten also by reading and studying *Seedtime And Harvest* (Order book from State Baptist Bookstore for 50 cents.)

State Season of Prayer—In the early fall the states in general observe their seasons of prayer and offering for state missions. "Harvest home" is the song of cotton pickers and grain gatherers in September: eminently appropriate therefore is the custom each fall of W.M.U. "sowers and reapers" to pray, study, and give that there may be a great harvest of souls in every Southern state. If your society has not received any suggestions along such definitely missionary lines, please write to your state W.M.U. headquarters. Why not, this September, start each day with intercession for your state, then from memory repeat Numbers 6: 24-26?

Standards—September is a strategic month in which to study the Standards of Excellence, to see if each W.M.U. organization in the church is faithful thereto. Once a large church failed to be A-1 because its W.M.S. was the only W.M.U. organization that was not A-1 and that W.M.S. had reached every point except number three.

Stewardship—Point three of the standard will be more readily reached if the society systematically seeks a contribution from every resident woman member of the church. (See page 47 of *W.M.U. Year Book*.) September crops usually guarantee more money in circulation: capitalize on this economic advantage by tactfully, prayerfully, systematically seeking a gift to missions from every resident woman member of your church, specializing on those that thus far in this calendar year have not contributed to the Co-operative Program or to any cause included in it.

Subscriptions—September is surely a pivotal month for getting W.M.U. members to subscribe to missionary magazines, for we are told in the Bible (Hosea 4: 6) "My people perish for lack of knowledge." Just in proportion as W.M.U. women and young people read and study mission magazines and books at the beginning of this fall,

even so will they enter upon its comprehensive program. Urge your Literature Committee to be exceptionally alert this month.

Students—Schools re-open in September. In sending your Y.W.A. daughters off to school be sure to let the W.M.S. of the college community know their names and characteristics. Keep in touch with them through Y.W.A. literature and personal reminders to use the literature for their own enlightenment and that of college mates. Brighten the Y.W.A. gleam in your church by getting it to keep in regular connection with absent Y.W.A. members.

A VILLAGE WON BY ONE

IN the early days of medical work at Laichow there appeared one day a tiny young woman accompanied by her mother-in-law. The patient was able to walk but was in great physical distress. In confinement, a few months before, she had suffered the worst that ignorance and lack of skill could do, and had lost her child as well. Slowly and painfully recovering from this terrible ordeal she found that normal function had been suppressed by adhesions, and that abnormal functions had been produced by lacerations.

Each succeeding month became a physical terror, beyond words to describe. Worship had been offered in every temple in her neighborhood, and every quack remedy of the native healers and nuns had been tried without avail. Then she heard of the Christian hospital where wonderful cures were effected. With characteristic decision she resolved to appeal there for help, and her mother-in-law agreed to come with her.

Reaching the home of friends in the city of Laichow many other temples and nostrums were recommended, but she resolutely put aside every such suggestion and begged to be brought to the Christian hospital. Her case was worse than any the doctor had seen in America, or read of in medical literature, but he was here in the strength of the Lord, not his own, so he prepared at once for surgical intervention.

The young woman was told to put her trust in God and she stepped out on faith more readily and intelligently than any patient we had seen before. The operation gave immediate relief, but subsequent dressings were enough to slay the faith of any patient less courageous than she.

A young evangelistic worker, just out from America, and learning the language, became her loving teacher and guide in things spiritual, and supported her faithfully through these deep waters. I also gave her such time as I could spare from hospital services.

One morning, after a night of extreme suffering for the patient, she told me that Jesus had come to her in the early dawn and comforted her. She said: "He stood just there where you are standing and spoke to me so lovingly that my pain went away, and he told me to send a message at once to a cousin who is dying of tuberculosis, and tell him to trust him for salvation."

So urgent was the patient's appeal for some one to write a letter that I sent at once for the head teacher of the Bible School. She, an earnest Christian, took down, word for word, the earnest injunction of the patient to the sick cousin. When the letter had been dispatched the patient rested in prayer and complete assurance. That was her first evangelistic effort, and in these long succeeding years she has never faltered in her zeal to give the gospel to every soul that would listen.

Later she learned that the cousin had heeded her appeal and had found Christ precious to his soul in his dying hour.

That surgical operation was the first of many that followed, for every device to prevent adhesion would, after a time, fail and the initial work need to be done over. Sometimes there were several months of comparative comfort intervening, and these were spent in the Bible School preparing to witness for Jesus, for she felt definitely called to this service.

Gradually the skill and patience of the surgeon were blessed of God to the healing of the patient, but not without many trials of the faith of all.

After one very radical operation the patient's condition became so serious that I, in lack of faith, thought it wise to have her taken back to her mother-in-law's home, fearing the family might make trouble for the hospital if she should die there. But God was better to her than my fears, and she rallied, and later returned to school.

In the meantime her husband died, and being a daughter-in-law with no prospect of producing a family she was not wanted by her people, so they readily agreed to her remaining in the school and hospital.

Mrs. Chang was twenty-eight at the time of her first arrival at the hospital. She had never been taught to read, but so intense was her desire to know the Bible and to be able to teach it that she studied earnestly, and has learned to use the Word much more effectively than others with much more learning.

After forty, her physical condition improved greatly and she, who had scarcely been able to take a step without pain, became an indefatigable itinerant, going first among her kindred and friends and then to a much larger circle. She is especially good in teaching children and young people, and many a meeting for grown-ups has been possible only by Mrs. Chang's taking the children off to teach them separately.

A few years ago a widower who is a Christian wanted Mrs. Chang for his wife. Friends disapproved, but the little woman seemed to have divine guidance in the matter, and entered into what has been a happy union. Their home is one of the tiniest and poorest in their village, but the love of God is the light of it and its influence is felt far and wide, as husband and wife witness to God's saving power.

Recently Mrs. Chang gave this testimony to God's willingness to hear and answer prayer. She said: "There were some people who wanted to bring a theatrical troupe to our village, but my husband and I prayed earnestly that this might not be. My husband would get up several times during the night and go out and kneel down on the ground in prayer. I prayed in my room; and Granny Wang, who felt the same way, prayed in her home. Day after day

passed, and the date set for the performance to begin drew nearer, but the Christians began to hear objections from non-Christians to the tax that was being levied on the village to support the theater. Some said they could not afford it, others that it was a waste of time, and other reasons. We prayed all the harder till one day my husband came in rejoicing greatly and praising God, for the theater promoters had left in disgust, saying there was not enough interest (among non-Christians) to justify their putting on the performance." Then there was great joy and thanks to God from the small band of Christians in the village.

Mrs. Chang has generally received a small sum from the church to provide her food when she went out to preach. This year the church funds were sufficient, for only half of the amount usually given to Bible women, so they were told they might give only half time. Some probably accepted this provision, but Mrs. Chang went right on giving full time.

God put it into the hearts of some sisters in America to send a special love gift for support of a Bible woman in China. All thought best to raise this dear little woman to the two dollars per month which she had formerly received. In addition to the help for Mrs. Chang it was possible to provide full time employment of a Bible woman for the Kathleen Mallory Hospital.

Theirs it is to witness, dear sisters—yours to pray. May you be as faithful on your part as they are on theirs!

One of the relatives whom Mrs. Chang influenced was Mrs. Yu, now Bible Woman in the Kathleen Mallory Hospital.

Mrs. Yu was one of four daughters-in-law in a comfortable home north of Laichow. Two of the husbands were in business in far-away Manchuria. It is the duty of sons thus doing business away from home to send remittances regularly for the support of their families at home. In this case the remittances and dutiful letters came less and less frequently and finally ceased. A relative wrote that both men had taken wives in that far country and would probably not return home. The relative was acquainted with the Christian religion and knew that people in time of trouble found comfort therein, so he advised that the mother-in-law put the two daughters-in-law in the Christian school at Laichow.

I well remember the first visit of the old lady to our mission. She came on a Sunday and attended church service. She inquired anxiously for her niece, Mrs. Chang, who, she had heard, was a convert to Christianity. The niece was not at home at that time so other Christian women took the old lady in hand and explained the gospel to her. She became interested in the matter apart from personal gain and said she would return the following Wednesday and bring her daughters-in-law with her. She did this, arriving in time for the afternoon prayer service. Great was the joy of her niece in receiving them and teaching them the Way of Life. Later it was thought best for Mrs. Chang to be located for evangelistic work in that village, and it was arranged for her to make her home with her aunt. There followed more than a year of evangelistic effort on the part of the niece and earnest study by the Yu family. Groups of girls came in daily to be taught by the little Bible woman, and daily she

went out into their homes to tell their families of Jesus and his love.

In course of time all the adult members of the Yu family became Christian and united with the church. Three of the daughters-in-law took the Bible School training and two are now active evangelists, the others remaining to help at home.

The one who is now hospital evangelist is the subject of this sketch. Pretty and of gentle birth, she has added that charm which comes only with a loving heart and sympathetic nature. She welcomes all who come to the clinic, comforts them in their distresses, both physical and mental, and teaches them the love of God both by word and act, radiating sunshine for all who come within her reach. She has a little son who is a hunchback. He has long been the pet of the hospital, but now is ready for high school.

The village of the Yu family now has many other Christians, and it is hoped that a church may soon be established there. A missionary who was recently engaged in evangelistic work there said that she felt the seed sowing of Mrs. Chang is now bringing forth fruit to the glory of God. Will you not join your prayers to the witness of Mrs. Chang and Mrs. Yu and lay up for yourselves joy in heaven where you shall see them face to face?—Mrs. J. M. Gaston, Laichowfu, North China.

PROGRAM OUTLINE

THEME—"CHRISTIAN FAITHFULNESS"

Hymn—"O Worship the King"

Prayer of thanksgiving that "God is faithful"

Scripture Lesson—"God is faithful": Deut. 7: 9; Psalm 119: 86a, 90, 138; 1, 2, 8; 1 Cor. 1: 9; 1 Thess. 5: 24; 2 Thess. 3: 3; 1 Peter 4: 19; 1 John 1: 9; Isaiah 25: 1.

Season of silent prayer in adoration of the faithful God and in longing to grow more in his likeness

Talk—Prayers: a Proof of Christian Faithfulness

Talk—Prayer Power in Mission Lands (For examples see pages 1, 8, 26.)

Hymn—"Sweet Hour of Prayer"

Talk—Enlistment: the Exercise of Christian Faithfulness

Prayer that every member may thus constrain others to be faithful Christians.

Talk—Enlisting Still Others on Foreign Fields (For examples see pages 11, 13, 14.)

Hymn—"Somebody Else Needs a Blessing"

Talk—Stewardship: the Seal of Christian Faithfulness (For data, see pages 45-51 of *W.M.U. Year Book*.)

Rendering of Leaflet—Stewardship of Our Young People (Order leaflet for three cents from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Alabama.)

Prayer for W.M.U. Young People's organizations and their counselors

Discussion—September Summary (see items on page 26.)

"Lest We Forget" (Have three or four members each prepared to tell briefly an outstanding incident recorded in this magazine. Such incidents will be found on pages 1, 5, 11, 18, 22, 24.)

Season of Prayer for work and workers mentioned in foregoing incidents.

Business Session—Reports and Plans for Participation in: (1) Shuck Centennial; (2) W.M.U. Young People's Work; (3) Stewardship Tithes and Offerings; (4) Mission Study; (5) Enlistment; (6) Personal Services; (7) Seasons of Prayer for State Missions.

Hymn—(as benediction)—"Ready"

* * *

SEEING IS BELIEVING

(Continued from page 25)

belief and ritualism. Is not this a mission field of huge proportions?

All together, on the plains of Oklahoma with their rolling swards of green, and the deserts of Arizona and New Mexico with their glorified waste of unbroken snow in winter and blooming cactus in summer, live 195,000 Indians. These, together with other phases of Christian opportunity within our Southland, form a field for home missions that calls for the united prayers and concerted efforts of the 4,000,000 members of the Southern Baptist Convention.

"Seeing is believing." If there is in the hearts and minds of any a lingering doubt concerning the existence of a field for home missions and the need for a Home Board, the "Indian Trailers of 1935" would suggest a tour of Southern Baptist territory with Mrs. Una R. Lawrence and doubt will be dispelled by conviction, strong and sure.

* * *

AT LAST

(Recited by one of the little group of Whittier's relatives, who stood by the poet's bedside, as the last moment of his life approached.)

WHEN on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling,
My feet to paths unknown,

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be Thou my strength and stay!

Be near me when all else is from me drifting;
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, my Father, let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of Thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath Thy trees of healing,
The life for which I long.

—John Greenleaf Whittier. Used by permission of Houghton Mifflin Company.

THE STEWARDSHIP OF PRAYER

(Continued from page 21)

And I wanted her help to tell my father as he would be very angry. And when I said this she put her arms around my neck and drew my face down on her breast and cried for a long time. And then she told me how seventeen years before when I was born, in her joy and thanksgiving to God, she had given me to him and had asked him to make me a preacher of the gospel. And for seventeen years she had been praying for this. I then said: "Why, Mother, you have never told me. This, then, is an answer to your prayers," and, she said, "I did not wish to influence you, but wanted God to call you." And so my mother's prayers were stronger than my ambition and the plans of my father and my uncle.

As I feared, my father and uncle were very angry and disappointed. Neither would help me to get an education. But my mother and I prayed and God raised up generous friends who helped me to get a full college and seminary education. And while I was in college, God called me to be a missionary to China. After being pastor of a church in Virginia for two years, I came to China eleven years ago and have given my life to preaching the gospel to you instead of becoming an army officer in my country's army. This is the story of what it cost me to become a Christian. You, too, may be called upon to suffer for him.

I then dismissed the little group to go to their homes. I think my wife was the only other foreign missionary present, but I am not real sure about this after the lapse of years. We returned to our home in the Adams' house which is in the block between the Girls' School and Miss Lottie Moon's old home. I had hardly reached home when a servant brought in a note from Miss Florence Lide, asking me to come around to her office at the school on a very urgent matter. Very much surprised and wondering what might have happened so suddenly, I hurried to her office. She admitted me and seemed to be very much agitated. When I entered the room I saw Sue Wang sitting on a chair beside Miss Lide's desk and crying as though her heart was broken. As she was unable to speak, Miss Lide spoke for her.

She told me that on Saturday afternoon when the girls who were to be baptized on Sunday were about to leave for the church, Sue Wang came to her and asked for permission to go to the enquirers' class with them, that although she was not asking for baptism, she would like to hear the messages.

"She came back a few minutes ago," Miss Lide continued, "all broken up over the story you told about your mother's giving you to Christ at the moment of your birth and how you had to brave the anger of your father and uncle to become a preacher and a missionary. She says that she can no longer be a secret believer as she has been for several years, and she has made up her mind to be baptized tomorrow with the others, no matter what the consequences may be with her father."

And although I had had no idea that Sue Wang was among my listeners, then I understood why the Holy Spirit had led me so suddenly to switch from my prepared talk to tell the story of my mother's faith and consecration. It was God's message for her life, and now after all these long years the lovely, highly trained daughter of a Chinese scholar was asking for baptism into the Tengchowfu Church, Lottie Moon's church, for Sue Wang had sat that afternoon on the exact spot where for forty long years Lottie Moon had sat and worshiped and prayed. (See pictures, page 17.) Surely her beautiful, devoted spirit must have been hovering near that quiet afternoon as this splendid girl made that great decision which was to make her one of China's greatest soul-winners and a flaming evangel of the gospel of Christ to her own people.

And on the next morning as it was my happy privilege to bury beneath the baptismal waters this scholar's daugh-

ter, bravely giving all and daring all now for her Lord, there was a light from Heaven itself upon her sweet face as she made the great confession and as the author has so truly written, "gladly, adoringly, worshipfully: gave her heart and her life to Christ."

Some months later we left Tengchowfu to come home on furlough. The afternoon before we left, some one announced that Sue Wang had come and wished to see me. In her sweet, broken English she said:

Pastor, you are going home to your mother and soon you will be with her. When you see her, please give her this pin with the Chinese character for "love" upon it, and tell her that it was her love that gave her boy to Christ and China. And because I heard you tell the story of that love, I gave myself fully to Christ and his service among my people. And because her prayers helped you not to fear the anger of your father, they helped me not to fear the anger of my father. Please tell her there is a Christian girl in China that will always love her.

How happy my dear little mother was when I gave her the beautiful silver pin from Sue Wang with the Chinese character, "love," upon it, and told her the story I have written down on these pages. It was a reward to her for the heart-break that had been hers when she had told her preacher boy, his wife and children goodbye as they left for China, and had sent them not with weeping but with a brave smile upon her dear face. I am happy to believe that Mother and Sue Wang have met in the presence of their Lord with Lottie Moon, sharing in the joy of that "Great Transaction."

This is the story of Sue Wang's consecration. It has been so precious to me through all the years of physical suffering to realize that the Holy Spirit used me as the last link in the beautiful chain of redemption that began in Mr. and Mrs. Hartwell's home in Hwanghsien, continued in the Girls' School in Tengchowfu, and was consummated by her baptism into the church where Lottie Moon had rendered her great ministry to Chinese women and girls, and which was so fruitfully carried on during the remaining years of her life by this wonderful Christian Chinese woman.

Sometimes, I wonder if the great Shantung revival did not have its beginning in the devoted ministry of this consecrated Chinese woman. Her life, her prayers, her self-sacrifice, her zeal for soul-winning, had a profound influence in the life of both missionaries and Chinese Christians.

* * *

"Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isa. 26: 4).

* * *

WOMAN'S MISSIONARY TRAINING SCHOOL

(Continued from page 9)

ganization that has kept alive our denominational mission program during these depression years. They have introduced these hundreds of young women to the best methodology in the field, sending them out not only believing in missions but committed to a program of teaching missionary education wherever youth is found.

All hail to the five women whose "magnificent obsession" has sent hundreds of women "into all the world" in service that has been multiplied a hundredfold because it has been done in Christ's name!

MEET OUR NEW MISSIONARY

(Continued from page 24)

those of us born in other lands; I want to help spread the Good News, and not just American customs and civilization, among my brothers and sisters in Japan who are so eager to know. I believe God wants some of us who know the customs, the conditions and language to go back. We can more easily fit into service over there. The mission is small and affords great opportunities for building it up to be larger and stronger. I want to have a part in doing this for our Lord. To my mind the need in Japan is the greatest of any field in all the world. I am eager to give my life to Japan. Are we throwing out the life-line across the dark waves?

"I never can thank my Margaret Fund Mothers enough for making it possible for me to have four years of college and two years at the Training School. You have done so much for me, dear mothers.

"The friends in North Carolina did not stop with my college and training school days, but have given me my traveling expenses and first year's salary. How can I thank you enough? I hope I may prove worthy of all that has been done for me. I want to help you and our Master in our task which is waiting for me. Even though all of you can't go, and are not supposed to go across the waters, I am going for you and want and need your prayers to follow me.

"How grateful I am to all of my friends who have made my six years in America so happy. You have truly made this *home* to me as well as Japan possible for me now."

STANDARD-BEARER OF THE CROSS

(Continued from page 13)

and hopes soon to be able to translate one of Spurgeon's books of devotional readings.

In the Seminary, Daglio has served as Professor of Spanish since 1926, and in 1933 began teaching Greek. One of his recent accomplishments is the opportunity of correcting the last proofs of the Spanish translation (by the Methodist Publishing House) of Dr. Davis' Greek Grammar.

Although Daglio is the busiest of men (few young pastors have more opportunities for developing the talents entrusted to them by their Lord and Master), he is a devoted husband and father, and very proud of his two lovely children. He is also a shrewd business man, having saved out of a moderate salary sufficient to build himself a modest home. His church also profits by his business ability. Three years ago, they put up a building, worthy of a larger congregation, and owe only 2,500 Argentine pesos of the original loan.

In 1925, when death took away our valuable helper in the Publishing House, Daglio came to fill the gap. His tireless and painstaking efforts, during nine years in this school of experience, had their reward when two months ago the Publishing Board unhesitatingly elected him to fill the important place of editor of *El Expositor Bautista*, left vacant a few days before. Careful of details, he is not a slave to petty littleness, and I am sure with courage and consecration he will bear aloft to victory for our Captain Jesus Christ the banner left him by our beloved editor when he was called to heavenly service.

BAPTIST BROTHERHOOD

J. T. HENDERSON

RESOURCEFUL

THE wise business man thoughtfully plans in advance to meet important obligations promptly; if it is a note at bank, he is enterprising and ingenious in getting ready for it. He is not only honorable, but he is unwilling that his credit shall suffer. He anticipates emergencies and provides for them; he is resourceful.

If this man is a Christian, he should be even more resourceful in meeting his obligations to his church. Paul teaches that the "Lord should have the *preeminence* in all things." The command of Jesus is, "Seek ye *first* the kingdom of God and his righteousness and all these things (the wherewithal ye shall be fed and clothed) shall be added unto you." This principle applies equally in the matter of church attendance, service and support.

A farmer adopted the plan of quitting work a half hour earlier on Wednesday afternoon, that his entire family and all his employes might get ready and go to prayer meeting. His crops did not suffer and all who attended were enriched spiritually.

A successful hardware merchant let it be known that any man who wished to see him on business Wednesday night between 7:15 and 8:45 should come to the prayer

meeting of his church and wait until the worship was over.

On a certain occasion two lawyers were consulting in regard to fixing a date for taking depositions; the second lawyer consulted his record of engagements and reported that he had an important engagement for the date mentioned by the first attorney. When it was suggested that he make a change, the second lawyer replied that he positively could not; it was the time of the annual meeting of the Alabama Baptist State Convention and he had been *planning* for weeks to be present.

This writer knows an eminent surgeon who accepts numerous invitations to speak in the interest of the Kingdom; the engagements are made some weeks in advance and he is resourceful enough in the meanwhile to provide for his work in his absence. He gets great satisfaction from this service and his business does not suffer.

No layman can grow spiritually who *subordinates* his religious duties to the claims of his business or profession. He should be as ready to borrow money to meet his weekly obligation to his church as he is to secure a loan to meet a pressing obligation to his merchant or banker.

Let us take "time by the forelock" and manifest some ingenuity in planning to meet our obligations to the Lord's work.

NEWS NOTES

Extension Work—

On June 20, in response to an invitation from Chas. M. Walker, director of extension work for the Knox County Associational Brotherhood, the General Secretary made an address to a company of zealous laymen at the Atkin Hotel in Knoxville; these men had consented to speak on the fifth Sunday of June in a number of churches in four adjoining counties, and were assembled to consider the topics they were to discuss. Some of them spoke on "The Layman and his Church," while the others discussed the support of Christian Schools.

Associational Brotherhood—

On June 21, in company with M. C. Wright, president of the John Cruze Brotherhood, Knoxville, the Secretary went to Maryville, Tenn., to speak in connection with a supper given in the First Baptist Church. There were 108 men present, representing about twenty churches of the Chilhowee Association; among these were seven pastors and forty-three deacons. At the close of the discussion this company of men voted unanimously to take steps for the organization of a Brotherhood.

Lexington, Kentucky—

Sunday, June 30, was spent with the Immanuel Baptist Church of Lexington. There are eight white Baptist churches in Lexington; the Immanuel is seventeen years old and Dr. J. W. Porter, the pastor, reports that it has on its roll about one thousand members. Although the weather was hot, the Secretary responded to four invitations to speak: first, to a joint meeting of the two men's classes, in which there were perhaps sixty to seventy men. At 11 A.M. to a good congregation in connection with the regular morning worship. At 3:00 in the afternoon we had a discussion of "The Office of Deacon," in which there were representatives from three of the Baptist churches of the community. This was perhaps the most significant service of our visit; at the close, Dr. J. W. Porter arose of his own initiative and suggested to the men of his church that they enter into the organization of a local Brotherhood. Such a motion was passed unanimously and the pastor was authorized to appoint a committee to

draft constitution and by-laws, to nominate the officers and committees, and to call a meeting for organization.

The General Secretary closed his service at the evening hour with a discussion of "The Sacrificial Spirit in Our Religion."

A Uniform Plan—

Recently our office has prepared the manuscript for a tract on the Organization of the Brotherhood, beginning with the Southwide organization and coming on through the state and association. We hope to have a uniform plan properly correlated and adopted by all the states in our Southern Baptist Convention. Several of the state secretaries were conferred with in regard to this tract and expressed their approval of it. It will be ready for distribution soon.

"Prove Me" Plan—

The heading of this article is another statement for the "Belmont Covenant Plan"; the "Prove Me" Plan is based on Malachi 3: 10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and *prove me* now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." This is a challenge direct from the Lord and if accepted, the Lord is pledged to bestow both a spiritual and a material blessing, as indicated in the following words: "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

The title, The "Prove me" Plan, was suggested by Dr. J. Howard Williams of Texas and appeals to us strongly because of its scriptural basis.

The plan provides that the testing period shall cover thirteen weeks; if the challenge is accepted in the proper spirit and faithfully observed, the blessing will be so gracious that all should be glad to make the temporary test a permanent policy.

The reports from various sections of the South are quite gratifying; not only has the response been generous where properly presented, but in most cases the tithers renew their

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pledges at the end of thirteen weeks for an indefinite time.

Dr. W. R. White of Oklahoma City says, "It should remake us both spiritually and financially. Such has been the result where the churches have really given it a chance. It is sweeping like a prairie fire in some sections."

As further evidence of the gratifying results that attend the promotion of the "Prove Me" Plan, Dr. White gives the following incident: Recently he received a special delivery letter from a professional man, who had been won to tithing through this plan; in this letter he states that he had been convinced only the week before to devote the title of his income to the Kingdom. As a result he took to his church the following Sunday nine times the amount that he had contributed the Sunday before.

Both in Oklahoma and Texas special mention has been made of the zealous way in which the men throughout these states have rallied to this cause.

Rev. R. W. Leazer, pastor of the First Baptist Church, Altus, Oklahoma, expresses the sentiment that prevails very largely in the state of Oklahoma. Brother Leazer's statement is substantially as follows:

1. It is the Bible plan of financing the Kingdom.
2. It is a workable plan, for it has succeeded everywhere it has been given a real trial, and those who have tested it are its strongest advocates.
3. God's Word teaches tithing and we all know that this plan, if gener-

ally adopted, will eliminate debts and increase our mission and local work. I believe in it enough that I am going to present it to our church in Altus.

Texas has been divided by state leaders into seventeen districts, and in each of these there is a Missionary and a Brotherhood representative to direct the work in connection with the pastors and other local leaders. Dr. J. Howard Williams, executive secretary, and Earl B. Smyth, Brotherhood chairman for the state, have outlined a definite policy for the promotion of the "Tithing Test" or "Prove Me" Plan, and these district workers are operating in harmony with this policy. With reference to the progress of this movement, Earl B. Smyth writes as follows: "The Tithing Test is going forward aggressively throughout the state, and I am

of the opinion that despite the intensive heat of the summer, we are going to make favorable progress in this respect in Texas within the next ninety days."

It is worthy of note that the great Convention of Men held in Dallas, together with the promotion of this "Prove Me" Plan, has largely stimulated the gifts of Texas Baptists in recent weeks.

The Brotherhood Conference in Memphis gave this Plan hearty and unanimous endorsement and it is a source of great encouragement that the echoes from the field indicate that the action in Memphis is bearing fruit throughout our entire territory.

There is a very large demand for our new tract *The Belmont Covenant Plan*, which can be furnished at 50 cents a hundred.

OUR EXCHANGES

FAGGED Out Society—There are many readers who recall the stirring days of the Armistice which concluded the hostilities of the World War. A society which had concentrated on winning the war, existed under a terrific strain. Suddenly it became aware that the war was over. Pandemonium broke loose. Revellers and rioters raced the city streets. Shouts vied with auto horns. Restraint was thrown to the winds. It was society, at the fagged end, reacting to months of discipline.

For the past five years we have been going through a period of great strain. The fear of unemployment, the losses through closed banks, the breaking of friendships, the pressure of taxation—all these have helped to repress the individual. There is going to be no formal armistice. But there are many signs that a fagged out society is creating its own celebration. An early indication of this was the repeal of the eighteenth amendment. Most of those who were shouting for it did not know where they were going—much less did they know the way. But prohibition was repressive and restrictive. They must be free. So we entered the golden age of repeal.

Closely following was a new wave of gambling. Horse races, dog races,

motor races, pari-mutuels, tickets, chances and raffles, these all gained new appeal for the American public. Simultaneous with the rise of the gambling spirit has come new strength to racketeering and vice. Slot machines and border line vending devices are but indications of the era.

Before repeal it was customary to blame everything on prohibition. I would not want to be as unfair and lay the responsibility for the present day hysteria upon repeal. Repeal, itself, is just an indication that reason has gone on a holiday. Some of the other indications are chain letters, sweep state tickets, cigaret smoking grandmothers, sex conscious grandfathers, gambling matrons, nutty automobile drivers, bonus crazed legionnaires and Townsendites.

The pendulum will swing back. It always has. With it will come a returning sanity. It should be an easier time for preachers who like to keep from emotional influences.

There will come a time when society will look at this day somewhat in the same light as the man, who mentally unbalanced, imagined himself to be Julius Caesar. After his cure had been effected he casually remarked: "I am glad to be sane again but it was a great feeling while it lasted."—*Church Management*.

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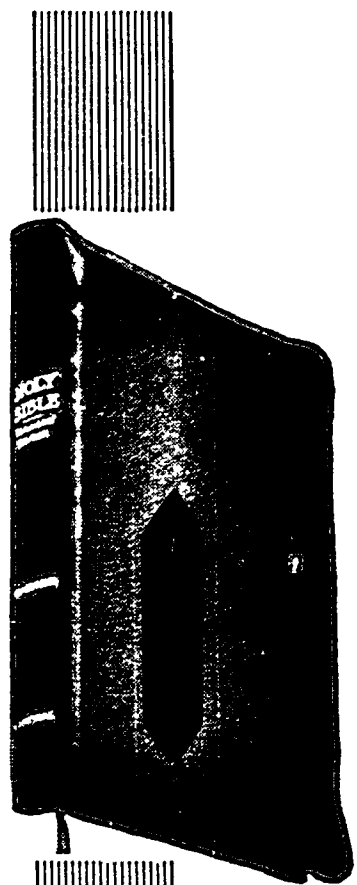
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* Num. 14. 30.
* Ex. 24. 13; 33. 11.
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