

OCTOBER
1935



HENRIETTA HALL SHUCK — FIRST AMERICAN WOMAN MISSIONARY TO CHINA

HOMIE AND
FOREIGN FIELDS

NAMES AND LOCATIONS OF MISSIONARIES

OF THE FOREIGN BOARD, RICHMOND, VIRGINIA

CHARLES E. MADDRY, Executive Secretary

AFRICA (NIGERIA)

OGBOMOSO, via Lagos—George Green, M.D., Mrs. Green, Miss Ruth Kersey, W. H. Carson, Mrs. Carson, Mrs. B. L. Lockett, J. C. Anders, M.D., Mrs. Anders, Hugh P. McCormick, Mrs. McCormick, Miss Kathleen Manley, Miss Elizabeth Routh, J. Christopher Pool, Leonard Long, M.D., Mrs. Long.

ABEOKUTA, via Lagos—Miss Susan Anderson, Miss May Perry, Miss Neale C. Young, I. N. Patterson, Mrs. Patterson, Miss Ruth Walden.

SHAKI, via Lagos—J. C. Powell, Mrs. Powell, Miss Elma Elam.

LAGOS—Miss Lucile Reagan, Miss Eva M. Sanders.

IWO, via Lagos—Dr. E. G. MacLean, Mrs. MacLean.

ARGENTINA

BUENOS AIRES—Bolanos 262—Mrs. Robert Logan, L. C. Quarles, Mrs. Quarles; Calle Bolanos 262—R. F. Elder, Mrs. Elder; Ramon Falcon 4100—Miss Minnie McIlroy, S. M. Sowell, Mrs. Sowell.

MENDOZA—Escuela Evangelica, Godoy Cruz—Mrs. F. J. Fowler, J. C. Quarles, Mrs. Quarles.

BAHIA BLANCA—Erhardt Swenson, Mrs. Swenson.

ROSARIO—Calle Maipu 3132—M. S. Blair, Mrs. Blair.

CONCORDIA, Entre Rios, Balcarce 8—Paul Freeman, Mrs. Freeman.

RAFAELA (F.C.C.A.)—Calle Bolivar y la Madrid—T. B. Hawkins, Mrs. Hawkins.

CIPOLLETTI—F. C. S. Rio Negro—G. A. Bowdler, Mrs. Bowdler.

URUGUAY

MONTEVIDEO—Calle Colorado 1876—B. W. Orrick, Mrs. Orrick.

NORTH BRAZIL

BAHIA—Caixa 184—M. G. White, Mrs. White, Miss Pauline White, Miss Alberta Stewart.

JAGUAQUARA, via Nazareth, E. da Bahia—J. A. Tumblin, Mrs. Tumblin, F. Willard Taylor, Mrs. Taylor.

PERNAMBUCO—Caixa 178—E. G. Wilcox, Mrs. Wilcox, John Mein, Mrs. Mein, A. E. Hayes, Mrs. Hayes, Miss Mildred Cox, R. Elton Johnson, Mrs. Johnson.

MANAOS—Caixa 84 A—E. A. Nelson, Mrs. Nelson.

CORRENTE—Piabuy, via Cidade da Barra, Bahia—E. H. Crouch, Mrs. Crouch, Blonnye Foreman.

MACEIO—John L. Bice, Mrs. Bice, L. L. Johnson, Mrs. Johnson.

CAMPINA GRANDE—C. F. Stapp, Mrs. Stapp.

GARANHUNS—Caixa 16—W. C. Taylor, Mrs. Taylor.

SOUTH BRAZIL

RIO DE JANEIRO—Caixa 352—T. B. Stover, Mrs. Stover, W. W. Enete, Mrs. Enete, J. J. Cowser, Mrs. Cowser; Rua Conde de Bomfim 743—Miss Ruth Randall, Miss Bernice Neel; Caixa 828—S. L. Watson, Mrs. Watson; Caixa 1876—A. B. Langston, Mrs. Langston; Caixa 2844—L. M. Bratcher, Mrs. Bratcher; Caixa 1982—A. R. Crabtree, Mrs. Crabtree; Caixa 2655—W. E. Allen, Mrs. Allen, Miss Minnie Landrum; Rua Bom Pastor 144—H. H. Muirhead, Mrs. Muirhead, A. J. Terry, Mrs. Terry.

PETROPOLIS—Caixa 21—Es do Rio—Mrs. D. P. Appleby.

PORTO ALEGRE—Caixa 118, E. de R. G. Do Sul—Harley Smith, Mrs. Smith, W. B. Bagby, Mrs. Bagby.

PELOTAS—Caixa 196—A. L. Dunstan, Mrs. Dunstan, Miss Pearl Dunstan.

SÃO PAULO—Rua Homem de Mello 57—Miss Mattie Baker, F. A. R. Morgan, Mrs. Morgan, Miss Essie Fuller; Rua Franca Pinto 130—F. C. Bagby, Mrs. Bagby.

CURITYBA—Caixa T—A. B. Deter, Mrs. Deter.

CAMPO GRANDE, Matto Grosso—Caixa 78—W. B. Sherwood, Mrs. Sherwood.

BELLO HORIZONTE—Rua Ponsa Alegre, 602—O. P. Maddox, Mrs. Maddox; Rua Plombazina 192—J. R. Allen, Mrs. Allen, Miss Ray Buster, W. H. Berry, Mrs. Berry, C. A. Baker, Mrs. Baker.

VICTORIA—Mrs. L. M. Reno, Miss Edith West.

CAMPOS—A. B. Christie, Mrs. Christie.

CAMPINAS—Rua Germania 175—Paul C. Porter, Mrs. Porter.

CHILE

TEMUCO—Casilla 191—R. Cecil Moore, Mrs. Moore; Casilla 185—Miss Agnes Graham, Miss Anne N. Laseter, Miss Marjorie Spence, W. O. Maer, Mrs. Maer, Miss Cornelia Brower.

CONCEPCION—Casilla 186—J. L. Hart, Mrs. Hart.

SANTIAGO—Casilla 3388—Jas. W. McGavock, Mrs. McGavock.

CENTRAL CHINA

SHANGHAI—R. T. Bryan, Mrs. Bryan, Miss Willie Kelly, Miss H. F. Sallee, Miss Pearl Johnson, Miss F. Catherine Bryan, Miss Rose Marlowe, Jas. Hamilton Ware, Mrs. Ware, Miss Lillie Mae Hundley, J. T. Williams, Mrs. Williams, Mrs. R. E. Chambers, W. H. Tipton, Mrs. Tipton, Miss Lila Watson, L. E. Blackman, Mrs. Blackman, C. I. Lowe, Mrs. Lowe, Miss Elizabeth Hale, E. L. Morgan.

SHANGHAI UNIVERSITY—C. H. Westbrook, Mrs. Westbrook, J. B. Hipps, Mrs. Hipps, J. Hundley Wiley, Mrs. Wiley, Miss Lillian Thomason, Miss Juanita Byrd, Miss Hannah J. Plowden, George A. Carver, Mrs. Carver.

SOOCHOW—C. G. McDaniel, Mrs. McDaniel, Miss Sophie Lanneau, H. H. McMillan, Mrs. McMillan, Miss Blanche Groves, Miss Ola Lea, Miss Helen Yates.

CHINKIANG—C. C. Marriott, Mrs. Marriott, Miss Grace Wells, A. Y. Napier.

YANG CHOW—Mrs. L. W. Pierce, Miss Alice Parker, Miss M. E. Moorman, Miss E. E. Teal, Miss Mary Demarest, Ethel M. Pierce, M.D., Miss Irene Jeffers, D. F. Stamps, Mrs. Stamps, Harold Hall, Mrs. Hall, W. S. Vance, M.D., Mrs. Vance, Miss Sallie James, R. E. L. Mewshaw, Mrs. Mewshaw.

WUSIH—P. W. Hamlett, Mrs. Hamlett, J. E. Jackson, Mrs. Jackson, E. M. Bostick, Jr., Mrs. Bostick.

KUNSHAN, Ku.—W. B. Johnson, Mrs. Johnson.

INTERIOR CHINA

CHENGCHOW, Honan—Miss Kate Murray, Victor Koon, Mrs. Koon, Miss Olive Lawton, Wilson Fielder, Mrs. Fielder, G. W. Strother, Mrs. Strother, Phil E. White, Mrs. White.

KAIFENG—Mrs. W. E. Sallee, Miss Blanche Rose Walker, Miss Addie Estelle Cox, Miss Zemma Hare, Miss Viola Humphreys, Miss Josephine Ward, W. W. Lawton, Mrs. Lawton, A. S. Gillespie, Mrs. Gillespie.

POCHOW—Wade D. Bostick, Mary L. King, M.D., Miss Clifford Barratt, Miss Attie Bostick.

KWEITEN—Sidney J. Townshend, Mrs. Townshend, Miss Olive Riddell.

NORTH CHINA

HWANGHSIEN, Shantung Province—Miss Anna B. Hartwell, W. B. Glass, Mrs. Glass, Miss J. W. Lude, N. A. Bryan, M.D., Mrs. Bryan, Frank P. Lide, Mrs. Lide, Miss Florence Lide, Miss Lucy Wright, Charles L. Culpepper, Mrs. Culpepper, Miss Doris Knight, S. E. Ayers, M.D., Mrs. Ayers, Mrs. Martha Franks, W. C. Newton, M. S. Newton.

PINGTU, Shantung—Mrs. W. H. Sears, Miss Florence Jones, A. W. Yocum, M.D., Mrs. Yocum, Miss Pearl Caldwell, Miss Bonnie Ray, Earl Parker, Mrs. Parker, Miss Blanche Bradley, Robert A. Jacob, Mrs. Jacob.

LAICHOW-FU, Shantung Province—Miss Mary D. Willeford, Miss C. A. Miller, Dr. Jeannette E. Beall, Miss Alda Grayson, Miss Alice Huey.

CHEFOO, Shantung Province—James W. Moore, Mrs. Moore, C. W. Pruitt, Mrs. Pruitt, Miss Pearl Todd.

TSINGTAO, Shantung Province—Mrs. S. E. Stephens, J. W. Lowe, Mrs. Lowe, J. V. Dawes, Mrs. Dawes.

TSINAN, Shantung Province—P. S. Evans, M.D., Mrs. Evans, J. A. Abernathy, Mrs. Abernathy, Miss Mary Crawford.

TSININGCHOW, Shantung Province—Frank Connely, Mrs. Connely, Miss Bertha Smith.

HARBIN, Manchuria, P. O. Box 32—C. A. Leonard, Mrs. Leonard, DAIREN, 25 Noto-Machi, Manchuria—W. W. Adams, Mrs. Adams.

LAIYANG—I. V. Larson, Mrs. Larson.

PAKHOI CHINA MISSION

LUI CHAU CITY, Kwong Tung, South China—Miss Faith M. Snuggs.

FORT BAYARD, via Hongkong, South China—E. T. Snuggs.

SOUTH CHINA

CANTON—Mrs. R. H. Graves, John Lake, Mrs. Lake, Miss Flora Dodson, Miss Mary Alexander, M. T. Rankin, Mrs. Rankin, C. A. Hayes, M.D., Mrs. Hayes, Miss Lydia Greene, P. H. Anderson, Mrs. Anderson, H. H. Snuggs, Mrs. Snuggs.

SHIU HING—Miss Margie Shumate.

SHIUCHOW—Via Canton—Miss A. M. Sandlin, M. W. Rankin, Mrs. Rankin, J. R. Saunders, Mrs. Saunders.

WUCHOW—Rex Ray, Mrs. Ray, Miss Mollie McMinn, Miss Pearl Johnson, R. E. Beddoe, Mrs. Beddoe, F. T. Woodward, Mrs. Woodward, Dr. Wm. L. Wallace.

MACAO—J. L. Galloway, Mrs. Galloway.

KONG MOON—Miss Lora Clement, Miss Leonora Scarlett.

KWEI LIN—Miss Hattie Stallings, R. L. Bausum, Mrs. Bausum, Miss Mattie Vie Summer, Miss Reba Stewart, Mansfield Bailey, M.D., Mrs. Bailey, Miss Ruth Ford.

WAICHOW, via Canton—A. R. Gallimore, Mrs. Gallimore, Miss Ruth Pettigrew, Miss Nellie Lee Putney.

EUROPE

BUCHAREST, Roumania—Str. Berzei 29—Mrs. Dan T. Hurley, Miss Earl Hester, Everett Gill, Mrs. Gill.

BARCELONA, Spain—C. Tavern 15—Nils Bengston, Mrs. Bengston.

ROME, Italy, via Del Babuino, 107—D. G. Whittinghill, Mrs. Whittinghill.

JAPAN

FUKUOKA, Seinan Gakuin—Norman F. Williamson, Mrs. Williamson, Edwin B. Dozier, Mrs. Dozier, Mrs. C. K. Dozier, W. Maxfield Garrott.

NAGASAKI—1014 Narutaki Cho—E. O. Mills.

HIROSHIMA—456 Senda Machi—J. Franklin Ray, Mrs. Ray.

TOKYO—41 Kago Machi, Koishikawa Ku—W. Harvey Clarke; 93 Takehaya-Cho, Koishikawa-Ku—Hermon S. Ray, Mrs. Ray.

KOKURA—Seinan Jo Gakuin, Itozu—Miss Cecile Lancaster, Miss Helen Dozier, Miss Dorothy Carver.

TOBATA—Miss Naomi Schell.

MEXICO

TOLUCA, Alende 30—L. O. Engelmann, Mrs. Engelmann.

MONTEREY, N. L.—M. Arreola 412 Ote—C. L. Neal, Mrs. Neal.

C. W. Branch, Mrs. Branch.

EL PASO, TEXAS (Mexican Baptist Publishing House)—J. E. Davis, Mrs. Davis, J. H. Benson, Mrs. Benson, W. F. Hatchell.

PALESTINE

JERUSALEM—Miss Elsie Clor.

MT. CARMEL, HAIFA—Roswell E. Owens, Mrs. Owens.

MISSIONARIES ON PENSION

Mrs. A. Y. Napier, Centerville, Alabama; T. W. Ayers, 1013 Ponce de Leon, Atlanta, Georgia; W. D. T. MacDonald, Casilla 8, Villa Rica, Chile; R. E. Pettigrew, Walnut, Mississippi; E. F. Tatum, Mrs. Tatum, Yang Chow, China; T. C. Britton, Mrs. Britton, 466 Rue Lafayette, Shanghai, China; D. W. Herring, Mrs. Herring, State College Station, Raleigh, N. C.; A. Scott Patterson, Mrs. Patterson, Madison, Georgia; T. F. McCrea, Mrs. McCrea, 969 Marshall Blvd., San Bernardino, California; Mrs. S. L. Ginsburg, 3009 DeGross Way, Kansas City, Missouri; Miss Sara Funderburke, Route 4, Monroe, N. C.; Miss E. E. Rea, 6542 Stewart Ave., Chicago, Illinois; Mrs. L. M. Duval, 226 Douglas Avenue, St. John, N.B., Canada; Miss Naomi Robertson, 1312 W. Presidio St., Fort Worth, Texas; D. H. LeSueur, Mrs. LeSueur, Chihuahua, Mexico; Frank Marrs, Mrs. Marrs, 4200 Broadway, San Antonio, Texas; G. H. Lacy, Salttillo, Mexico; Mrs. J. H. Rowe, 821 E. Cotton St., Redlands, California; Mrs. E. L. Morgan, Columbia, South Carolina; E. N. Walne, Mrs. Walne, 1717 Oxford St., Berkeley, California; Dr. and Mrs. J. McF. Gaston, Tsingtao, Shantung Province, China.

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

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

*At present in this country.

HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, *Editor*

Nashville, Tenn.

OCTOBER, 1935

Volume 19 - Number 10

A Day of Good Tidings

Charles E. Maddry, Executive Secretary, Foreign Mission Board

THEN they said one to another, *We do not well: this day is a day of good tidings, and we hold our peace*" (2 Kings 7:9).

Having spent eleven months out of thirteen in Europe, the Near East and in the Orient in a careful and systematic study and survey of our foreign mission work, we can say truthfully with these men at the gate of old Samaria, "*This is a day of good tidings.*" We have seen at first hand in many lands New Testament Christianity of the first century coming to grips with heathenism, and superstition that is appalling in its degradation and hopeless in its outlook. We have seen the living and vitalizing gospel of a risen Christ in a life and death struggle with sin in the raw, and everywhere we have seen the gospel triumphant. The finest tonic in the world for the paralyzing indifference and the spiritual deadness that has settled down upon our churches in America, is to see at first hand the glorious triumphs of the gospel on all our mission fields and especially in China.

We therefore wish to set down here, in barest outline, some reasons why, for the Baptists of the South, this should be a day of good tidings.

First. A good foundation for Christ's church has been laid in the lands visited. (See pictures, page 16.)

In August, 1845, ninety years ago, the Foreign Mission Board appointed its first missionary, Samuel Clopton, of Virginia. He was sent to Canton, China, arriving there in 1846. He died of the dread South China fever in 1847 without ever having preached a sermon in Chinese. He sleeps on an island off Canton, the exact spot unknown today. There followed him in the fall of 1845, the noble and heroic Shucks and I. J. Roberts. Henrietta Hall Shuck, the first American woman to go as a missionary to the Orient, sleeps in quiet and beautiful Happy Valley Cemetery in Hongkong. Her grave is a shrine for all who love the memory of Christ's heroes and martyrs who have died for him.

Later Graves, the missionary teacher and theological statesman, came to build on the foundation laid by these faithful ones. There followed Simmons, the organizer, and Green, the builder with the vision of a prophet, and a host of other men and women, living and dead, who added their part to the rising structure of Christ's church in South China.

In Central China, came Matthew T. Yates in 1847, just two years after the Convention was organized. He was cast in heroic mould, and is worthy, as a missionary hero and statesman, to rank with Carey and Judson and Livingstone. He laid the foundation of our Baptist work in

Shanghai and was the founder of our great Central China Mission. His work grows more commanding and evident with the passing of the years, and everywhere one turns in Central China, the results of the faith, the statesmanship and the sacrifices of Matthew T. Yates are seen.

In North China one sees everywhere the glorious and blessed evidences of the fact that our Baptist work is built upon a sure and solid foundation. There was Holmes, of Chefoo, who died in the Taiping rebellion and a heathen village near Chefoo has erected a monument to his memory. Among the pioneers one hears much of Hartwell and Sears and Miss Moon.

Everywhere in Interior China, the spirit and sacrifice of Sallee and G. P. Bostick are manifest today. We have mentioned only a few of the heroes of faith who laid the foundations for our Baptist work that is so glorious in China today. It is a sure and solid foundation. If every one of our missionaries in China were driven out tomorrow, our work would live and our churches would not only sustain themselves, but they would rapidly and effectively reproduce themselves.

The same is true of Japan, the hardest mission field in the world. The faithful and devoted missionaries of our Board have laid well the foundation in Japan. Our churches are planted on the rock of Christ Jesus, and whatever conditions may arise, they will live and grow and propagate themselves.

"For other foundation can no man lay than that is laid, which is Christ Jesus." And our blessed pioneers and founders in the Orient have laid well the foundation.

Second. Our missionaries who are building on this foundation today are worthy, devoted and sacrificial. We went out to the mission fields with a high estimate and a genuine pride in the missionary personnel of our Board. After all these months of intimate association and blessed fellowship with these choice men and women, our faith in them is stronger and our pride in them deeper. They are not 100 per cent efficient maybe, but we firmly believe they will rank higher in the scale of efficiency than any other like group of men and women we can find in the homeland. We have just about four hundred missionaries in the service of our Board, laboring in some fifteen foreign lands. It is a noble band, a blessed four hundred!

We wish to assure the denomination that these men and women are sound in the faith, loyal to Jesus Christ and true to the time-honored beliefs and practices of our Baptist fathers. The vast majority of them have taken literally the statement of Jesus, "*He that loseth his life for my sake shall find it.*" (Continued on page 6)

Are Modern Youth Responding to the Call of Christ?

FRANK H. LEAVELL, *Secretary,*

Department of Student Work of the Baptist Sunday School Board, Nashville, Tennessee

ASK the judge, or the probation officer, how moves our youth today and he probably will say, "They move quite *swiftly* and *audaciously*." Ask the same question of a Baptist College president or a sympathetic religious leader of youth, and he probably will say, "They move *swiftly* and *admirably*."

One platform speaker says today that we have the worst generation of youth ever known. From the same platform, another, a week later, says we have the best. The difference is in the outlook, or is in the particular set of young people with whom the particular speaker comes in most frequent contact. Either statement is a half truth, just as either outlook from which the statement springs is a limited outlook. To illustrate how youth may be misjudged, a recent experience may be given.

Just a week before the writing of these lines, there appeared on an Atlantic beach a group of a score or so of boys and girls,—college students,—in shockingly designed—which is to say, indecent—bathing suits. They were the "last word," which means the *least possible*. They may have been judged as a bold and daring bunch. But twenty minutes earlier those young people in those same bathing suits were standing in a circle in the living room of a Christian home with bowed heads, praying with and for a parting Christian friend. Three hours before they were in a dedication service in a Baptist Assembly.

The real truth is that modern youth are moving in both directions. There are two groups, each group more extreme than ever before. Criminal court records prove the worst. Christian records prove the best. A half-truth is an untruth. Half informed is misinformed.

AMONG SOUTHERN BAPTISTS

Southern Baptists have good reason for much rejoicing because of the very definite response of a great group of their young people to their own leadership. In every state of the South this is true. Our Baptist Training Union leaders, our Y.W.A. leaders, our Sunday school leaders, our student (B.S.U.) leaders have to grapple with the problems of capacity audiences. To get towns large enough, hotels large enough, and auditoriums large enough is the universal problem.

Our Southwide gatherings for youth have outgrown all church auditoriums. They must now go to the municipal auditoriums for seating capacity. The 1935 Student Retreat at Ridgecrest had to be limited severely and even then overran the capacity.

The largest gatherings we have now, excepting the sessions of the Southern Baptist Convention, are youth gatherings. Witness the three 1935 meetings of young people at Ridgecrest—the Y.W.A. Camp under Miss Mather's leadership; the Baptist Training Union Conference, under Mr. Lambdin's leadership; and the Student Retreat, men-

tioned above, each with capacity crowds. Southern Baptists are justly happy over such response of their capable and enthusiastic young people.

SUMMER ACTIVITIES

Southern Baptists rejoice at the work of their young people in the summer, or vacation time. In large numbers they are putting themselves at the disposal, or under the direction, of their state leaders for work in the churches. They are teaching classes of various kinds—Mission Study, Sunday School, Baptist Training Union, Stewardship, and so forth. Mr. J. P. Edmonds reports that in Arkansas alone two hundred young people were used for such work. Mr. Davis Cooper, in Alabama, makes a similar report. The same is true in many, in fact, in most of the states.

In Texas a group of young people made a tour of that state, speaking in the interest of prohibition.

A few years ago, leaders in the states would go annually in the spring to our theological seminaries and employ great numbers of students to work on salary in rural campaigns during the summer. That is no more. Now there are more volunteers than can be utilized. This is a fine tribute to our youth.

SUMMER EVANGELISTIC WORK

But the most strategic and the most promising phase of the summer work of young people is the evangelistic campaigns which they are conducting in the various states. In Missouri, led by W. O. Vaught, Jr., the young people have held meetings all summer. Private correspondence and articles in the papers by pastors tell thrillingly of this work. In Texas a goodly number of these meetings have proved truly remarkable. In Louisiana, Kentucky, and South Carolina this movement proceeds.

Especial mention should be made of this new technique in evangelism, as it is going forward in Mississippi. Hugh Brimm, of Mississippi College, a freshman of last year, under the inspiration and suggestions of Chester Swor, pre-eminent leader of youth, is the real leader of a group of college student workers. Throughout the summer they have gone from town to town conducting youth revivals.

The daily program of these meetings begins with an early morning hour of prayer. The forenoons are given to study, conference and visitation. In the afternoon are directed Christian recreations and visitations for personal work. At night is the preaching service at the church. Young people from surrounding towns come for the week and are entertained. The results have been most profound and promising. Pastors have prophesied that this may be the beginning of a Southwide revival for which many have prayed. Nothing among us has been more hopeful, nor more worthy, nor more inspiring than this evangelistic work by our young people.

THE INTERNATIONAL APPEAL

It is captivating to observe how our young people respond to any opportunity for international contact, information or participation. The international note appeals to their romantic, their adventurous, and their missionary natures. Literally, hundreds of them have asked for a correspondent in some other country. This is a phase of the work entrusted to the Youth Committee of the Baptist World Alliance.

It was interesting to see a party of twenty-two youngsters from our country attend the World Conference of Youth which met in Prague, Czecho-Slovakia in 1931. It is more interesting to see their interest in the coming session of that meeting to be held in Zurich, Switzerland, in 1937. Many are planning to go. They react immediately and enthusiastically to the international appeal. That is the very essence of missions.

THEIR GREATEST NEED

All youth needs guidance. Christian youth, eager for the highest and best, needs sympathetic, friendly guidance of a comrade,—one who knows the art of constraining without disparaging. They need to learn by experience the meaning of *spiritual perception*. Out of a limited experience in life, and a more limited one in the Christian life, they are unable to appreciate the spiritual evaluation of either possessions or behavior. They need help in discriminating in favor of spiritual values in their social, educational, mental and spiritual experiences. As their difficulty in vocational choice is that they have had no personal experience with the vocations, so their problem with spiritual choices is their limited experience therewith. They need comradeship with sympathetic friends of more experience.

CONSECRATION SERVICES

Inspiring and impressive are the consecration services held usually at the close of conventions of young people. They respond! The response is often practically unanimous. In fact, the unanimity of these responses suggests a precaution much needed just now.

These consecration appeals need to be more definite, more specific and more individual. Many of those who respond, filling the aisles, have in similar meetings so responded before with no definite life experience as a result. Subsequent responses to similar appeals weaken rather than strengthen the emotions and the will. Young people should be called upon to dedicate themselves once and for all to God. God then will consecrate them to his service. The "calling out" should be to definite fields as to the ministry, or to a mission field, or to another specific field of service, and for those who have not before so dedicated themselves. Their willingness for such dedication is a joy to their leaders, a kingdom achievement, and it must be pleasing in the sight of God.

THE OTHER CROWD

The reader may say that I have said nothing of that sector of youth which is going in the other direction,—that crowd that frequent the dance halls, roadhouses, night parties, and so forth. Little needs to be said here. My work is not with them. I do not attend their parties, nor they mine. My joy is in those who are set for the

highest and best. In them I glory, with them I run, for them I work, and in them I trust. Even if they are in the minority, they are in a saving minority, and they are sufficient in numbers to justify all we can invest in them.

RESPONSE TO MISSIONS

Youth today—the spiritually sensitive sector thereof—are very responsive to the appeal of missions, or to the call of Christ to the mission fields. They enlist in mission study classes in large numbers. The writer taught a Mission Study book at Ridgecrest in June. The capacity of the room was not sufficient. While no appeal was made for dedications, there were announcements by several of their own decisions for such. Subsequent letters from members of the group proved a deep appreciation.

The fact that our Mission Boards still have waiting lists of youth who want to go is a glowing tribute to youth's response to the call of Christ. The further fact of many who have gone on despite the inability of a single Board to send them is a more glowing tribute to youth. It proves that the "Go" of God is more imperative to them than the "No" of a Mission Board.

Our Christian young people are vital, hopeful and picturesque. They are inspiring in their obedient response to God's call. Well may we rejoice with the Psalmist of old that "*our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace*" (Psalm 144: 12).

* * *

MEN AND MISSIONS SUNDAY

PRESIDENT JOHN C. ACHESON, chairman of the National Committee of the Laymen's Missionary Movement, has announced that Men and Missions Sunday will occur this year on November 17, the second Sunday preceding Thanksgiving.

This year's theme—"Jesus Christ and the World Today"—will be the same as that of the National Younger Men's Missionary Congress held at the Stevens Hotel, Chicago, May 2 to 5, in which over a thousand men participated. A report of that Congress will be printed in *The Men and Missions Sunday Manual*. It will give outlines of some of the Congress addresses, and a synopsis of their findings may be supplemented by local pastors and other leaders in study of the Congress Report, which will be made available for the cost of printing—\$1.00 per copy. Orders for this report may be placed with the Laymen's Missionary Movement, 19 South La Salle Street, Chicago, Illinois.

Every pastor in the United States is asked to observe Men and Missions Sunday at the morning services on November 17, in his own way. Some themes suggested for sermons are: "Jesus Christ and the World Today," "America and the Nations," "Lifting the Levels of Life," "The Impact of Christ on the World Today," "The Wider Reach of the Missionary Enterprise in the United States and Among the Nations," "The Adequacy of Christ as a Personal Saviour," "Christ's Alternative for Communism," "The Adequacy of Christ in Creating a New World."

Men's Bible classes and Brotherhoods are also requested to observe the day, the object of which is to get laymen generally to devote themselves and their talents more diligently to the missionary cause.

HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

EDITOR

JOHN L. HILL

Editor's Assistant, ELSIE RICHARDSON

ASSOCIATE EDITORS

CHARLES E. MADDY

J. B. LAWRENCE

KATHLEEN MALLORY

BLANCHE SYDNOR WHITE

CONTRIBUTING EDITORS

INABELLE COLEMAN

J. T. HENDERSON

UNA ROBERTS LAWRENCE JULIETTE MATHER

FIELD CORRESPONDENTS IN FIVE CONTINENTS

Subscription price, \$1 00 the year. Quarterly subscriptions at 25 cents each are accepted if ordered with Sunday school literature, to be sent to the same address as the literature. A 25 per cent reduction or commission given for a club of five or more new yearly subscriptions where cash accompanies order, and all names are sent at once; for five or more renewals a reduction or commission of 10 per cent may be deducted.

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

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

Volume 19

OCTOBER, 1935

No. 10

EDITORIALS

YOU know, this thing that we call the "summer slump" is assuming alarming proportions. We can remember when it began with practically a two-weeks' suspension of regular activities, then the period of spiritual inactivity was expanded to include a month of vacation, now it is not uncommon for many of our churches to dispense with at least half of their activities during all of the summer months. Unfortunately the loss is not confined to the months of actual suspension; for at least a month preceding the summer period the minds of leaders are centered upon plans for the vacation time, and for more than a month following the summer season the church is endeavoring to recover from the effects of the "slump." So, it turns out that for five consecutive months, in many quarters, little is expected of our church work because little is attempted. There is a very vital connection between this condition and the success of the missionary program, for whatever weakens the program of the local church to that extent cripples the whole missionary movement. We are directing our attention, therefore, this month to some weaknesses and their opposites.

WORLDLY CONFORMITY

AND be not conformed to this world." These words of Paul addressed to the Christians in the powerful Roman Capital are a favorite text. Ordinarily the application takes the form of warning against participation in worldly practices. We do not question this interpretation, but we are certain that it is a mistake to confine the text to such an interpretation. We believe the Apostle is cautioning churches against permitting the world to set the standards for the churches,—and the world is doing that very thing in too many instances.

It is fashionable to play golf on Sunday; Christians would be fashionable, therefore, the churches must adjust their programs accordingly. Week-end parties, hikes, excursions, and so forth are enjoyable; Christians crave enjoyment, therefore, the churches in their organized life must make allowance for over-Sunday absences. Travel bureaus and resort promoters persuade the public that everybody needs a period of relaxation; Christians would meet their own needs, therefore, leading church members leave their posts of service and spend more on one trip than they put in the Lord's treasury in a year. The Country Club finds Sunday evenings most appropriate times for fellowship; Christians love association with their fellows, therefore, the churches must close on Sunday nights or operate with a greatly reduced force. Wednesday nights suit the business world for all kinds of community gatherings; Christians would be citizens of their communities, therefore, the prayer services of the churches are either forgotten or ignored. Who is setting the standard for the churches, anyhow?

PITIFUL ALIBIS

THE great American game of alibis has absolutely no sanction in the Scriptures, but our churches are rapidly becoming adept in that game. "This is a splendid crowd, considering the weather." "That was a good offering, considering the depression." "We had unusually large attendance, considering it was Labor Day Sunday." "Our work has held up remarkably well, considering the summer season." "We think we did pretty well, considering the other attractions in town." On and on we might go, repeating sentences familiar to every pastor and lay leader in our churches and sentences used by most of them to pacify their own pride or to console themselves for obvious but unnecessary inefficiency. Pitiful, isn't it? We wonder what Jesus thinks about such an apologetic attitude on the part of men and women commissioned to give his gospel to the world?

AGGRESSIVE CHRISTIANITY

CLEARLY, the remedy for the growing tendency of the churches to conform to public opinion and popular fashion is an aggressive Christianity. Jesus conceives of his churches as pressing a vigorous battle against which even the bulwarks of hell shall not prevail. The church is a going concern, a conquering force; it has no business to compromise or to temporize with the world. The churches must set the pace. Of course, it never occurred to the Apostle Paul that the Christians in Rome would ever erect standards that would appeal to the Roman Empire; but he certainly expected that the church there would be so "transformed" that even the Empire would respect it. The witness of the church must be so transparently righteous, so confidently dynamic, so quietly strong, so reassuringly spiritual that men will speak its name with

utmost deference. Such a church planted in the midst of even hostile worldliness (and worldliness rarely takes the trouble to be hostile) will make its impress upon both opinion and custom; public men will draw their ideals from the church and form their platforms and programs in keeping with its teachings; the oppressed and burdened will seek its sheltering support, the natural haven for all who are distressed; men and women enslaved in the shackles of sin will turn to the liberating message of the gospel; the church by daring to stand becomes the mightiest force in the community,—a position to which its mission justly entitles it.

POSITIVE MEMBERSHIP

IT goes without saying that there is no such thing as a church apart from its members, but we do not accept the rather common saying that no church is stronger than its weakest member. A church is frequently judged by its weakest member, but the power of a church, humanly speaking, is measured by its strongest members. Much could be said with reference to our standards of membership; we are often humiliated by the gibe that it is easier to get into a Baptist church and requires less to stay in than in any other organization among men. While recognizing the truth of such a statement and the consequences thereof, we are not advocating a general overhauling of the membership of our churches. On the contrary we are pleading for a worthy recognition of the privileges of church membership on the part of all who really appreciate the church and would make it count for the most. We prefer the term "positive" rather than "active" as applied to membership; activity does not always mean service. Our busy, exacting age demands positive, constructive institutions, of which the church very properly stands at the head of the list. Our church property ought to be in use all the time; our church life ought to be worthily organized and decently financed; our church outreach ought to include every interest dear to the Master's heart; our church members ought to be intelligently active to the end that the church may really achieve its proper ends. Of such membership every positive member may well be proud, and by the practice of such membership on the part of the few the negative or indifferent member may be led to claim his full privileges.

MUSTS OF DISCIPLESHIP

CHURCH membership and discipleship ought to be synonymous terms; every church member ought to be a disciple, and every disciple ought to join the church. Therefore, in setting up requirements for discipleship, Jesus has really given us the standards of church membership; we would do well to stress them. To the young man who came seeking eternal life, Jesus said, "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." To his disciples, Jesus said, "If any man will come after me,

let him deny himself, and take up his cross, and follow me." These statements are substantially the same and constitute the "musts" of discipleship, as set forth by the only one qualified to give them, even Jesus himself. They have not been abrogated, and no substitute for them has been authorized.

In our analysis of these "musts" (the things without which we cannot be disciples), we discover three conditions. First, the disciple must say no to self. That is the primary requirement of the Christian. There is no such thing as a selfish Christian. It is nonsense for one to try to bear a cross or to follow Jesus until one has denied himself. The last two conditions seem more concrete and we are prone to try to enter upon them without having met the first essential, "Let him deny himself." In the second place, one who would be a disciple of Jesus must take up the cross,—his own cross or somebody else's cross. There is no such thing as a crossless Christian; in fact, the Christian would not escape cross-bearing if he could. Finally, the disciple must follow Jesus. Of course, there can be no such thing as a Christian who is not following Jesus. It is a glorious thought that he who denies himself and carries the cross is following Jesus.

Such requirements give every church member pause; they call for self-examination. In the light of the Master's standards, it behooves all of us to inquire into our own spiritual condition. Have we grasped fully the meaning of discipleship? Upon the honest answer to that question depends the quality of our service in and through the churches.

HAPPY SERVICE

WE covet for the members of our churches some measure at least of that happiness to which Christians in service are entitled. Few Christians are as happy as they ought to be, and of course the fault is their own. Christian happiness is born of a clear realization of what has taken place in the life of the believer. The man who knows that he has passed from death to life cannot but be happy, regardless of his temporary earthly fortunes. "Happy Day" needs to be sung more often in Christian hearts the world over. Happiness is promoted by the intelligent appreciation of the mission of the church to which the Christian joined himself. Perhaps, it is nobody's fault that the young Christian does not learn the nature of the church and the significance of his membership in it; but somewhere down the way the Christian must become acquainted with these facts if he would foster his happiness in salvation. Christian happiness flowers in personal service and in the support of kingdom enterprises. If the Christian would be happy, there can be no substitute for personal care of widows and orphans and for personal pride in maintaining in effectiveness the ministry of the local church. But the largest happiness does not come until the Christian has learned how to give himself joyously by prayer and purse to the great missionary and benevolent causes of his own people.

A DAY OF GOOD TIDINGS

(Continued from page 1)

In the great revival that has swept through North and Interior China, there have been some excesses and hysteria, but it is rapidly passing today. Our missionaries have their feet on the solid rock of Christ Jesus and they are building gloriously on the foundation laid so deep and strong by those heroes and martyrs who preceded them.

Third. The superstructure they are building is glorious. We believe the most glorious and inspiring institution on earth is a live and growing Baptist church. Throughout Japan and China, there are scattered these growing spiritual democracies that are slowly but surely leavening the mass of sin and heathenism that surrounds them. We think with joyful hearts of that great Tungshan Church in Canton with more than two thousand members served by three pastors. Every Sunday morning fifteen to eighteen hundred people crowd the building and often there is an overflow meeting in the educational building. We think with joy of three great self-supporting churches in Shanghai, the great and rapidly growing city of three and a half million people. The old North Gate Church, founded by Matthew T. Yates, is eighty-eight years old this year and is a marvel of activity. It is destined to be one of the great churches of the Orient.

In both Japan and China the Holy Spirit is growing an ever enlarging number of Baptist churches that are modeled after the New Testament pattern. They are sound through and through, fervently evangelical and ardently evangelistic. It is a worthy superstructure that is being built in the Orient today by our missionary heroes of the past and present.

Fourth. The *material* for present and future building is superior and unlimited.

We believe that the *quality* and *character* of our church members in the Orient will compare favorably with church members in this land. The finest apologetic for Christianity we have ever seen, is the wonderful and revolutionary change that comes in the life and conduct of an individual or a group, in the Orient, who have been saved by the power of Christ's gospel and lifted out of the darkness and appalling degradation of heathenism. The contrast between a group of redeemed heathen at worship in a church and the great unwashed throngs in the streets is so startling as to be painful.

The fields are white and the harvest is over-ripe in China. If we press the fight now, we may see unnumbered thousands press into the kingdom of God. The multitudes are hungry for the bread of life in China, and when Christ is preached in sincerity and power multitudes press in to hear. The size of the congregation is limited only by the size of the building and they stay on and on and never seem to get enough.

A glorious revival is sweeping Northern and Interior China, such as we have not seen in America in a hundred years. We have seen it and felt its power. It is a revival of fire and burning. Sin is being burned out of broken lives and men and women are being absolutely made over. The power of Christ has come to grips with the power of Satan and it is a fearful conflict. Satan has held sway and dominion over China for unnumbered and weary centuries. His kingdom is suddenly being challenged and broken by the power of a risen and enthroned Christ.

Bloodless Sacrifices

Missionary L. C. Quarles, Buenos Aires, Argentina

THE *mass* officially defined is the "incruental sacrifice of the body and blood of Jesus Christ, offered by the priest at the altar."

"In the sacred Host we possess amongst ourselves truly, really and substantially the Divine Person of Jesus Christ with his body, blood, soul and divinity."—*From a pastoral letter of the Argentine Episcopacy.*

The *host* (i.e., victim) or wafer is often spoken of as the "sacramentated" Christ and the "eucharistized" Christ. At the "elevation of the host" the altar boy rings a bell and the devotees kneel in worship of the Host Christ.

The Word tells us that God's Son made purification of sins and sat down (aorist tense, finished action in each case) on the right hand of the Majesty on high. His was a perfect sacrifice, all sufficient, "once for all (*hapax*) . . . to put away sin by his sacrifice." (Heb. 1: 3; 9: 23-28.)

There are no perfect tenses in Roman Theology; no *punctiliar* action in the work of salvation. "Sacramentated" would have to be the Greek present participle, progressive action. This "white sacrifice" must be offered "often"; and oh, how often? ten-thousands of times in thousands of places, every day of the year, the world around! The sacrifice of the mass is worthless because it is bloodless. "*Apart from the shedding of blood there is no remission.*"

The second proof of its worthlessness consists in its infinite repetition. The Holy Spirit was teaching Israel by means of the endless repetition of those bloody sacrifices the very futility of the same. True believers saw in them the prophecy of the efficacious Lamb of God who was to take away the sin of the world. Again, this white sacrifice does not, "can not as touching the conscience, make the worshiper perfect." How can it? Thank God for the testimony of thousands who have pierced through this Babel and caught a glimpse of the perfect sacrifice, once for all, on Calvary and have found peace in believing.

Last October there was witnessed in Buenos Aires one of the largest and most impressive religious ceremonies since the glorious days of Israel's temple worship. It was the Thirty-Second International Eucharistic Congress. Around a huge white cross one hundred or more feet high, at Palermo Park, some two million people gathered, while loud speakers and a hookup of a score of broadcasting stations carried every word, every song note and every "hurrah" to many millions more. The head of the Church himself said that the occasion made Buenos Aires a veritable piece of heaven on earth. The great white cross under Argentina's blue skies was an altar, where the *host* was consecrated, elevated and adored as "the divine person of Jesus Christ" by that immense multitude.

(Turn to page 9)

Miracles? Yes, miracles are being performed every day. Demons are being cast out, dumb spirits are made to flee, the sick are healed, and the power of hideous and monstrous sin is broken. Surely we can echo the far-off cry of the men at the gate of old Samaria: "*We do not well: this day is a day of good tidings, and we hold our peace.*"

“Do What You Can For China”

Blanche Sydnor White, Richmond, Virginia

ONE hundred and eighteen years ago God planted a lovely Rose in the northern neck of Virginia, and gave to this flower the musical name of Henrietta Hall. In the rich depths of a Christian home and a Christian community her roots found nourishment, drawing also upon the streams of the outside world, as books, papers and godly visitors entered that home and enriched the experience of the lovely flower within it. Although, from the beginning, she had looked up to the Sun of Righteousness, and rejoiced in his smile of approval, Henrietta did not acknowledge the Lordship of Christ very early in life. The bud had formed upon our Rose, but had not opened its heart to the direct rays of the Sun.

When she was fourteen years of age she was transplanted for a season into the soil of a Christian school,—Mrs. Little's Seminary, located in Fredericksburg, Virginia. One day, instead of the usual lesson, the teacher wrote upon the blackboard the words: “Where shall I be a hundred years hence?” asking her pupils to consider this question seriously and come to her privately to give their answer.

Henrietta, realizing that in her answer were bound up the issues of her earthly life and the mysteries of all eternity, pondered often upon the question. A few months later, at home again, walking alone one day in a field adjacent to her home, she answered the question and, at the first opportunity, made public confession of her allegiance to Christ. After baptism, she was received into the membership of the Morattico Baptist Church, Lancaster County, pastored at that time by Dr. J. B. Jeter. Thus did the rosebud open at last, and from that moment the fragrance and beauty of the Lily of the Valley, the Rose of Sharon, the fairest of ten thousand, were reflected in her life and through her labors. (See cover picture.)

Soon after her conversion, Henrietta lost her beloved mother and never again was she the same merry girl who had lived such a carefree happy life. In her fifteenth year, she assumed the duties of foster mother to her five motherless brothers and sisters, and sympathetic companion to her bereaved father. God was beginning to prune his flower, that she might bloom more perfectly and more abundantly. It was during these years that she heard the call of the heathen world and answered, “Lord, here am I. Show me thy way and I will walk in it.”

At the age of seventeen, Henrietta was transplanted again,—this time to Richmond, Virginia, and for nine months she studied at the Girls' Seminary (now Westhampton College) in that city. Through a schoolmate in the seminary, she met Lewis Shuck, a native of Alexandria, Virginia, a minister and an applicant, too, for appointment as a missionary to some heathen land. Like a young oak he stood among the students of the Virginia Baptist Seminary (now University of Richmond). They loved each other and were married on September 8, 1835.

So it was that in September, one hundred years ago, there sailed from Boston, Massachusetts, Mr. and Mrs. J. Lewis Shuck, commissioned by the Baptists of America to open missionary work in the ancient nation of China.

And it came to pass that little Henrietta, not yet eighteen, tiny in body but great in soul, became the first American woman missionary to China—that great and needy field of four hundred million souls.

Of the nine years in which Henrietta shed abroad the fragrance of her Saviour's love in China, we will not speak, except to suggest that you read or re-read *Pioneering For Jesus*, written in 1930 by her cousin, Dr. T. S. Dunaway. There you will find the record of her faithfulness, of her trials, of her Christian activities, of her victories in church, in home, in schoolroom. There you will meet her family of five little children, and the many Chinese children who lived in her home. There you will see the first Chinese man who received baptism at the hands of a Baptist missionary in China,—her cook, Ah Loo. There you will worship with her in the first Baptist church organized in China and labor with her in the first Protestant boarding school established in China. You will sit with her around the Lord's Table and rejoice in the first communion in remembrance of her Lord ever shared by Baptist believers in China.

In *Pioneering For Jesus*, you will feel, with Henrietta, the winds of disappointment, poverty, sickness, anxiety, sorrow which blew upon her frail life, and see the petals falling, one by one, until, on November 27, 1844, the last petal was loosened and the stem itself snapped, and they said, “Henrietta Hall Shuck is dead.”

Just a few days before that dark hour, she sat at her desk. Like Harriet Newell, she felt the “mud wall cottage shake,” and knew that the end of her earthly labors was near. She must write a letter to her beloved father, who was dearer to her than life. The letter was written on her twenty-seventh birthday. It was a happy letter, as in glowing words she told of her joy in receiving the gifts which had come so recently from home through new missionaries who had been as joyfully received into her home. The letter was written, waiting only for the closing words. I can see her as she pauses and considers what those words should be. I think she knew they would be her last message to her father. I think she laid aside the pen and bent her head upon the desk or, perhaps, she knelt for a moment in prayer. Then, with great assurance, the pen was taken up again and firmly she wrote:

And now, my beloved Pa, farewell. May you long, long be spared to your family and to the cause of God. Do what you can for China. Henrietta.

Yes, the petals fell that day in old Hongkong and they buried our rose in Chinese soil, but down the century since she sailed the trail of the petals is plainly marked. Not by dead flowers, dried and discolored and crumbling, but by the glowing beauty of fragrant petals which live and shall live forever.

We see the living petals as we consider the two hundred missionary lives in China which have taken up the cross she laid down that day and claim the promises which sustained her in 1844. We see the living petals in the stalwart Christian characters of 41,450 Chinese brothers and sisters, and we look back along the trail to that first communion service

in 1837. We see the living petals in the 11,893 Chinese students in thirty-two Baptist schools, and remember that her hand opened the door of the first Christian boarding school in China. We see the living petals in the plans for the centennial which are being made by Chinese Baptists and American Baptists for the year 1935-36. We see the living petals in the purposes which will be born or strengthened in many hearts during this year to accept the challenge of her message to us today,—the same message which she sent to her father ninety-one years ago,—“*Do what you can for China.*”

During this Centennial Year we believe there will be many young men and young women on two continents, aroused by the sacrifice of this beautiful life and inspired by its sweet fragrance, who will say,—

*Take my life and let it be
Consecrated, Lord, to Thee.*

There will be many others who will say, for the first time,

*Take my moments and my days,
Let them flow in ceaseless praise.*

And all of us,—Chinese Baptists and American Baptists,—will surely be saying,

*Take my silver and my gold,
Not a mite would I withhold.*

Thus in this Centennial Year, will Baptists of the East and of the West,

DO WHAT WE CAN FOR CHINA.

The All-China Baptist Missionary Conference

The All-China Conference of representatives of four missions in China, met in Shanghai on April 6 to 9, 1935, at the call of Secretary Maddy. They were prophetic and momentous days for our Southern Baptist work in China. Eighty-two of our missionaries from the four missions came together for these days of prayer, conference and discussion of every phase of our Southern Baptist work in China. Doctor Weatherspoon took a prominent part in the deliberations of the conference and rendered most valuable service in all the decisions registered.

The following story of the conference was written by the editor of the "Chinese Recorder," a non-denominational religious monthly, and published in Shanghai. (See additional report given on page 20.)—Charles E. Maddy.

DOCTOR CHARLES E. MADDY, executive secretary of the Southern Baptist Foreign Mission Board, and Dr. J. B. Weatherspoon, a representative of the Board, accompanied by their wives, visited the missions of Southern Baptists in Japan and China during February, March and April, 1935. This is the first time in fifteen years that representatives of this Board have visited the Orient.

At the call of Doctor Maddy there was held in Shanghai, April 6 to 9, 1935, an All-China Conference of representatives from the four Southern Baptist missions in China. About sixty delegates were present. The purpose of this meeting was to re-state and re-establish the policies and aims of the missions.

“Churches and Evangelism” was the first topic considered. The discussion emphasized the central importance of evangelistic and personal work. “Every Worker a Soul-Winner,” was stressed as a slogan.

Doctor Maddy then asked, “What should the Southern Baptist Board do in regard to education?” Reports from those working in registered schools showed increasing freedom to teach Christianity, that the Bible is taught as literature, and that the student bodies in registered schools are becoming much more favorable to Christianity. This is especially true of schools in South China. Grave fears are expressed concerning the military duty and instruction required in all registered schools.

The report on a Baptist Educational Program for all China was in part as follows:

It is not the purpose of Southern Baptists to establish a system of schools in China for the promotion of general education.

The schools that are supported by Southern Baptists should be kept up to standard from the scholastic standpoint and at the same

time should be made intensively religious and Christian. The Christian character of the school can be safeguarded by employing so far as possible only Christian teachers and these preferably Baptist.

The chief purpose in mission education is: (1) To provide a Christian education for our Christian constituency including those who desire an education in a Christian school; (2) to train leaders for the Christian movement; (3) to train men and women for Christian citizenship

There should be one kindergarten teacher's training course connected with some school in each of the four missions. Likewise provision should be made in at least one middle school in each mission for training teachers for primary schools.

The University of Shanghai should give special attention to training their students for teaching in our Baptist middle schools.

The establishment of primary schools should be encouraged. They should be run and supported largely by the churches. There should be trained men and women to care for the schools.

Doctor Weatherspoon, of the Southern Baptist Theological Seminary, Louisville, suggested that there should be three types of Bible and theological training: Lower, middle and high grade. The first need is for the lowest grade; small schools and many of them. These should train colporters, Bible women, lay preachers and evangelists adequate for the winning of new territory. The second type of schools should encourage their students to be at least junior middle school graduates. Of this type of seminary it was hoped that two would be sufficient, one for South China and one, perhaps the one already established in Hwanghsien, for the other three missions—Central, Interior and North. Then lastly, there is need for one high grade seminary that admits only college students. The majority of the delegates felt that this school should be conducted entirely separate from any other institution, but that it should be possible to carry on the union of Northern and Southern Baptists in such a seminary and it was suggested that perhaps all other Baptist groups in

China might be willing to give hearty co-operation. The conference recognized that Southern Baptists are far behind in medical work and that the Board's finances do not permit of outlay commensurate with a worth-while medical program.

As to literature the need of Bibles and Scripture portions with the word "immerse" used for baptism was emphasized; also the need for millions of tracts, and for many different types of training literature. The chief difficulty is that lack of funds prevents the literature being cheap enough for the great number of Chinese to buy. A more efficient plan of distribution was urged.

Doctor Weatherspoon spoke on the social program of the missionary enterprise which he felt to be a very essential part of modern missions. Lack of funds and many other pressing needs prevent entrance upon any other branch of service. He urged, however, that the gospel is both spiritual and social.

Doctor Maddry expressed the hope that Baptists might enter new fields. He had been especially touched with the need and challenge of Manchuria. But he felt that the desperate need for equipment and re-enforcements on fields already occupied left little prospect of breaking new ground. In many places property is going rapidly to pieces through lack of repair, forty replacements are needed in the missionary personnel in the Orient, the missions being literally stripped.

Through the conference ran an unmistakable though subdued note of optimism. Gifts of Southern Baptists for 1934 had gone much above previous years, and the prospects for 1935 are better still. The debt of the Board had been reduced by half and is being rapidly decreased.—C. C.

A STUDENT PROBLEM

As evidence of a real student problem, we are sharing with our readers copy of letter that we were privileged to read. Should any of our readers desire to write this young man, who is a graduate of the University of Shanghai, we will gladly receive and transmit your letters.—EDITOR.

Tientsin, China
May 3, 1935

Dear Miss Plowden:

I trust this letter will find you in peace and good health, which our Lord, the eternal God, has restored to you.

Since you left Shanghai my life has been changed constantly. I had been once in our Pootung factory for a couple of weeks to study cost accounting and the quality of various kinds of cloths, and I had been back again to our Shanghai Head Office, where I stayed another couple of weeks, and now I am in Tientsin. I was transferred here on January 7, 1935, as an assistant to the branch manager. It is so predicted that I shall be further transferred, but when and where I am still unable to know.

I am quite enjoying my work, and my superiors are evidently very pleased with my efficiency. Thanks to the merits of my education which I received from the University of Shanghai.

Since I arrived here, I have been confronted with many religious problems. Among those I come into contact, I regret to say that I could not find a single one who has a Christian spirit, and I have tried in vain to find a good pastor, whom I could consult with on some religious problems. I have written Raymond on this matter and asked

him whether he could introduce me to one pastor in Tientsin, but apparently, he could do nothing for me, as he knew no one here. I should be very pleased, my dear Miss Plowden, if you would kindly arrange to introduce me to one.

One of my problems, for which I have long endeavored to find a solution, is suicide, which has become very popular in China. Nearly every day there is at least one suicide. According to the statistics published in the *China Weekly Review*, during March, in the city of Shanghai only there were more than one hundred suicides, in Peiping, there were approximately one hundred fifty. The gravity of this problem is very apparent.

Unfortunately, one of our graduates, Mr. Ling Ywang Hsin, our best 100 meters runner, and football player, has recently attempted to commit suicide, allegedly because of unhappy love affairs. Mr. Ling, as you might recall, was a cheerful sort of fellow, and no one could ever think that he would resort himself to self-destruction. He is now in the hospital, and whether there is any possibility for his recovery, I still do not know, as I have not yet received any further news from Shanghai. A few friends of mine criticize that this suicide of Mr. Ling's is the only dark spot in the glory of our University history.

I have read many writers' comments on this subject, but, so far, I still could not find a satisfactory solution. Education can elevate the culture of the people, but it could not prevent them from committing suicide, for, as the statistics show, those who committed suicide were more or less brighter than the common people. Economics cannot save the situation, for not only the poor, but the rich also commit suicide. A writer in the *China Weekly Review* says the only possible way to divert this suicide trend is religion. He urges the government to take drastic action against those who attempt to commit suicide, and, at the same time, to enforce the religious principles and moral doctrines in this country, but I still doubt its possible success.

I shall be very glad to hear your comments on this suicide problem.

I remain,

(Signed) Your faithful student.

BLOODLESS SACRIFICES

(Continued from page 6)

One morning 105,000 children took the communion. (One enthusiastic little fellow was heard to say: "I've already eaten four gods.") Many indifferent men at the midnight open-air meeting were swept off their feet by the waves of religious enthusiasm, were converted, confessed in the priests' ears and ate the consecrated wafer.

It was rumored if not actually resolved that a replica of the Palermo cross would be erected, in permanent form, on the Buenos Aires harbor. Its base is to represent the bow of a ship pointing eastward, seaward. It will not only commemorate the august occasion, but is to symbolize Argentina henceforth as a missionary nation, a great eucharistic nation, which is to carry the Christ of the eucharist to the rest of the world.

Are evangelical Christians ready to meet the challenge? Have we a glorified Christ and a glorious gospel of a finished salvation to offer Latin America and the world—a gospel worth dying for in order that the peoples of the world may know the truth and live thereby?

The Red Threat: A Challenge to Missions

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

THE revelations made by the Congressional Committee, investigating un-American activities in the United States, are of such a sensational nature as to shock our people into a realization of the seriousness and scope of the effort being made by communist organizations to tear down the foundations of our civilization.

Ranking officers of the army and navy testified to efforts to spread discontent among the enlisted men. Matthew Wall, vice-president of the American Federation of Labor, declared that the communists were boring into the ranks of labor and were responsible for most of the strikes of recent months. Others testified that there was a determined effort to capture the youth of the land. It was also shown that centers for the distribution of literature had been established in every city of any size.

The National Republic, a monthly magazine published in Washington, in a recent editorial, reviewing the growth of communism in the United States, says: "Government records show that there are today more communists in Los Angeles alone than there were in Russia at the time of the revolution, and Los Angeles is not the greatest stronghold in the United States, but the third largest, New York City and Chicago ranking above it, with Cleveland, Detroit or Pittsburgh crowding it for third place, and Milwaukee, Philadelphia, and Boston following close by."

According to the Congressional investigation as summarized by Hon. William Fish, Jr., communists seek: (1) the destruction of all forms of religion; (2) the destruction of private property and inheritance; (3) to incite strikes, riots, sabotage, and industrial unrest in all non-communist nations; (4) to promote the bitterest kind of class hatred; (5) to develop a soviet dictatorship under the red flag with a world capital at Moscow.

Baptists of the South should not deceive themselves by thinking that our Southern States are safe from this menace. On every side of us there are hot-beds of communism. Cuba is reeking with communistic propaganda. In Mexico the communistic party has so shaped and influenced educational policies that every teacher has to sign a statement that he is an atheist before he can teach in the schools. We have experienced the activities of communists in Kentucky, Alabama, the Carolinas and other sections of our Southland. There is a determined effort to propagate communism among the Negroes of the South, with the result that smouldering fires of discontent are being kindled on the other side of the color line that may burst forth at any time. Let us not deceive ourselves, communism is here.

We all know that the world needs social and economic reconstruction but that reconstruction cannot come from communism, for it does not have the elements essential to the peace, progress, prosperity and happiness of mankind; it must come from the religion of Christ.

These two social forces, communism and Christianity, are pitted against each other. Each proposes to reshape the social order, and make the world over with a program of "sharing." The difference is, communism makes sharing obligatory and proposes to secure it by force; Christianity

makes sharing a privilege based on love and makes it voluntary.

The challenge which communism throws down to missions is: Can Christian missions create a social order in which the Golden Rule vitalized by the blood of Christ will become the basis of conduct between man and man, and between nation and nation throughout the world?

Kagawa, the great Japanese Christian, has taken notice of this challenge and is calling upon Christians to meet it. He says: "The gospel of Christ is for society as well as for the individual. Unless Christ is made the center of the social movement, the world is doomed. If Christians were living the program which Christ laid down in the Sermon on the Mount, there would be no place for the Reds and Russian communism in the world today.

"Neither communism nor socialism," says he, "will ever bring in the Golden Age. Their goals are too near and too clear. Christ was wise when he declared, 'My kingdom is not of this world.' The kingdom of God is eternally evolving. We must, therefore, continually do our utmost for every phase of life, physical, psychological, moral, economic, and social. They all belong to the kingdom enterprise. The physical, psychological, and moral belong to the individual, and the social and economic to the social phase of the kingdom."

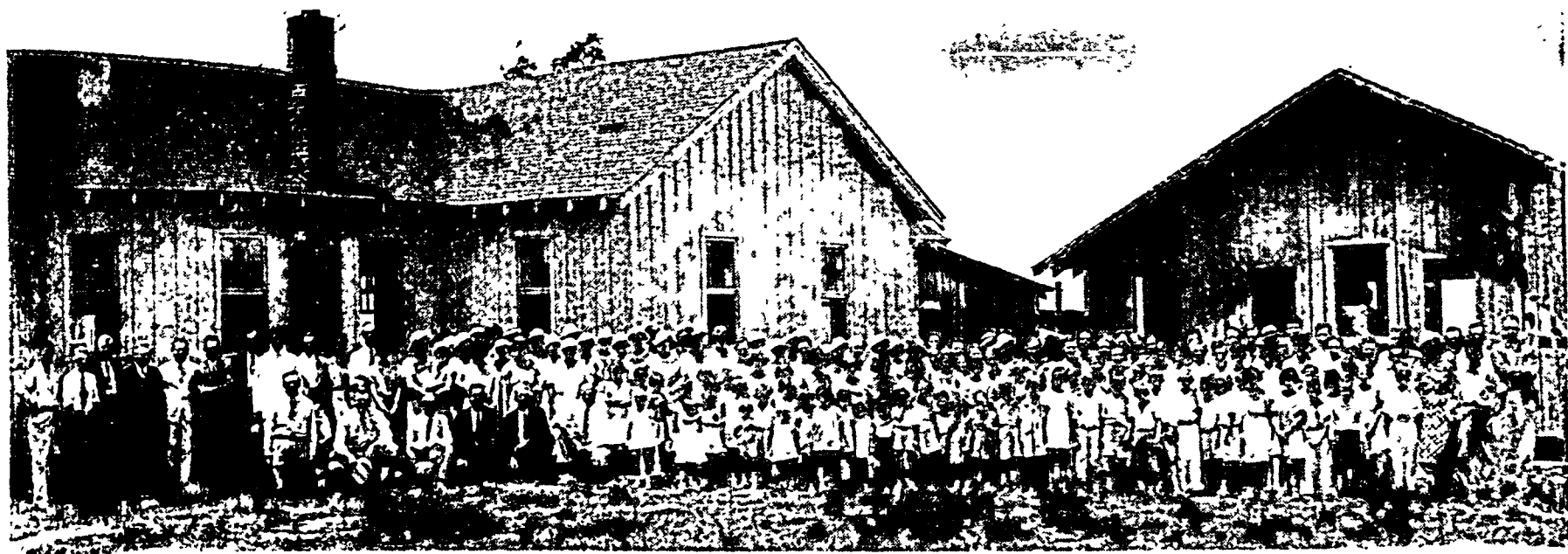
The kingdom of God will not come among men until Christ, as Lord and Master, becomes a living experience in the lives of men. A program religion will never bring in the kingdom of God. The institutionalized church that devotes itself to theorizing and formal teaching, while the times call for a gospel incarnate in love-intoxicated personalities and demonstrated in institutions which sacrifice and serve, will never bring in the kingdom. Christ must become a living reality in the lives of those who profess to know him. Those who would witness for him in the world must live like he lived among men, showing the same spirit of devotion, consecration, and brotherly love.

Communism challenges missions to develop living Christians, to actually establish among men demonstration stations where the gospel of Christ is worked out into the community life and shown to be the power of God unto the salvation of the social order.

Can missions meet the challenge? Yes, but it will have to go beyond the dry formalism of present-day institutionalized programs. Christ must be made a living reality to our people. When the living Christ is enthroned in the heart, then will pastors, deacons, Sunday school teachers, leaders, workers, members of churches dedicate themselves to the God-given task of winning this world to Christ, and, having so dedicated themselves will make what they possess usable for the evangelization of the world. What a mission task we have here in the homeland!

* * *

The secret of our modern unrest is that men, living in God's world, are still owing allegiance to some other sovereign. They are not right with God, and so nothing is right.—*Alexander MacColl*.



Crescent Hill Baptist Church, Columbia, South Carolina,—the youngest State Mission church—was organized with help of the State Mission Board in 1933. From sixty-four charter members the membership has increased to 170, with a Sunday school enrolment of 252. This growing church will soon be self-supporting with full-time preaching. Rev. F. F. Cox is pastor

State Missions

CHARLES A. JONES

*General Secretary-Treasurer, Baptist State Convention,
Columbia, South Carolina*

STATE Missions is a larger and more important work than many of our people realize. The states in the territory of the Southern Baptist Convention put approximately \$567,000 into this work last year. And this was not adequate to meet the pressing needs of this department of our denominational work.

In the early years of our denominational life State Missions was a simple task. It consisted of aiding weak churches to pay their pastors and, in some cases, to build houses of worship, and of planting churches in destitute sections. Later State Missions developed departments of evangelism. This was a comparatively simple task, though it was exceedingly important. As the years went by State Mission Boards encouraged the Sunday school and B.Y.P.U. work. It is clear, therefore, that State Missions has played a vital part in the growth, the development, and the unification of our denominational life and work.

State Missions today is a more comprehensive and complex task than it was a few years ago. State boards, since the beginning of the 75-Million Campaign, have undergone radical changes. In all our Southern Baptist territory the State Conventions have organized General Boards and all the state work is supported by the State boards, and in some states all the work is in some degree, at least, directed by the General Board. At the same time new activities have been adopted, and our state work has grown more complex. A brief survey of the various types of work now done by the State boards will make this clear.

The State Mission budgets of most of our states provide for the following regular features of State Missions:

1. Supplementing pastors' salaries.
2. Helping to build church houses.
3. Support of Sunday school and Baptist Training Union departments.
4. Aiding Baptist Student Union work.
5. Paying expenses of Woman's Missionary Union.
6. Evangelism.
7. Stewardship and Enlistment.

There are some special features of State Missions supported by some states such as: (1) Brotherhood work; (2) Good Will centers; (3) work among Negroes; (4) work among foreigners; (5) preachers' schools; (6) support of State denominational paper; (7) and under the Co-operative Program the State boards have become the promotional agencies for all our work both State and Southwide.

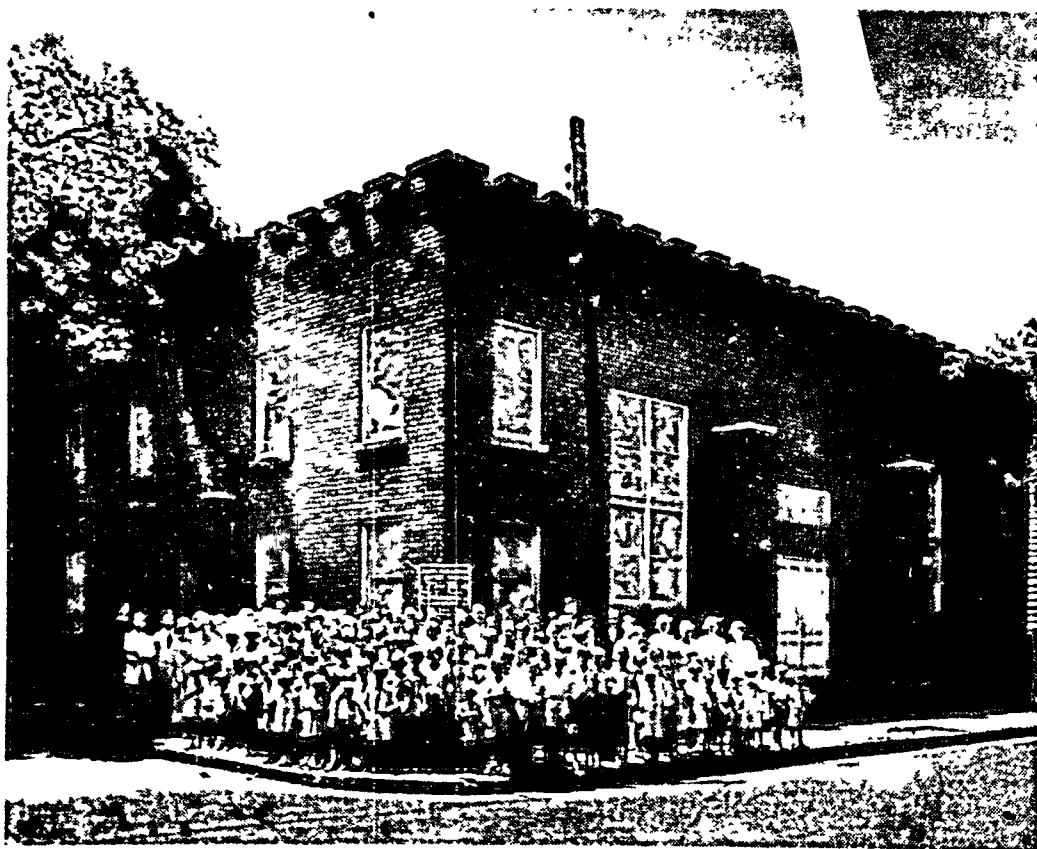
Space will not permit a detailed discussion of these various types of State Mission work as now done through the State boards. But a little reflection will make clear to every intelligent Baptist how vitally important this work is to all our denominational activities. State Missions today stands in close and vital relation to all our agencies of teaching, training, stewardship, publicity, and promotion, in addition to its original service to weak churches. It should be clear to all our people, therefore, that if State Missions languishes or fails it will mean the collapse, partial or complete, of all our denominational enterprises. This brief survey will give some idea of the vitally important relation which State Missions sustains today to the life and work of the denomination as a whole. We must "keep the home fires burning," or our work in other lands will suffer.

As illustrations of one phase of State Mission work in South Carolina, I mention three churches, two city and one suburban.

Riverside Baptist Church, Columbia, as its name indicates is located near the Congaree River as it passes the western part of our city. It is in a section of the city where vice and sin abound and where church privileges are scarce. In 1912 the State Mission Board organized this church, and the State Board has helped it nearly every year since its organization. This church now has 209 members and 147 in Sunday school. Rev. J. G. Jennings is pastor and is doing an excellent work. (See picture, page 16.)

The Hampstead Square Baptist Church, Charleston, is located near the Terminal Station in a squalid section of the city. The only other church now in this section is a Catholic church. It is located in what is known as the Maule, a low flat territory which was once soft marshy land, as its name would indicate. This is a section of the city where vice and squalor abound. In 1922 the State Mission Board established this church. Rev. W. H. Cannada is the present pastor. This church reported last year 180 members, with 150 in Sunday school.

The Crescent Hill Baptist Church was organized, with the help of the State Mission Board, in 1933. This is our youngest State Mission church. It is situated on a beautiful hill overlooking the Jefferson Davis Highway, about one mile north of the city limits of Columbia. This is a new and growing suburb of the capital city and has bright prospects for development. The State Board engaged Rev. F. T. Cox to make a survey of this territory in February, 1933. A Sunday school was organized with fifty members. A church building in another part of the city was bought, torn down, moved and rebuilt in a very short time. On July 24, 1933, the church was organized with sixty-four resident members. The charter members came from other Baptist churches in the city, and many of them had been active workers in their churches. In the two years of its life the church membership has increased to 183. Thirteen have been lost by removal, or death. The present membership is 170. There are 252 enrolled in the Sunday school with an average attendance of 168. This is a growing work and will soon be a self-supporting church with full-time preaching. Rev. F. T. Cox who made the survey has been pastor from the organization. He is ably supported by his wife and a number of faithful and efficient laymen among whom may be mentioned the present deacons, brethren E. G. Bumgardner, F. H. Foster, Charley Newman, B. R. Rivers, T. S. Sloan, John Kelley and Gordon Boling.



Hampstead Square Baptist Church, Charleston, South Carolina, where Rev. W. H. Cannada is pastor. This church, organized by the State Mission Board in 1922, has a membership of 180 and a Sunday school enrolment of 150. In this section the only other church is Catholic

These illustrations taken from our work in South Carolina are in reality illustrations of this feature of State Missions in all our states. State Missions, in some states, has helped in one way or another more than half the churches in the State.

There is another and exceedingly important work which we cannot illustrate with cuts. It is our rural work. The country church is vital to our denominational life. It is a feeder of our town and city churches, and it is the source of supply of most of our preachers and missionaries. It is known that our rural churches have suffered much during the years of the depression. State Missions is aiding some of these churches to pay their pastors and is encouraging them to form fields and to locate pastors in their midst. If our country churches will make a thorough Every Member Canvass and will supplement this with the God's Acre and Project Plans, it will be easy for four country churches to support a pastor. This is the great need of our rural churches. And our State boards should have the hearty co-operation of the associational executive committee in this important feature of their work.

"IN JERUSALEM"

Carl A. Clark, Pastor, Oakhurst Baptist Church, Fort Worth, Texas

THE missionary-minded Christian does not have to look far for a missionary opportunity. He can find it in his own "Jerusalem."

Miss Thurma Dean Miller, a consecrated and very talented young woman, member of the Broadway Baptist Church, Fort Worth, Texas, goes one day each week to the Mexican Mission Church and conducts a Sunbeam Band. This summer she wanted to have a Vacation Bible School at the Mission. A date was set and plans made well in advance, but made on faith. She had no organization, no support, no resources except her faith in God.

After prayer, two Vacation Bible Schools in the city, the Polytechnic and Oakhurst, decided to give their mission offerings during the schools to this good cause. Prayer also brought conviction to a group of young workers from Travis Avenue, Fostepco Heights, and Oakhurst Baptist churches. With these Miss Lydia Mireles, daughter of the Mexican pastor, was enlisted, and all gave heroically of their time and energy. The school was taught in English as most of the children understood some English, and it was not possible to get enough workers who could speak Spanish.

The first morning, much to the surprise and almost consternation of the small group of workers, seventy-two boys and girls arrived for the school. In all ninety-six were enrolled with an average attendance of about seventy-six. This, in view of the fact that the Mexican Church has only about forty members, was indeed surprising.

One significant part of the work was the giving away of a large number of Bibles. In connection with this, the fol-

lowing incident occurred. It was impossible to give Bibles to every one, so care was taken to get at least one Bible in each family. A boy and girl of the same name were supposed to be brother and sister, so a Bible was given to the girl, the older. But the boy came with tears in his eyes and begged for a Bible. He explained that they were not brother and sister, but cousins, and added that his cousin's Bible would likely get torn up because the priest had ordered them to tear up every Bible. But he said he could keep his for he had asked permission of his parents and they had consented.

I marveled to realize that such conditions existed here—almost in my own neighborhood. The needs of Christ in the world today are appalling, but every need is an opportunity. Blessed is the one who has missionary eyes to see the white harvest opportunity!

MY PEACE I GIVE UNTO YOU

Missionary Olive Riddell, Kweitch, China

THE second week in March our evangelist, Mr. Yuan, and I were out at Chan Li Chi, one of the country churches, for a meeting. Our daily program was an early morning prayer meeting before breakfast, classes for men and women in the morning and afternoon, and preaching services at noon and night. Tuesday just after the noon service I found a woman lying out in the yard. When I suggested that she get up and go inside, she said she could not walk and that she had not walked for several months. Some women supported her and helped her go into the chapel where the women slept and where we held the women's classes.

The crowds were entirely too large for the building, so all the general meetings had to be held in the yard. Later I learned that it was the first time the woman had ever been to church, and the daughter had carried the mother on her back and left her lying there in the church yard. As they brought her into the church we heard the mother say, "I will believe. If I die I shall still believe."

That afternoon I was very much surprised to see the mother leaning heavily upon her daughter, but yet walking across the church yard on her way home. I inquired again and was told that she had not walked for several months. Wednesday morning when I went out for the women's classes, she had already come and was sitting on a bench instead of lying on the mat. She gave a clear testimony of faith in the Lord as her Saviour, and began with the memory of her work. She was eager to learn more. At the noon service I arranged for her to lie just inside the door so that she could clearly hear Mr. Yuan as he preached in the yard. She repeated the sermon word for word in low tones to herself. Her face lighted up with joy when she slowly followed these words quoted from Peter: "Who his own self bare our sins in his own body." Thursday and Friday she was able to come without assistance from her daughter. During the busy days of the meeting, I did not have time to go to her home, though I was told that she was very poor and really had no one to care for her. The daughter did what she could but was too poor to give much time or attention to her mother.

About a month later, when I started home on a wheelbarrow from another church, I decided to go by Chan Li Chi again. This added some to the distance. We started



OLIVE RIDDELL

"It was worth many a long wheelbarrow ride to see Mrs. Lu's smile of welcome, and to hear her words of confidence in a loving Saviour"

at five in the morning and planned to have breakfast at an inn in Chan Li Chi. As I rode along I wondered why I was going that way, but yet I could not decide to take the nearer road home.

While eating I asked about Mrs. Lu who had been healed at the meeting in March. I was told that she was very ill of dysentery. Then I was led to her home for the first time. It was a very tiny little room built of mud. There was evidence of extreme poverty and lack of comfort on every side. The neighbors looked at me in great surprise, and said, "Why, you have come!" They told me that Mrs. Lu spent her days and the lonely long nights repeating the Bible verses that she had learned, and in talking to the Lord. She had wanted to see me again, and grieved that she would not be able to go to the Kweitch meeting as she promised to do when we parted.

Then I knew why I could not take the shorter road as I started out that morning. During those few weeks she had given a wonderful testimony to her heathen neighbors, and I hope it may be the means of leading some of them to believe in her Saviour. There she lay desperately ill in a tiny hot mud hut on a hard bed without a mattress. Her clothing was full of creeping vermin and there was no one to care for her. Yet her face reflected that inward peace which is past our understanding.

It was worth many a long wheelbarrow ride to see Mrs. Lu's smile of welcome, and hear her words of confidence in a loving Saviour. During my short visit she did not utter a word of complaint, but only wanted to repeat the precious Bible verses again together, and talk about the home up there to which she would be going very soon. A few days later she left the little mud hut and all of her pain and poverty, and went to be with the Lord forever.

PERSONS AND PERSONALITIES

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

THAT JULY ISSUE

IT is written, "Accuracy is the twin brother of honesty; inaccuracy, of dishonesty." That definition is somewhat softened by another proverb, viz., "One should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday." Frail mortals are comforted by the words of the sage, "Our greatest glory is not in never falling, but in rising every time we fall." But comfort flees away when we remember the words of one, called the wisest among men, who wrote, "*Pride goeth before destruction.*"

Why all of these quotations? Because I *have* taken a bit of pride in the privilege which has been mine in knowing our foreign missionaries and I *have* tried to be accurate in writing concerning them. But whenever I remember the errors in the material I turned over to that Editor of mine for the July issue of HOME AND FOREIGN FIELDS, I find no difficulty in "pouring contempt on all my pride."

THE FIRST BLOW

Dear Blanche White:—

Do my eyes deceive me or am I seeing things? On page 19 of July HOME AND FOREIGN FIELDS you "give" Mrs. Mabel Earp Saunders to the State of Alabama. On page 56 of the *Album of Southern Baptist Foreign Missionaries*, it says that Mrs. Saunders was born in Arkansas. Certainly we have always thought she was, and that she moved to Texas in childhood, received her education there, and went out from there to China. We were led to believe that this fact was true by the Foreign Board itself, through Miss Mary Hunter, with whom we corresponded when we published *Hands Across The Sea*, which gives the life-stories of Arkansas foreign missionaries. If, in your research, you have found that she got herself brought into this world in Alabama, please let me know at once. We are revising *Hands Across The Sea* and do not want any Alabamians, fine as they may be, in our Arkansas book.

Lovingly yours,
(Mrs. W. D.) Lila W. Pye.

Those who know Mrs. Pye will understand why I made no effort to contest her claim, for she is one of those people who know whereof they speak before they speak. I've never known Arkansas' W.M.U. Corresponding Secretary to make a mistake during these years of delightful comradeship with her. Then, she quoted Mary Hunter as responsible for her information, and this was another reason why I was convinced "sight unseen" that I had made a mistake, for Mary Hunter is my source of information for things missionary, and she *knows!* In fact, she has been my adviser for more than a quarter of a century in things missionary and things outside of the missionary field, also.

THE SECOND SHOCK

Mourning over this error had not ceased when another day brought another nerve-shattering correction. Secretary C. M. Brittain, of Florida, wrote so courteously, yet so firmly, that my statement concerning the launch given Missionary Carson was not accurate, for the Saint Petersburg (Florida) saints had really launched that launch movement and other Florida Baptists had contributed

liberally. Now, I do not know Secretary Brittain as well as I do Mrs. Pye and Miss Hunter, so I did not so quickly surrender my ground. And yet it is easy to believe that Florida did this beautiful thing, for Southern Baptist history abounds in stories of her gracious liberality. One thing is true, missionaries will find sympathetic and generous "listeners" and "helpers" so long as Florida Baptists live. Opening the work in Cuba is only one of the many stars in the crown of this State. Knowing something of the record of our friends in the "Sunshine State," I began to tremble and feel a little weak in my missionary knees. A letter from Mrs. Stallworth, of Alabama, confirmed Secretary Brittain's statement. Alabama Royal Ambassadors paid for the motor in the launch, she told me, but the launch itself is "The Floridian" contribution to that pioneer and perilous adventure in Nigeria, on which the Carsons are now embarking.

Thank you, Dr. Brittain, for this information.

AND THOU, TOO?

Accustomed by now to corrections from secretaries at home, I still opened letters from *my* missionaries with joyous anticipation. I just knew they wouldn't find errors on my page. There is a certain missionary in Brazil whose good opinion I have coveted during these years. A letter came one day from him and when it was opened, I read:

The reason for writing you this letter is HOME AND FOREIGN FIELDS. I first browse over it, and then get back to read it through. This afternoon I read several of the articles on Africa, the editorials . . . and your article on Alabama missionaries. Every step of the way . . . I kept thinking: "She is evidently saving the best for the last, so what nice things I am now going to read about my dear colleague, MISTER A. E. Hayes. Now you know.

And he was correct. I did know! For I had placed Mrs. Hayes in the Alabama list instead of Mr. Hayes. A moment of battling with that sick feeling which some of you, my dear readers, may recognize, and I read on.

Mrs. Hayes, I am proud to say, is a fellow-Kentuckian. I was over in her county, June 16, at Beaver Dam, a church that has a great building, that is the crown of the material city, and north star of its soul, all paid for; and, during its building and on through the depression, they have gone on giving as much to missions and benevolence as to their own work and never slumping on either. Ohio County is one of Old Kentucky's great preacher counties; my forbears on both sides came from there, as did Mrs. Hayes', and I am kin to one half of the county, and she is related to the other half. I had supper with her father and mother in Lexington recently, and Mrs. Ford seems to have taken after her daughter and resembles her in many ways.

Now think what fine material you have in store when you write of the Kentucky missionaries! Mrs. Hayes can yet be adequately presented in a manner on a par with the Kentucky hospitality she is used to and knows so well how to dispense. . . .

I know of only one remedy for the mortal error, or error of mortal mind,—which is it?—about Brother Hayes. That remedy is to come to Brazil. The last part of your article is enthusiastically misty. It is clear that you do not need to go to China. . . . Come to Brazil and see Mr. Hayes in his environment, and Miss Fuller, and then you can realize that alphabetically you do not prepare an article in the order of China, Japan, Africa, Argentina, and poor Brazil at the tail end. Then you will know of the really versatile work of Miss Fuller, marvelous in a half-dozen spheres, and can do justice to the work of Mr. Hayes. Come down and know him!

Thank you, Dr. Taylor! I am willing to undergo the humiliation of making a mistake if by that error "Persons and Personalities" grabs a few words from you. A finer missionary we do not have, and a more fascinating presentation of missionary work we do not need than you have given us in *Sharing With Neighbor America* (which should have been given a title of two words instead of the four you selected), and in your all-too-few articles during these years.

THE THIRD DISCOVERY

Have you ever seen a wary cat approach a suspicious object? If you have, you can visualize this poor "worm of the dust" as she approaches her morning mail day by day. When and from what source will the next blow fall? There is something worse, however, and I trust my friends to save me from that calamity,—viz., not to be told of the errors and never to correct them.

Suddenly, from within myself, there came the final stroke. That beloved Alabamian, the last to go out, carrying with him lovely Elizabeth Jackson! I had omitted Elton Johnson from the list of Alabama missionaries! No, I did *not* forget him, for no one who attended the Fort Worth Convention will forget his manliness and seriousness. Then, why leave him out?

It is a cowardly trick to shift the blame, but it is the literal truth I am about to tell. Four tremendous handicaps I must plead as I tried to write of Alabama missionaries. First and second, a mixture of bronchitis and flu. Third, the complication of the near approach of the Southern Baptist Convention in Memphis. Fourth, because of the Convention, it was necessary to send the material to Doctor Hill ahead of time. The last alone was enough to paralyze the brain (?) of one who evades the monthly deadline only by the use of Air Mail, and racks her brain each time for reasonable "excuses" for the delay in her copy.

Dear Alabamians, if you'll forgive me, I'll promise never to send in material again until the last moment.

ONE HUNDRED YEARS AGO

(Extracts from "The Religious Herald," September 28, 1835)

On Thursday evening, the tenth instant, brethren Shuck and Davenport, with their respective partners, were set apart to the great work in which they have solemnly consecrated themselves.

In addition to the brethren resident in the city, we were favored with the presence of Elders Eli Ball, William Hatchett and Thomas Hume, from the country. The assembly was large, and listened with breathless attention to the interesting services. A deep sympathy apparently pervaded the breast of every spectator; a devotional spirit was exhibited which seemed to say that it is good to be here. We have no doubt that the cause of missions will be essentially furthered by the exercises of this meeting; and that from henceforth the feeling will more and more prevail in our churches, that the missionary cause is the cause of God, and that in proportion as it is fostered and increased will our churches be blessed with primitive holiness and primitive success in enlarging their borders and bringing sinners to the knowledge of the truth. God has

said to his church "preach the gospel to every creature," and we cannot neglect this divine injunction without provoking his displeasure and involving our own souls in spiritual barrenness. Faith cometh by hearing; but how shall they hear without a preacher; and how shall they preach except they be sent! Oh, may we ever remember this great truth, that in the economy of grace the only medium of conveying the gospel to the heathen is through the instrumentality of the church. And we ought to esteem it a privilege to be so highly honored.

The following were the exercises on the occasion:

Hymn 1136 in Rippin's selection, "Go Missionaries and Proclaim," was read by Elder Eli Ball and sung by the congregation.

Select portions of Scripture, consisting of the sixty-seventh Psalm and sixtieth chapter of Isaiah, were read by Elder Hume.

Elder Hatchett addressed the throne of grace for a blessing on the missionaries, and on the services of the evening.

The two missionary brethren, Davenport and Shuck, addressed the meeting, briefly detailing the exercises of their minds in relation to the missionary cause, and the reasons which induced them to engage in this work; concluding with an affectionate farewell to all present.

Brother Shuck in his address, adverted to the request of the apostle to the Hebrews, "Pray for us." He remarked, that in the great work in which they were about to engage, they would need not only the sympathies but the prayers of their brethren; and he therefore affectionately and earnestly urged the same request with the apostle, "Brethren, pray for us." When he gave himself up to the service of the Redeemer, he felt an ardent desire to proclaim the gospel to his fellow men. He accordingly devoted himself to the work of the ministry and entered the Seminary to qualify himself more thoroughly for the office. While at the Institution, his attention was turned to the subject of missions, by becoming acquainted more fully with the miseries of the heathen and their great need of the gospel and by perusing the urgent appeals of the missionaries now in the field for more laborers. In view of this destitution and call for additional missionaries, he felt himself impelled by love to the perishing heathen to offer himself to this work. His services had been accepted by the Board, and he was now ready to go: cheerfully and joyfully to go. To forsake home and all its endearments, friends and all their sympathies, kindred with all the tender ties awakened by the beloved association; to proclaim a Saviour to a ruined world; the way of escape to the lost heathen. He appealed to his young Christian friends present to take the subject into serious consideration, and enquire if it were not their duty, many of them at least to go also. That the same obligations rested on them which had impelled him to go. That the same motives were continually pressing upon them which had led to his determination. He expressed the hope in conclusion that many of them would yet devote themselves to this cause and be actively and usefully engaged in preaching repentance to the heathen.

The addresses were succeeded by singing, "Yes, My Native Land I Love Thee."

Elder W. F. Nelson, one of the professors of the institution which has sent forth the two brethren, in a feeling and earnest prayer, commended them and the object in which they were engaged to the protection and guidance of their heavenly Father.

Elder Keeling then addressed the missionaries and bade them Godspeed. He remarked, that he felt a peculiar pleasure in the thought that two out of the four mission-

*Dr. Maddry Visits
Tombs of Pioneer Chinese Missionaries*

(See article, page 1)



At the grave of George W. Greene, Canton. His daughter (right), Mrs. M. T. Rankin, is now a missionary in Canton



With Dr. J. B. Weatherspoon of the Louisville Seminary, at the grave of Dr. R. H. Graves, Canton



Monuments over the graves of Dr. and Mrs. Matthew T. Yates, Shanghai. Miss Willie Kelly, missionary (shown in picture), looks after these graves with great devotion



In Chinkiang stands the tomb of J. Hudson Taylor who organized the China Inland Mission in 1865



Seven missionaries commissioned on July 25, 1935, by the Foreign Mission Board. Left to right: Dr. William L. Wallace of Knoxville, Tennessee, to China; Miss Dorothy Carver of Louisville, Kentucky, to Japan; Miss Alberta Steward of Kansas City, Missouri, to Brazil; Miss Ruth Ford of Patterson, Illinois, to China; Mrs. Phil E. White of Hertford, North Carolina, to China; Miss Helen McCullough of Houston, Texas, to China; Rev. Phil E. White of Hertford, North Carolina, to China



*BUILDING AND CONGREGATION OF RIVERSIDE BAPTIST CHURCH, COLUMBIA, SOUTH CAROLINA
This church was organized in 1912 by the South Carolina State Mission Board and has been helped by this Board nearly every year since. Now its membership totals 209, with a Sunday school enrolment of 147. Rev. J. C. Jennings is pastor*

aries (Sisters Shuck and Davenport) had been his pupils. He felt towards them and towards their partners a parental affection, yet it gave him pleasure when he looked at the unspeakable importance of their object, to bid them go in the name of their divine Master. He remarked that the missionary spirit was the spirit of the gospel and that the great requisite in the formation of the missionary character was the cultivation of a spirit of ardent piety and holiness of heart. To live near to God; to watch circumpectively over their thoughts and actions; and to cherish a spirit of devotion and self-consecration, to the work before them. Love to God would lead to love for those around them and encourage them to labor cheerfully for their salvation. He reminded the sisters that they could essentially aid in the cause. Having been trained up in a Sabbath school, and accustomed to the mode of imparting scriptural knowledge to the youthful mind they might still be employed in this delightful service in heathen lands; and that from their labors and instrumentality, some poor heathen girl might be brought to the knowledge of the truth, and become the worthy successor and equal of a Mrs. Judson in usefulness and eminence amongst her associates, a blessing to generations yet unborn.

The right hand of fellowship was given to the missionaries by Elder Eli Ball, with a few simple and touching remarks. Our knowledge of you, my dear brethren and sisters, he observed, has given you a strong hold upon our affections, which has continued to increase with our increasing acquaintance. Yet dear as you are to us, and warm as our affection is for you, we rejoice to say to you, Go. Go, my dear brethren and sisters; we would not detain you if we could. We approve of the object, and know that it is worthy of the sacrifice you are making. It is in accordance with the spirit of the gospel, and the command of Christ, and, therefore, he will bless it, and bless your souls for thus devoting yourselves to his service. We will not cease to pray for you, to sustain and uphold you. Whilst you descend into the well we will hold the rope, and thus labor together for this blessed cause.

Elder J. B. Taylor addressed the congregation. After making some remarks on the character and claims of the mission cause, he entered into a brief sketch of missions.

He adverted to the charge of fanaticism so frequently urged against similar undertakings as the present and rebutted the charge. It was not fanaticism but sober consecration to the sublime object. He remarked that the world did not deem it fanatical for the merchant to go into distant climes and unhealthy regions to accumulate wealth. It is not fanatical in the man of science or the traveler to risk his life in exploring distant and unknown regions to acquire knowledge or make discoveries. But for the Christian to leave his home to promote the salvation of his fellowmen, must be accounted fanaticism by those unacquainted with the value of that revelation, which it is the object of the Christian missionary to unfold. It is not fanaticism, but love to God and man which leads the Christian mis-

sionary to count not his life dear unto him so that he may win souls unto Christ.

The services were concluded by singing the Christian's hope, the missionary hymn composed by Brother Sutton.

During the singing of this hymn, the ministering brethren took an affectionate farewell of the missionaries, in which they were followed by a large majority of the congregation present. A collection had already been taken to aid in the outfit of the missionaries.

The congregation lingered for several minutes and seemed unwilling to depart. It was a hallowed scene which will be fondly cherished by many during their brief sojourn in this probationary state of existence. The prayers and good wishes of thousands will accompany the missionaries in their voyage across the tempestuous ocean; and many a petition be raised that they may, through the blessing of Jehovah, reap an abundant harvest.

On Friday morning the missionaries embarked in the steamboat for Boston, from which place they will embark for Siam.

All four were members of churches in our city. Brother Shuck was a member of the Third Church under the pastoral care of Elder Keeling. Brother Davenport and Sister Henrietta Shuck were members of the First Baptist Church, and Sister Frances G. Davenport was a member of the Second Church, and daughter of the predecessor of Elder J. B. Taylor.

The corresponding secretary had authorized Brother Taylor to draw on him for the amount necessary to defray the expenses of the outfit of the missionaries. But it was thought by the brethren in Richmond that it would be discreditable to our State and an indication of want of affection to this cause, if we should avail ourselves of this offer. They resolved to defray the expenses of the outfit, without burdening the Board at Boston. This they have done as far as their resources permitted, with the aid of some of our brethren in the country.

(Mr. Davenport was a printer and joined our Mission at Bankok. The Shucks were designated to open our Baptist work in China.)



Grand Temple in Macao, China—Henrietta Shuck viewed this almost daily. From the steps Mr. Shuck often preached to the heathen. (Courtesy of Mrs. John B. Grimes.)

Stranger Than Fiction

CHARLES E. MADDY

Executive Secretary, Foreign Mission Board

SAMUEL CLOPTON, the first missionary appointed by the Foreign Mission Board, went out to South China and lived only *one* year. He never preached a sermon or uttered a prayer in Chinese, but what an investment he made for Christ in South China! God gave him to serve only *one* year. Think of serving Christ in China for ninety-two years! That is the joint record of Misses Moorman, Parker and Teal, of Yangchow. The three live together and the Board never had more devoted, sacrificial missionaries than this Christly trio.

ONE of the pioneer missionaries of our Board to North China was J. L. Holmes. He was appointed in 1858. In the Taiping rebellion he set out from Chefoo to warn a heathen village near by where he had preached, that the leaders of the rebellion had decreed the destruction of this village. The warning was timely. The gates of the village were closed in time and the village was saved. Mr. Holmes, however, was captured and out of revenge, the leaders of the rebellion condemned him to die. He was slain near the village he had saved.

After the rebellion was over this heathen village erected an imposing marble slab to his memory with an inscription in Chinese and English, setting forth in glowing terms the heroic deed of the martyred missionary. We visited the memorial and the scholars of the village gathered to tell us the story.

This village is still heathen. Missionary J. Walton Moore preaches there occasionally, but what can one over-worked missionary do, when there are hundreds of like villages all about him calling for the gospel?

YEARS ago, Mrs. Seeman, daughter of Matthew T. Yates, gave Miss Willie Kelly \$10,000 for the purpose of providing a home for herself and other single missionaries in Shanghai. Miss Kelly bought property and provided the home. As Shanghai grew, this property became valuable and Miss Kelly sold it and reinvested in a beautiful location within the French Concession. Two large and commodious dwellings were erected and they have given shelter and comfort to many of our missionaries during the years. Several times when our missionaries were driven out of the Interior, these homes on Miss Kelly's compound have been truly an island of refuge. At one time during a dangerous upheaval, some thirty missionaries found a home and refuge here for several months.

Miss Kelly has deeded this beautiful and valuable property to the Foreign Mission Board in fee simple. It is easily worth \$100,000.

WE suppose the most difficult language on earth to learn is Chinese. One never masters it. There are many thousands of characters that must be memorized. A missionary must employ a teacher and keep up the study of the language for life.

Dr. R. T. Bryan has been in China more than fifty years. He is still vigorous and virile at eighty. He mastered the Shanghai dialect early in his missionary career. At sixty years of age, he learned the Mandarin and preaches in it fluently. At sixty-five, he studied Cantonese and became pastor of our Cantonese Church in Shanghai. At different times he has been pastor of all three of our leading churches in Shanghai. He preaches readily in any one of three dialects. Great missionary statesman, we salute you!

MISS LOTTIE MOON spent most of her missionary service in the great heathen city of Tengchow. The walls of this city were built in the time of Nehemiah. There is no missionary in this great stronghold of heathenism. We have a small church and Dr. W. B. Glass is the pastor. The little church is almost submerged by the tides of heathenism that sweep around it. One of our great missionaries in North China expressed the belief that Tengchow had received the witness of the gospel and rejected it. We believe a new effort should be made to win Tengchow to Christ.

RECENTLY we met in China an old Sunday school teacher whom we had not seen in forty-five years, Dr. George Worth of Wilmington, North Carolina, a Presbyterian medical missionary. He came out into a backwoods community near the University of North Carolina and taught a group of little country boys for four years. He made impressions on one of those boys, at least, that will last through eternity. He left that little Sunday school upon graduation at the University in May, 1890,—forty-five years ago. We sought him out in China and thanked him face to face for what he had meant to us.

EVERYWHERE the Chinese leaders came asking for more missionaries and invariably they said: "Send us a missionary with a 'hot heart.'"

THROUGHOUT Japan, especially in the fortified area around Kokura, there is great nervousness among the military police if a foreigner makes his appearance. This is especially true if he is an American. We were constantly under the surveillance of the military police, and they always knew what we were doing and where we were going.

Miss Mary Jesse, our missionary teacher connected with our girls' school at Kokura, is now the only American missionary in the city. One member of the military police, a graduate of the Imperial University, devotes his entire time to the business of trailing Miss Jesse and checking her every movement. If she takes the street car at a different stop or visits an adjoining town or city in her work, this policeman calls next morning. After she has satisfied him as to her movements, they talk religion and he is interested. May she win him to Christ!

New Plans in China

Charles E. Maddy, Executive Secretary, Foreign Mission Board

To Establish A New Seminary

FOR many years there has been going on in China an ever growing agitation for a new theological seminary for college graduates, separate and apart from any other institution. At the University of Shanghai for many years, Northern and Southern Baptists have been conducting jointly a high grade seminary. The student body was small and the support given by both groups was lukewarm and inadequate. The Seminary did good work and turned out a few high-class men. But all agreed that the Seminary as conducted was not satisfactory to the University, or to the two supporting bodies. Early in April, 1935, we called an All-China Conference of our four missions. The conference met for three days in Shanghai and there were eighty-two of the missionaries of our Board present. This conference made Baptist history in China for fifty years to come. After discussing the Seminary question for a whole day the conference voted unanimously to request the University to discontinue the Seminary at the close of the session in June (1935), and petitioned the Foreign Mission Board to approve the action. The trustees of the University at the meeting in April approved the suggestion and in the place of the Seminary will have a strong department of Bible, like many of our denominational colleges of the South.

The All-China Conference adopted the following resolutions, which will be presented to the Foreign Mission Board at the October meeting:

Report of Committee on a High Grade Baptist Seminary for All China

Your committee feels that it is not only desirable but necessary for the future of our Baptist work in China, especially for the training of pastors for the churches in the larger centers and teachers for our seminaries and Bible schools, that we plan for a seminary of high-grade. We also feel a sincere desire for the sake of the largest fellowship and greatest good to all (as well as for the sake of economy and efficiency) that it is desirable to promote this seminary in co-operation with other Baptist bodies. We therefore recommend:

- I. That we have a seminary of high-grade.
- II. That this seminary have its own distinct location, Board of Managers, faculty and plant.
- III. That we offer the following statement of belief as a doctrinal basis for the co-operation of the bodies.

STATEMENT OF BELIEF

1. The Bible, consisting of sixty-six books is inspired in its entirety by the Holy Spirit and is our only sufficient guide.
2. The Godhead is One, consisting of three persons, Father, Son and Holy Spirit, being equal in power and glory.
3. Man was created in the image of God. He disobeyed God's Commandments, and fell into sin, therefore stands in need of salvation.
4. Christ was conceived by the Holy Spirit, born of the Virgin Mary, with a complete Divine nature, and a complete human nature, according to the Scripture. He died upon the cross, was buried, and rose again the third day. He ascended to Heaven and is seated at the right hand of the Father to intercede for the saints. He is coming again as Judge of men and as the hope of the believer.
5. Christ died as a substitute for man to ransom him from sin.
6. The Holy Spirit is a person in the Trinity, his work is to convict men of sin, to regenerate, to reveal the things of Christ to the believer, to guide, to sanctify, and to intercede for the believer.
7. There will be a bodily resurrection and a judgment of both the righteous and the wicked. The righteous will be saved unto eternal life and the wicked will be condemned unto eternal punishment.

8. The New Testament Church is a body of believers, saved by faith, regenerated by the Holy Spirit, then immersed. Its members are equal in rank and privileges under the authority of Christ.

IV. That each co-operating body have equal representation on the Board of Managers.

Mission Government Re-Established

IT has been fifteen years since a secretary of the Foreign Mission Board visited our mission fields in the Orient. The Board has been passing through serious and trying years in the homeland. In seven years the income of the Board has fallen from \$2,270,000 in 1926, to \$600,000 in 1933. A loss of nearly \$1,700,000 in income in seven years, spelled disaster at home and meant ruin and demoralization abroad.

The native work, including evangelism, pastoral support, schools, colleges, seminaries and medical work, was literally slaughtered.

Then, too, beginning with the internal upheaval in China in 1927, when nearly all of our missionaries were driven out of the interior, there has followed one upheaval after another, all tending to unsettle and further disturb our work.

Therefore, it came about gradually, that the original conception of the mission and its place and function on the foreign field was slowly changed through the years. Mission government largely broke down, because there was little direct contact with the Board at home and there was no one on the foreign field with any voice of authority to assist in carrying out the policies and plans of the Board. It came about that individual missionaries often employed workers, opened new work and appealed for individual support in the homeland without the consent of the mission or the approval of the Board.

The result was confusion and overlapping and general disintegration of loyalty and team work.

All of this is changed now. We spent many hours of our time in the Orient in an effort to re-establish mission government. Our efforts in this particular were highly successful and with great unanimity and enthusiasm, all four of our missions in China adopted our plans for mission government. South China led the way and the Central, Interior and North China Missions followed as their annual meetings came on. We give the plan as finally adopted by the South China Mission in session in Canton in February, 1935. The other missions adopted the same paper, with very slight changes in some unessential details.

Recommendation to the South China Mission of the Foreign Mission Board of the Southern Baptist Convention for the Consideration of the Special Mission Meeting During Doctor Maddy's Visit

We, the South China Mission, feel that the purpose of our existence is to co-operate with the Foreign Mission Board and the churches of our Convention in carrying out the work entrusted to us by them, namely the giving of God's redemptive message to the millions in South China who have never heard, and the preparing of men and women in China for this holy task.

We further feel that in order that we may realize our aims that all our efforts should be combined and unified; that we should strengthen each other's hands; that we should always co-operate with God and with each other in the perfecting of the churches of Christ in our midst.

We further feel that it is absolutely necessary, now more so than ever, that the status of the work and workers should be definitely and plainly understood, by our Foreign Mission Board, the South China Mission, and our Chinese co-workers.

In order that these desired results may be accomplished, we suggest that the following principles and policies should prevail in our Mission:

1. The South China Mission is the logical representative of the Foreign Mission Board in South China, and as such its authority and responsibility should be recognized by the Board and all the missionaries of the South China Mission. This seems to us to be the only wise and safe course or method to follow in doing the Lord's work for which we are unitedly and severally giving our lives.

2. The South China Mission not only represents the Foreign Mission Board and the churches of the Southern Baptist Convention, but it is very definitely and closely related to the churches of Jesus Christ in China. We are here to serve, and the welfare and development of these churches in China should command our most earnest consideration. In order that we may be of most service to these churches, it is imperative that we have certain freedom of action in our methods of ministry and helpfulness—it being understood, of course, that the general policies of the Foreign Mission Board are ever to be borne in mind.

With the above principles in mind, we ask our Foreign Mission Board to recognize the full and free authority of the mission in the following matters:

1. The field of labor and the kind of work of each missionary should be determined by the mission after consultation with the missionary. No missionary should live outside of his definite field of labor or change his work without the approval of the mission.

2. The Executive Committee is the executive body of control of all mission activities ad interim.

3. The chairman of the mission should be the chairman of the Executive Committee and official spokesman for that committee and the mission.

4. The treasurer of the mission should be elected by the Foreign Mission Board on the recommendation of the mission.

5. All accounts of the mission should be audited by and reported to the mission.

6. No work should be projected or workers engaged without first securing the approval of the constituted authorities of the mission.

7. The granting of funds to individuals or groups of individuals in the mission should not be done by the Foreign Mission Board without first having the approval of the mission concerning such funds.

8. The use of all special gifts, of any nature which are outside of the regular appropriations of the Foreign Mission Board, must be subject to the approval of the mission. When the budgets are presented at the annual meetings of the mission, all special gifts must be reported as parts of the budgets so presented, and the approval of the mission secured for the entire budgets. No new work should be opened during the year with any additional gifts secured, without the approval of the Executive Committee.

In no case should special gifts be administered as individual funds. After their use has been approved by the mission, they should be administered through the same channels as funds received from the Board: For example, if special gifts are to be used to help the evangelistic work in a field, such gifts should be combined with the funds received from the Foreign Mission Board and handled as one fund through the channel designated by the mission for handling evangelistic funds in that field.

9. The Medical Committee should have authority to send home on sick leave any missionary whom they deem physically unfit. They should also send a medical report to the Foreign Mission Board's physicians when the missionaries return to the U. S. A. or their homeland.

10. Every member of the mission should have a medical examination once a year by, or under the direction of the medical committee. The time and place for such examinations should be arranged in advance with the medical committee.

11. When the mission decides that it is to the best interest of the mission and the missionary, and the Board approves that a missionary should take his furlough, the missionary must take his furlough at the time so determined.

12. Summer vacations longer than six weeks should be subject to the approval of the mission.

Believing thoroughly in the scriptural declaration that "in the multitude of counsellors there is wisdom (safety)," and that "all things should be done decently and in order," and that we are one body in Christ, placed here by him and united with him and each other by the Spirit for the one purpose of preaching throughout the great land of China, we urge our Foreign Mission Board to approve the above suggestions in order that they may become the definite principles and policies of our South China Mission in its relations to the Foreign Mission Board and be fully accepted by each and every missionary connected with the mission.

GLIMPSES FROM THE TWENTY-SECOND BRAZILIAN BAPTIST CONVENTION

The Brazilian Foreign Mission Board reports general progress in its work being promoted in Portugal. At present there are twelve churches besides one in a colony in South Africa, with a total membership of 423 and 76 baptisms during the year. Their B.Y.P.U.'s have enlisted 226 young people in their training work. It is very interesting to see how the gospel spreads. Southern Baptists send missionaries to Brazil, then Brazil sends missionaries to Portugal, and now Portugal has a part time missionary in South Africa directing a church. Could we say that the Baptist church in South Africa is a great-grand-daughter of the churches of the Southern Baptist Convention?

The Brazilian Home Mission Board has fourteen missionaries under its direction and a dozen others doing volunteer work distributing literature among immigrants and native Brazilians where no one has yet proclaimed the gospel. Brother Francisco Collares who labors in the far interior among the Indians was present and had the opportunity of speaking to the whole Convention a number of times. He is a fascinating speaker and brought encouraging reports of the work. For once a Baptist Convention gave its missionary an opportunity to report direct to the messengers what the gospel is really doing on his field, instead of choosing an oratorical pastor to preach an eloquent sermon about the subject on which he has no experimental knowledge. (*See Acts 15: 1-4 and 12.*)

The Sunday School and B.Y.P.U. Board of Brazil reported an increase in the use of all its periodicals which indicates the steady growth of the Sunday school and B.Y.P.U. work throughout Brazil. The number of persons enrolled as scholars goes to almost 44,000 while the number of young people enlisted in the Unions goes above 7,000. There were held 52 Daily Vacation Bible Schools with an attendance of 3,320 children. Perhaps the point which caused the most general satisfaction was that the Sunday School Board sought to again establish a Teachers' and Officers' Quarterly.

The Baptist Publishing House, which is under the direction of and really an integral part of the Sunday School Board, showed a very creditable production of literature and a small profit on its operations in spite of unfavorable housing conditions and badly worn machinery.

The W.M.U. Work shows progress. According to the statistics obtainable this year, the W.M.U. is at present composed of 366 Women's Societies, 70 Young Women's Auxiliaries, and 190 Sunbeam Bands making a grand total of 626 organizations. In these 626 organizations there are about 13,000 members enrolled. There is some organized work in all of the states and almost all of the fields have their own state organizations, although some of them are only slightly developed.

There are three fields not included in our annual report because their reports did not reach our office. They are the

(Continued on page 28)

NEWSCASTINGS AROUND the WORLD

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

Sailings

On August 2, Miss Cecile Lancaster sailed from Los Angeles, California, on the *Steamship Rio de Janeiro*, for Kokura, Japan, where she will resume her missionary service in the Baptist Girls' School.

Dr. and Mrs. J. B. Hipps sailed from Seattle, Washington, on August 17, aboard the *Steamship President Grant*, for Shanghai, China, where they will serve again in the Shanghai Baptist University.

Arrivals

From Brazil—Rev. and Mrs. John Mein of Pernambuco, Brazil, have arrived in the States for furlough. They are located in Georgetown, Kentucky.

From Chile—Rev. and Mrs. R. Cecil Moore of Temuco, Chile, have come home for their sabbatical year of rest. Their address is: 1805 New Orleans Avenue, Tampa, Florida.

Miss Agnes Graham of Temuco, Chile, has arrived on furlough. Her address is 111 Weir Avenue, San Antonio, Texas.

From China—Miss Alda Grayson of Laichowfu, China, is at home with her family at Rutherfordton, North Carolina, while on her furlough in the States.

Miss Olive Lawton of Chengchow, China, is spending her furlough with relatives at 903 Pendleton Street, Greenville, South Carolina.

Dr. and Mrs. J. Mansfield Bailey of Kweilin, China, are taking a much needed rest at 1114 McKinney Avenue, Nashville, Tennessee, with their relatives. Friends will recall with sympathy the drowning of the only two children of these missionaries on last February 26.

Rev. and Mrs. John A. Abernathy of Tsinan, China, are at home on furlough at 910 Lexington Avenue, Fort Smith, Arkansas.

Rev. and Mrs. Earl Parker of Pingtu, China, are spending their furlough at Falmouth, Kentucky.

Rev. and Mrs. D. F. Stamps of Yangchow, China, arrived in the States in time for Foreign Mission Week at Ridgecrest, North Carolina. They are located with Rev. J. Blanton Belk, 3809 Seminary Avenue, Richmond, Virginia.

Miss Jane Lide of Hwanghsien, China, is spending her furlough at 6 Underwood Avenue, Greenville, South Carolina.

Rev. and Mrs. C. W. Pruitt of Chefoo, China, who have served fifty-four years in China, have come home for another furlough. Their address is 124 Cliveden Avenue, Philadelphia, Pennsylvania.

Dr. and Mrs. John Lake and Little Virginia Austin, have arrived home on a special furlough during which time Doctor Lake will endeavor to raise a trust fund for the permanent support of Tai Kam Leper Island. The Lakes are located at 2700 Wisconsin Avenue, N. W., Washington, D. C.

Rev. and Mrs. R. L. Bausum of Kweilin, China, are spending their furlough in McKinney, Texas.

Rev. and Mrs. J. H. Ware of Shanghai, China, announce that their furlough address is 543 Jefferson Street, Tupelo, Mississippi.

Rev. and Mrs. W. B. Johnson of Kunshan, China, are spending their furlough at Pulaski, Virginia.

Miss Annie Sandlin of Shiuchow, China, has come home for furlough. She is located at Cuthbert, Georgia.

Rev. and Mrs. M. T. Rankin, formerly of Canton, China, came home on the same boat with Dr. and Mrs. Charles E. Maddry. Dr. and Mrs. Rankin spent August at Ridgecrest and contributed worthily to the program of Foreign Mission Week. On September first, Doctor Rankin and his family moved to Richmond, Virginia. Doctor Rankin is the new Oriental Superintendent and will have an office at the Foreign Mission Board rooms during his furlough. His address is Box 1595, Richmond, Virginia.

Resignation

At the regular monthly meeting on July 25, the Foreign Mission Board accepted the resignation of Miss Lolita Hannah, who has served since 1925 as a Southern Baptist missionary in the Baptist Girls' School in Kokura, Japan. Miss Hannah is at her home in Harriman, Tennessee.

Reappointments

At the regular monthly meeting on July 25, the Foreign Mission Board reappointed Rev. and Mrs. Phil E. White to service in Interior China. These young missionaries were serving faithfully in China when the revolution of a few years ago gave bandits such a wide range that all missionaries were ordered out of this interior section. Brother and Mrs. White are rejoicing over being able to return to the land of their call.

Appointments

On July 25, 1935, at the regular monthly meeting, the Foreign Mission Board appointed five new missionaries to replace deaths and resignations.

To China: Dr. William L. Wallace of Knoxville, Tennessee; Miss Ruth Ford of Patterson, Illinois; and Miss Helen McCullough of Houston, Texas.

To Japan: Miss Dorothy Carver of Louisville, Kentucky.

To Brazil: Miss Alberta Steward of Kansas City, Missouri.

Replacements

The members of the Foreign Mission Board take pleasure in welcoming two new State representatives into their fellowship and service. These are: Dr. Ryland Knight of Atlanta, Georgia, who replaces Rev. H. M. Fugate, and Dr. Roy C. Angell of San Antonio, Texas, replacing Dr. W. R. White. Brothers Fugate and White have recently

moved away from these respective States to take up service in new fields.

Death

Friends everywhere will join the Foreign Mission Board in extending sympathy to Miss Ruth Randall of Rio de Janeiro, Brazil, who has recently received news from the States of the death of her mother.

THE CONQUERING CHRIST

The new 1935 book to be used in study classes preparatory to the Week of Prayer for Foreign Missions is available for twenty-five cents from the Foreign Mission Board, Richmond, Virginia. Featuring Southern Baptists' missions around the world during the past century, this little book gives a brief sketch of Henrietta Hall Shuck's life and work and sums up in résumé a survey of all of Southern Baptist fields. In addition to this missionary information, these pages also present a study of Christ as the crowned and conquering Christ waiting and counting on Southern Baptists to heed his commission and to claim his power that they may hasten the day of his complete reigning.

HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

Birthdays in December

Date	Name	Address
2	Miss Pearl Johnson	466 Rue Lafayette, Shanghai, China
2	Mrs. J. R. Saunders	Shiuchow, via Canton, China
4	Miss Lydia Green	Canton, China
9	Mrs. R. E. Beddoe	Wuchow, South China
9	Rev. T. B. Hawkins	Calle Bolivar y. la Madrid, Rafaela (F. C. C. A.), Argentina
9	Mrs. John F. Mein*	115 Rucker Avenue, Georgetown, Kentucky
9	Mrs. Rex Ray*	Friona, Texas
10	Mrs. W. E. Allen	Caixa 2655, Rio de Janeiro, Brazil
11	Rev. M. G. White*	6218 West 79th Street, Overland Park, Missouri
15	Miss Sallie Moss James	Yang Chow, Central China
16	Mrs. J. A. Tumblin*	Care of C. B. Bobo, Laurens, South Carolina
17	Rev. Z. Paul Freeman	Entre Rio Balcarce 8, Concordia, Argentina
17	Rev. E. A. Nelson	Caixa 84-A, Manaus, North Brazil
18	Mrs. F. A. R. Morgan	Rua Homem de Mello 57, Sao Paulo, South Brazil
18	Rev. S. M. Sowell	Ramon Falcon 4100, Buenos Aires, Argentina
19	Dr. S. E. Ayers	Hwanghsien, Shantung Province, North China
19	Rev. H. H. Muirhead	Rua Itacurussa 119, C.6, Rio de Janeiro, South Brazil
19	Mrs. Paul C. Porter	Rua Germania 175, Campinas, South Brazil
20	Rev. L. L. Johnson	Maccio, North Brazil
20	Mrs. Jas. H. Ware*	Care of Foreign Mission Board, Richmond, Virginia
22	Rev. W. H. Tipton*	Ridgecrest, North Carolina
25	Mrs. R. Elton Johnson	Caixa 178, Pernambuco, North Brazil
27	Rev. W. H. Carson*	2809 Highland Avenue, Birmingham, Alabama
27	Miss Ruth Lucille Ford	Care of Foreign Mission Board, Richmond, Virginia
28	Miss Pearl Dunston*	88 Rankin Avenue, Asheville, North Carolina
29	Rev. A. R. Gallimore	Waichow, via Canton, South China
30	Miss Eva M. Sanders	Lagos, Nigeria, West Africa

* At present in this country.

In all your prayers forget not to thank the Lord for his mercies.—John Bunyan.

ANNOUNCING THE OCTOBER BOARD MEETING

The regular semi-annual meeting of the entire Foreign Mission Board will be held in the Foreign Mission Board rooms, 601 East Franklin Street, Richmond, Virginia, on October 16, 17. All local and state representatives are urged to be present. Dr. Charles E. Maddry, executive secretary of the Board, will bring a detailed report of his findings in the Orient, his recommendations and suggestions. Several resignations and appointments will be considered. Altogether these sessions promise to be the most important of the year.

NEW SOUTH AMERICAN PICTURE POSTER READY

Every class will want one or more of the new wall-sized picture poster sheet of all the South American missionaries and their locations. It is only fifteen cents and will add life and interest to groups both young and old. Order today from the Foreign Mission Board, Richmond, Virginia.

* * *

"For we cannot but speak the things which we have seen and heard!" (Acts 4: 20).

Tell the birds amidst the buds of spring not to sing! Tell the waters welling from the depths not to flow! Tell the happy child not to laugh and jump! Tell the sun and stars not to shine! When these have obeyed you, then tell a soul redeemed by the love of God not to speak of the Redeemer, and he will laugh you to scorn!—F. B. Meyer.

* * *

THE SCRIPTURES IN CHINESE

THROUGH the somewhat roundabout course of an article in the *Christian World* of London, we learn that the World Book Company of Shanghai, one of the largest publishing houses in the Far East, recently issued an anthology of Chinese prose, under the title of *Short Choice Selections*, consisting of extracts from well-known Chinese prose writers.

Among the selections given are two from the Chinese Bible (Mandarin Union Version)—a group of extracts from Matthew's Gospel and the whole of the fourteenth chapter of Mark's Gospel.

"There is something very significant about this," says the Rev. G. W. Sheppard, the Bible Society's secretary for China. "When the Union Version was made the literati of China were contemptuous of any writing which approximated to the spoken language. It was not, from their point of view, 'literature' at all.

"Today, however, passages from the same version are here placed side by side with what are regarded as the best specimens of modern literature. There is an even deeper significance. A change of mental attitude has taken place, and the Christian Scriptures are esteemed not only as literature, but as treasures of wisdom and records of great history."—*In Shanghai Evening Post*, July 6, 1935, sent by Mrs. Chas. G. McDaniel, missionary, Soochow, China.

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

OCTOBER OBJECTIVES

The Conquering Christ

SUCH is the title of the book just off the press, written by Miss Inabelle Coleman of the Southern Baptist Convention Foreign Mission Board. For each W.M.S. and Y.W.A. organization the Board is supplying one free copy: additional copies are to be ordered at twenty-five cents a copy from State Baptist Bookstore or from Baptist Foreign Mission Board, Richmond, Virginia. The book was written at the request of Women's Missionary Union in the earnest desire and very great hope that early in October every W.M.S. and Y.W.A. will plan for its study, so that such study may be finished well in advance of the December Week of Prayer for Foreign Missions. Please take this matter up with your organization, so that the books will be promptly ordered and most profitably used before December. Certainly in this instance, the adage holds: "The sooner, the better!"

Enlistment in October

All morning two women traveled on the same train but they had never met, though they had several mutual friends. Not until they got off the train, which was met by one of those friends, did they know each other's identity. October has long been known as "Enlistment Month" in a very special sense. Into communities new people come in October; all during the summer many people have been away from regular church interests; many people have journeyed together through life's years but the one has never told the other of her best Friend, even Jesus Christ: or perhaps others have failed to enlist some of his followers actively in his service. Again this October, enlist as an enlister for Jesus Christ: use your personality, time, telephone, automobile, home, good programs, sincere friendliness—all these—to enlist another and still another woman in your Missionary Society. Remember that it has been said that the W.M.S. meaning of the word "together" is: "To get her!"

Schools of Missions

Encourage your pastor and deacons to plan early and effectively for the largest possible Church School of Missions. Pledge to them 100 per cent co-operation on the part of the Woman's Missionary Society, but get them to take the leadership in the plans and conduct of the school. Enlist the enthusiastic co-operation of the leaders and membership of W.M.U. young people's organizations. Your State Baptist Bookstore, the Baptist Foreign Mission Board, Richmond, Virginia, the Baptist Home Mission Board, Atlanta, Georgia, will gladly furnish information as to the best books for men, women and young people.

Every Member Canvass

One hundred per cent co-operation is also craved in behalf of the church's Every Member Canvass. Why not appoint a large committee to help the pastor and deacons as may be needed by them in carrying out the canvass?

Preliminary data, automobiles, meals for the canvassers, follow-up work, typing—prayer and yet more prayer—are some of the ways thus to help in the getting of the largest possible pledge from each member of the church. Be alert, also, that missions may receive a truly proportionate part from any such canvass!

Shuck Centennial

This magazine gives fine emphasis to the Shuck Centennial as being entered upon this fall by Baptists in China and the United States. One hundred years ago J. Lewis and Henrietta Hall Shuck left all the privileges of Virginia and went forth as Baptists' first missionaries to China. Woman's Missionary Union counts itself fortunate that its members can have a very large part in the centennial celebration of this epochal event. The society programs for October and November will feature the heroic devotion of these pioneers. Also during these two months it is urged that prayerful, systematic and sacrificial preparation be made by W.M.U. young people and women for their offering in memorial honor of Henrietta Hall Shuck. This offering is embodied in the Lottie Moon Christmas Offering, the plan being that nearly one-fifth of its \$165,000 goal—or \$30,000—shall be known as the "Memorial to Henrietta Hall Shuck" and that all above the \$165,000 goal shall be added to the \$30,000. Why not pray and work and give so that the Lottie Moon Christmas Offering will reach at least \$235,000, thus making \$100,000 for the "Memorial to Henrietta Hall Shuck"? Such a victory depends largely upon October's preparatory prayer and steady study of "the fields that are white already with harvest."

MISSIONARY MESSAGES

From Africa

Miss Ruth Walden, of Abeokuta writes:

Not only the missionaries, but the teachers and students in some degree, too, had felt the financial burden of the school which was hindering the school from being the greatest service to the women and girls of this land. All joined therefore in a prayer of thanksgiving for the \$1,000 for our Girls' School, a gift which we sincerely believe to be an answer to our prayers. As many others, I had heard before coming to Abeokuta of the struggle of the missionaries and workers here to keep the school going. But not until I arrived did I realize that more strength than they could endure was spent in trying to keep the school from closing—or the alternative, resorting to government aid. The major part of the missionaries' salaries went into the school, but even that was not sufficient to run the school expenses. We are happy to continue to devote most of our salary to it, for the \$1,000 will not cover all necessary expenses, but our hearts are greatly lightened by this generous gift from the women and young people of the South. We in Africa rejoice with you in the victory of the 1934 Lottie Moon Christmas Offering. May God be praised! Our work here goes well. We have just closed (April) the first quarter's work for 1935. We have a full quota

of students, and a choice group they are! How I wish you might know them. Some are among the finest Christians it has been my privilege to know. It is indeed a joy and a privilege to serve here and in the villages and churches round about. I thank God for bringing me here, and I only trust I may prove worthy of this honor. I am only a human instrument in his hands; become discouraged at times when I see the great needs of this land, and the few workers, but I long to be used. Pray for all of us that we may be zealous in giving the blessed gospel to these people.

Miss May Perry, likewise from Abeokuta, says:

In 1934 we had to start a Normal Training Class for Teachers: that added more expense. All in all we have had great anxiety about how our bills would be paid. We could have had a grant from the British Government, but we object to receiving government aid. It just seems as if we would have had to close the school if the timely \$1,000 had not come from the 1934 Lottie Moon Christmas Offering. Since this is the only Southern Baptist school for girls in Africa, we are trying to make it in a small way after our W.M.U. Training School at Louisville: we have the field work for our stronger Christian girls; we try to win the lost ones to Christ, build them up in Christ and send them out for Christ.

From Mexico—Mrs. Ysabel P. de Ruiz, of Puebla, Mexico, writes:

In behalf of the Mexican Baptist National Union I send our greetings. At our annual meeting it was voted to send a word of gratitude and appreciation for the wonderful work you are carrying on and for your kind and very helpful donation (from 1934 Lottie Moon Christmas Offering) toward the work among our Mexican women. We feel very happy that in Christ, our blessed Lord, we are all united from different nations in the love that is granted to all believers. At our annual meeting we had a very spiritual and interesting time in spite of the different difficulties in proclaiming the gospel that now prevail: the reports showed advancement in winning souls and that the Christian women here are not discouraged or defeated.

From China—The general secretary of Soo-Sung-Sih W.M.U., Mrs. Y. C. Ling, of Shanghai, sends the following:

Soo-Sung-Sih W.M.U. is growing. It grows slowly but steadily. We thank God for all the blessings he has given to us. Our women are keenly interested in spreading the gospel. They are more and more convinced of the importance of Christianity for China. They are coming to understand what life means for a Christian and the same is true in the country places as well as in the city.

Mrs. Hamlett and I made a special trip to the country last fall. It was a pleasant one. It surprised me much how earnest our country sisters were about the W.M.U. work. They were very happy to have Mrs. Hamlett and me in their meetings. I enjoyed hearing them discuss every topic they had in their meetings. I said to God: "What can I do to help these sisters? The government is on thy shoulder. One or two persons are not enough for the vast field of work. We want our fellow-members to know more of thee and thy Word." Deeply I do feel the importance of training leadership—the multiplication of workers.

Many women have said to me: "Mrs. Ling, we want to read, we love to sing and to work. We don't have anybody to teach us." Can you understand, sisters, how hard it was for me to receive requests like these and yet be unable to fulfil their needs?

China is a big country. "*The harvest truly is great, but the laborers are few.*" We need workers! We pray therefore "*The Lord of harvest to send forth laborers into his harvest.*"

The words—faith, hope and love—stand for another name for our Union. It is Faith-Hope-Love W.M.U. as well as Soo-Sung-Sih W.M.U. By faith, we missionaries and Chinese started to train our young people to be laborers in his harvest. We suffer with joy because we love God and his people in the world. We women want to be active in the work. We tried to supply the needs of the school. We furnished the rooms. We want our younger sisters to be more consecrated to the Lord.

Miss Hannah Fair Sallee is asked to be the principal of the school for the time being. If it is the Lord's will Miss Ola Lea is going to take charge of the school later on. Miss Lea loves the school with all her soul. She is willing to do anything she can for it. We hope to see the rapid progress of Christianity bring China into a new era.

We love the work though we have made numberless blunders. We need criticisms as much as encouragements. We want you to feel free to give us your helpful suggestions. Last of all we value "the one great fellowship of love throughout the whole wide earth." We wish you, dear laborers together with God, kindly to pray for us that the kingdom of God will be enlarged in the East.

From Argentina—Mrs. T. B. Hawkins, of Rafaela, Argentina, writes:

The president of the Woman's Missionary Society in El Trebol was also named president of the woman's work in our Concentracion (*Association*) at its last meeting. One of her favorite texts is Luke 18: 1, because she has tried it and found a reward. She was converted eight years ago but her husband was not. He rather laughed at her new religion after he grew tired of opposing it. But she was faithful in prayer and often begged her friends to pray with her for her husband's conversion. The tempter did not leave her, but the Master's voice would come: "*Pray and faint not.*" Again she would pray, often with others and many times daily alone. Her husband became more respectful toward the gospel, but it seemed that conversion was not to be reckoned on for a long while. But about a year ago he publicly manifested his desire to follow the Lord. He answered all questions satisfactorily and gave a splendid testimony and has lived out his words during the past year. He is a living testimony to the power of prayer and the reward of faithfulness on his wife's part. Again we say: "*Men ought always to pray and not to faint.*"

There was a knock at our door: there stood a big man accompanied by a little woman. As they entered the lighted sitting room, at once the signs of travel were noticeable but the long journey had evidently been a joyful one. They had been on an urgent mission in answer to a call the man had prayed for and had been expecting for sixteen years. When a boy he had been sent away to learn a trade; while thus away he came into possession of a Bible. He liked it so! It impressed him, so

he sent it to his mother, but his father made her burn it. When another Bible came into his possession, he did not part with it but read it, loved its teachings and, through the guidance of Don Pablo Broda, accepted the teachings and wanted to share them with his parents. So he went back home but the stern hand of his father was raised to forbid the affectionate embrace as he said: "Is it true that my son has abandoned the religion of his family?" The son replied: "I've found my Saviour, followed him in baptism and am following him daily." The father said in cold dismissal: "You are no longer my son. I never wish to see you again!" The young convert remembered the words of Christ: "If ye love father . . . more than me . . . ye are not worthy of me," so he turned back to travel the road with the Master, whatever the cost. He grew into a man, but still no word from his father. Years passed but the son's faith was great. Finally word came from his father: "Come home, son, I want to see you!" When the son and his wife reached the home, the father was waiting for them where he had parted with the son sixteen years ago. Now he was ready to listen to what the son said about his Saviour. "Men ought always to pray and not to faint."

PROGRAM OUTLINE

THEME—TODAY ANTICIPATING TOMORROW

Hymn—(Select favorite hymns of chairman of Program Committee.)

Prayer of praise

Scripture lesson—Youth in the Presence of Christ: Matt. 19: 13-15; Mark 5: 21-23, 35-42

Talk—Ways of introducing Christ to Young People

Hymn—(Select favorite hymns of Sunbeam leader.)

Prayer for Sunbeams and their parents

Rendering of Leaflet—The Universe and my Brother (Order leaflet for three cents from W.M.U., 1111 Comer Building, Birmingham, Alabama.)

Hymn—(Select favorite hymn of Royal Ambassador counselor.)

Prayer—For Royal Ambassadors and their parents

Talk—Southern Baptist Theological Seminary; Southwestern Theological Seminary; Baptist Bible Institute

Talk—Training Schools of Southwestern Theological Seminary and Baptist Bible Institute.

Hymn—(Select favorite hymn of G. A. counselor.)

Talk—W.M.U. Training School (Data for this talk may be secured from state W.M.U. headquarters; see also September issue of this magazine, page 8.)

Prayer for all students in these various institutions

Hymn—(Select favorite hymn of Y.W.A. counselor.)

Stories Retold—(Have several members retell from pages 7, 9, 12, 27 the stories of faithful young Christians in mission fields.)

Discussion of October Objectives (Ask five members to present the various items, page 24, encouraging general discussion and action thereon.)

Business Session—Reports on: (1) Mission Study Plans; (2) Enlistment; (3) Young People's W.M.U. Organizations; (4) Stewardship of Tithes and Offerings; (5) Personal Service—Minutes—Offering

Hymn for Year—Fling Out the Banner (See words with music on cover of *W.M.U. Year Book*.)

Lord's Prayer (in unison)

THE GOSPEL IN CHILE

Missionary W. D. T. MacDonald, Villarica, Chile

CHILE is a long strip of land on the Pacific Coast, embracing several zones and climates, from semi-tropical to zero. Its population is over four million, composed of native and foreign blood. There are some large, well populated, and up-to-date cities in the Republic, but the majority are small towns, or villages. In the country districts which are well populated, and in most of the small towns many still remain absolutely virgin soil for the gospel and the saving knowledge of Jesus Christ.

To some of them a pastor or Christian worker comes now and again, spends a night with them, preaches a sermon and goes away in the morning, and perhaps returns some months later. There is no move to transform their lives, there is no call to action, no regular visits made, and they feel that no one cares for them. In the beginning of our Chilean Baptist work, and when we had no "Foreign Mission Board" behind us, we pioneered into the rural districts on long missionary journeys. At that time we might say there were no roads worth calling roads, or bridges crossing the rivers in Southern Chile, nevertheless in a short time, most of our members were in the small towns and rural districts.

One time when the Reverend Mr. Hart visited us from the Argentine I brought him to a place called Lastarreas, then through a dense forest, and after we had gone for nearly an hour he asked me, "Where are you going, surely there are no people here?" But after we had gone another mile, we came to a rough little chapel with nearly an hundred people waiting for us. The impressions made on Mr. Hart from what he saw in Chile never left him until he returned and cast his lot with us, as a co-worker. Problems and difficulties have faced the church and her leaders in every age, and just as the church has faced these problems and overcome these difficulties so far has the world been moved and influenced by the church. Many of these problems are particular to certain sections of the church, but there is one task lying to the hand of every Christian and Christian community—the task of taking up new ground for the advancement of the cause and kingdom of Jesus Christ, so that we may follow continually the apostolic example.

At the beginning we had only three or four workers, but our members were very consecrated and active, and they made great sacrifices to bring the gospel to their people and friends. They had the pioneer spirit—our conversions were numerous, and generally about two hundred baptisms a year. It would be difficult to find a member on his journey without having his Bible in his pocket. The Chilean Baptists have been and continue to be strongly evangelistic, and the dynamic spirit behind their varied program is evangelistic.

One of the reasons why we have not any self-supporting churches is because from the beginning we pushed out into these poverty-stricken rural districts; nevertheless we have some fine churches in the larger cities that will very soon become self-supporting. Our goal is to make Christ regnant in the individual, the social and national life of the inhabitants of this energetic, wide-awake little Republic. We believe that the principal function of the Christian and the church is to witness for Christ. He did not to ask of us to have great gifts and talents, but he said,

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Shortly after Pentecost, less than twenty years, the handful of disciples, "turned the whole world upside down"; in less than three hundred years the great Roman Empire was shaken from center to circumference by the everlasting gospel of Jesus Christ. He is the same yesterday, today and forever. What was the secret of this great power?—Consecration of the believer and obedience to his will, with the indwelling power of the Spirit of God. All these blessings and manifestations are yours and mine if we accept the conditions laid down by the Master.

IF CHRIST WERE DEAD

Edna Lau, Senior Class, Shung Tak School, 1935, Shanghai, China

In cover picture, September issue, front row, seventh from left, you will see Miss Edna Lau. Of her Miss Rose Marlowe writes: "Edna is a fine Christian girl—one that we are proud of. She is president of the Personal Service Band, and teaches a Sunday school class. She has consecrated her life to definite Christian service. I'm happy to say that in this group are seven other volunteers for the Lord's service."

I AM happy and fortunate to write on the subject, "If Christ Were Dead," instead of, "Christ Is Dead." My Lord Christ is alive, conqueror of death and the grave, and triumphant over sin and the Black one. But I shall have to limit my subject to three points. They are: If Christ were dead, what would it mean to me? What would it mean to the world? and, What would it mean to God himself?

If Christ were dead what would it mean to me? First of all I could not be writing this composition today.

A Philosophy That Works

ASKED an aged lady I long had admired
Why was it she never seemed sad.
I knew she had plenty to make her downcast
And little to make her feel glad.

"It can't be my money that keeps me in smiles,
For dollars are few in my hands;
It can't be my house, for it's simple and plain,
And I'm sure that it's not my small lands.

"But here past my cottage so many go by
Whose loads grow more heavy each day,
And I must be ready with comfort and smiles
To help them a bit on their way.

"Thus while I am trying to lighten their cares,
Forgotten is one known as 'Me,'
And so by this magic that's old as the earth
I'm cheerful and happy and free."

So I tried the recipe offered by her,
And found that the message was true,
And if you keep busy with helping God's folks
There's no time to fret about "You."

—Leah Adkisson Kazmark, in Home Department Magazine.

Christ's coming to China freed me from the slavery of old-age customs, hate, neglect and sin. Can you imagine what a pitiful thing life would be without love, consideration or help? I cannot describe how pitiable my life would have been if Christians had forgotten Jesus Christ's "Go ye." I could not have known my dear risen Lord's love and help and peace in my heart if they had not come.

Alas my life, if Christ had stayed dead when they took him from the cross, would have been in more danger of wrecking than a little boat without a pilot on a stormy sea. My Pilot is alive and guiding my little boat, but if he were dead I would be without hope or ambition, joy or peace. Death would frighten me, and heaven would mean nothing to me.

Jesus said, "I am the Bread of Life." If he were dead I would be hungry forever and nothing could satisfy the hunger of my soul. The devil tried to satisfy my hunger for something better with joy, or rather amusement, but it just rattled in my brain and made my lips laugh, but left my heart cold and unhappy. How glad I am Jesus lives and I am not the devil's slave.

If I were not the child of the living Lord I might be even now one of the following: I might be a thief, or I might be even now a Buddhist nun. I might be a fortune teller deceiving people, or I might be deceived myself bowing down to false gods. I might be a lady—the wife of a rich lord sitting idly at home smoking, gambling, gossiping and beating my slave girls; or I might be an abused daughter-in-law with no rights or privileges, a slave to a dissolute husband and a cruel mother-in-law. What a terrible and unhappy life would be mine if Christ were dead!

"Ye are the light of the world." "Ye are the salt of the earth." Can you picture the world without light? It would be ten parts gloom and the life in the world would all die. The world without Christians would be one of gloom and hate and strife. The people of the world would in hate destroy each other until the world would be desolate, if all Christians were taken out of the world. Do you like food without salt? No; neither could you like this world without those who love Christ. They give it taste. If the Saviour were dead there would be no Christians, for a Christian is a Christ-like man or woman, one in whom the risen Saviour lives and works. All charitable efforts, the establishing of schools, hospitals, asylums, and home, and thousands of like deeds done yearly testify that Christians are "the light of the world." If Christ were dead hell would be on earth.

If Christ were dead, what would it mean to God himself? If Christ were dead there would be no God at all! "In the beginning was the Word, and the Word was with God, and the Word was God." The greatest liar known would be God if Christ were dead, for his own Word tells us that Jesus came to be our Saviour and conquer the devil in order that he may show his love to mankind and his might and glory to shame the devil. If Christ were dead, God not only could not show his love to mankind, but also could not accomplish his eternal will, and he would be ashamed and conquered by the devil.

May we Christians here in China who have had the Light of his Love shine in our hearts and lives live and testify that Christ lives. Let us be pure salt, not polluted salt, dirty salt, and salt China for Christ's glory. Praise his holy name, Christ lives and reigns forevermore!

BRAZILIAN BAPTIST CONVENTION

(Continued from page 21)

following: Para, Parana-S. Catharina and Rio Grande do Sul. The twelve fields sending reports show an increase in almost every point in comparison with the reports of last year. Of the 8,619 women and girls enrolled in their respective societies 6,477 engaged in personal work during the year 1934. They made 82,097 visits to Christians who were sick either in body or in soul; they also made 63,228 evangelistic visitations and engaged in direct appeals beyond the above mentioned visits to the number of 114,751. They also distribute 119,402 tracts and 2,140 Bibles and New Testaments. The number of tracts distributed is greater than in any previous year.

We are also glad to know that 6,831 women and girls during the year recognized the necessity of daily spiritual

food for their souls. To satisfy this need they read *daily* the Holy Word of God.

The W.M.U. seeks to teach its members the pleasant and biblical method of contributing—by tithing. The reports show that 4,221 paid their tithe into the church treasury. Besides the tithes and offerings which the women, young women and children give directly to the church there were raised about \$6,000 in special offerings, the greater part of which was used in connection with the local churches.

* * *

"Lord, give me faith to leave it all to thee!

The future is thy gift:

I would not lift

The veil thy love has hung 'twist it and me."

—John Oxenham.

BAPTIST BROTHERHOOD

J. T. HENDERSON

A SUCCESSFUL CANVASS

AS we are approaching the period for the annual Every Member Canvass, this report of marked success should prove very helpful to all who may read it. It was graciously furnished on request by E. C. Bassett, a successful business man, chairman of the Board of Deacons of the First Baptist Church of Troy, Alabama, and vice-president of Alabama Brotherhood Convention.

"Our church conducted an Every Member Canvass in November, 1934, which brought into the Treasury the first six months of this year a sum for local expenses which was double the amount contributed the year before. As a result our church has also taken sixth place among the churches of the state in gifts to the Co-operative Program and retired \$2,000 on the pastorium debt. The number of pledges was increased from 146 to 650.

"Our plan briefly was as follows:

"1. *Under the leadership of the pastor and deacons, a Finance Committee was carefully selected.* One of the most dynamic young business men of the church was enlisted as chairman.

"2. *This Committee made a thorough study of our church needs and reasonable possibilities.* A budget was then drafted covering local expenses, building fund and the Co-operative Program. The committee also drew up plans for promoting the Canvass and installed a revised system for handling the church finances and records. The entire plan was presented to the deacons and the other church groups for thorough study. The plan was then presented to the church at a morning service, the whole hour was given to it, and the plan was then adopted.

"3. *A thorough campaign of information was inaugurated.* The pastor preached for five consecutive Sundays on Stewardship, Missions and Tithing. Three carefully prepared letters, intended to explain the plan and to enlist the people, were mailed out ten days apart. Special speakers were sent into the various organizations and three-minute speakers were supplied at regular church services.

"4. *Detail plans for the canvass were carefully prepared.* A hundred canvassers were thoughtfully chosen by the Finance Committee. Cards were filled out in duplicate for every resident church member. These cards were assorted and assigned to the canvassers on the basis of their ability to approach the individuals assigned. Duplicates were kept in church office. A night of prayer and special conference was held for the canvassers when instruction sheets were handed out and all questions thoroughly discussed. The canvassers went out the following Sunday.

"5. *The canvass was made thorough.* The canvassers gave as full report as possible Sunday night. Tuesday evening they reported again. Some cards were then re-assigned. Wednesday evening a third report was made. Plans were then perfected for the final round-up and report made the following Sunday. It resulted in securing pledges for double the amount of the previous year's receipts. Envelopes were furnished each individual.

"6. *A Follow-Up Organization was perfected.* A group of men and women were selected for this purpose. To each of these, ten members with the amount pledged, were assigned. They were called together and their work explained. The tenth of each month every worker is to receive a list from the church secretary, giving the names of any on this list who had not made their offering, and the amount in arrears. These are to be tactfully approached and reminded of their pledge in order that they may not get too far behind. Each quarter a statement is also mailed out to every church member, giving the complete record of his gifts Sunday by Sunday. At the end of each quarter, an honor roll of all who are up with their pledges is printed. The honor roll for the last quarter carried 453 names!

"Such in brief is the plan we inaugurated and are working. The fact was brought out in our deacons' meeting that in June two years ago, total gifts were \$376.24; gifts a year ago (when we had no pastor) \$272.40; and this present June, \$1,179.80. We believe in our plan!"

NEWS NOTES

Morganton, North Carolina—

This substantial town, which claims a population of seven thousand, is located on the Southern Railway sixty-two miles east of Asheville. It has two prosperous Baptist churches, the First and Calvary, with a membership of 700 and 900 respectively. In Rev. R. L. Councilman and Rev. W. P. Crouch, they have capable and aggressive leadership.

While our service with these churches on Sunday, July 21, was rather strenuous, it was quite interesting and pleasant. It included speaking at the regular morning worship in the First and at the evening hour at Calvary; the congregations were large and responsive in both churches. In addition to brief addresses to a class of men and a separate class of women, we had a most interesting study in the afternoon with a fine company of men from three churches, a majority of whom were deacons.

We find that deacons are glad of the opportunity to learn more of the Bible teaching concerning their qualifications and duties. The Baptist churches of Morganton have a large number of strong and zealous laymen.

The primary purpose of this visit was to participate in a Bible Conference which was conducted under the auspices of the South Mountain Industrial Institute and opened in the First Baptist Church of Morganton on Monday, July 22. The Secretary spoke in this Conference at the opening session and at the same hour the following day.

Dr. W. H. Wrighton, a member of the faculty of the University of Georgia at Athens, and at the same time a pastor, was perhaps the most prominent speaker in this Conference. Space forbids the mention of others.

It was an unusual pleasure to have Dr. W. R. Bradshaw, for years pastor of the First Baptist Church of Morganton, in the Conferences. He is a valued Trustee of South Mountain Industrial Institute.

The South Mountain Industrial Institute, under the presidency of Miss Ora Hull, has a unique history. Miss Hull is a woman of unusual consecration and has depended largely on prayer for the support of this school. Until recently it was conducted in very inadequate buildings located near Bostic, North Carolina.

A few months ago it had the good fortune to receive at nominal cost 150 acres of valuable land and some stone buildings that had formerly been used for a high school, supported by the state and county. From its beginning this institution has rendered a most valuable service to boys and girls that otherwise could not have had educational advantages under Christian influences. With the enlarged and improved equipment the institution now has, it will be able to render a much larger service.

Herrin, Illinois—

Herrin is a town of about eleven thousand people, located forty miles south of Mount Vernon, Illinois, in the heart of a rich coal mining section. It has two Baptist churches; the Second is young and small, but is growing and rendering a valuable service in its field.

The First has fourteen hundred members, a beautiful and commodious building, and is located in the heart of the city. Rev. Tom L. Roberts, the aggressive pastor, came to this church from Louisiana the first of last January. His policies have had hearty support from the beginning, the church is giving primary attention to winning the lost and at the same time is liberally supporting every enterprise of the Kingdom. It ranks high in missionary spirit and support.

We seldom find a larger and more responsive hearing than was given to the discussion of World-Wide Missions and Stewardship respectively at the morning and evening hours on Sunday, August 4, 1935, in the First Baptist Church. The leading purpose of the visit, however, was to conduct a study with the deacons and some other capable men. A period on each of the first three days was devoted to an informal discussion of "The Office of Deacon"; this hour, on the fourth and last day, was given to the consideration of the "Baptist Brotherhood."

The pastor attended every session; he had the conviction that no one step could do more for the progress of the church than to have his deacons thoroughly indoctrinated in the scriptural requirements of their high office.

EARN XMAS MONEY 100% PROFIT!
Send only \$1.00 for 4 Christmas Boxes, with 15 lovely Cards and Folders in each. They express the TRUE Christmas spirit and sell readily at 50c. Start now! You can easily sell 50 or more & realize a handsome profit. For a \$1.00 Box of 24 Folders, send 50c. SHEPHERD'S TOWN CARD CO., SHEPHERDSTOWN, I A

FREE 35¢ Any One of 29
QUILT PATTERNS
* See Offer Below!



Millions of Quilters Turn to
NEW KIND OF BATTING

Handles Like Cloth... No Lint
No Lumps... No Stretching

IMAGINE a quilt batt that lays out as easily as a piece of cloth—that is lump-proof, non-stretching, and of perfectly even all-over thickness! Mountain Mist Quilt Cotton is all that and more. It comes in one big 81x96-inch sheet—no stretching, no tears or thin spots. Unique "Glazene" covering prevents sticking, picking or lint, and makes fine, close stitching easy. And it actually improves with washing—puffs up amazingly, pads out every quilted detail.

* **FREE QUILT PATTERN!**

The quilt Pattern Book shows 29 famous quilts each pictured full length on bed, with colors. Send 10c for pattern book. Then tell us your choice and we will send one complete pattern and instructions FREE! Thousands of women regularly pay 35c each for these patterns.



MOUNTAIN MIST Quilt COTTON

Reg. U. S. Patent Office
THE STEARNS & FOSTER CO., Dept. P-110
Lockland, Cincinnati, Ohio

and in stewardship and missions.

The closing day of these meetings, the thermometer stood at 105 in the shade, and yet the people assembled in goodly numbers. I was especially pleased to have the opportunity of running over to Carbondale and of having a conference with State Secretary Reeder regarding a program of enlarged activity for the Baptist laymen of Southern Illinois.

Ridgecrest—

Foreign Mission Week, August 11-18, was an occasion of unusual significance. The attendance was large and sympathetic. The addresses and class study brought valuable information fresh from the field. All who appeared on the program "spoke with authority and not as the scribes." Most of them were either missionaries or eminent leaders who had availed themselves of the opportunity of visiting and studying our foreign mission work at close range.

The impression came to some of us that it would mean a new day for this

(Continued on page 31)

A LIVING CHINESE STONE

Reported by Missionary John W. Lowe, Tsingtao, China

THE hero of this true story, told to the W.M.S. of Tsingtao by Miss Mollie McMinn, was named Shi, which means stone. So we shall call him Mr. Stone.

Mr. Stone is a member of the Dong tribe and lived some four days from the city of Kweilin. Until his conversion a few years ago, there were no Christians among the members of this tribe. Mr. Dong left his mountain home with a heavy heart to visit the city of Kweilin in order to see the sights. There he saw the people feasting, gambling, and going to the play houses, but still his heart was not at rest. While walking up and down the streets he saw a poster on which was written John 3: 16. This was the first gospel message he had seen. It pleased him so much that he went to the Book Room and purchased New Testaments and tracts and returned home. Day and night Mr. Stone searched the Scriptures and liked them more and more.

Having been converted, at the end of the year Mr. Stone went to Kweilin to be baptized. For this occasion he had planned to have a new suit of clothes made by his wife. However, his dream of the broad and narrow ways disturbed him, coming like a warning bell, urging him to make haste and leave the broad way and get on the narrow way. So impatient was he to follow his Lord's command, he left without the new clothes which his wife was too slowly making for him, and proceeded to Kweilin where he was baptized. A friend who went along with him was also baptized. They spent all their money for Christian literature and returned home, praising the Lord for all they had seen and heard. Persecutions very severe awaited them upon their arrival at home.

Feeling keenly the need of a house of worship, Mr. Stone sold his land and built a two-story house, using the upper story for a house of worship. But all the people worshiped idols, and, like Gideon of old, Mr. Stone wished to destroy the idols. This he undertook to do, not in daylight but at night. The villagers were very angry and determined to go by night and give the iconoclast a good thrashing. Arriving at his home they found a bright light burning in his room and thought he must be reading his Bible. They could not enter in the light so they decided to throw stones and break the lamp. Since they are able to kill animals with stones, they were sure of being able to put out the Christian's light with a stone, but they were unable to hit the lamp. One by one they went away declaring that the Christian's God was protecting him from his enemies. Two of the number, however, realizing that this Christian must be worshiping the true God, were converted as a result.

Mr. Shi's mother became very ill and being about to die expressed her desire to sell her field and spend the money for something worth while—"not for roads or bridges or temples," she said. The son said to his mother, "Leave that to me, I will give the field to God." "Very good, do that," said his mother, and she died a very happy Christian. The field was sold and the proceeds given to the pastor of the Kweilin Church.

The people of his section continued to persecute Mr. Stone bitterly because he had destroyed the idols. Later he went away to Kweilin to prepare to preach the gospel.

It was very difficult for him to live there, for the people from the highlands often become ill when they go to the plains. He became ill and returned home. Next time Mrs. Stone accompanied her husband to the training school. Upon their return home they had no support, so sold the big house and built a smaller one. The Christians in Kweilin sent some evangelists and Bible women to assist them in the work from time to time, and later a teacher was furnished for their school.

After two years the first church in that region was organized, and Mr. Stone was ordained as their first pastor. They had erected a church which was dedicated on the very day the pastor was ordained. The pastor's wife is now a Bible woman. The women of the Two Kwang Provinces help to support the work on this promising field. We hope you will remember to pray for this work.

EVANGELIZING LITTLE ITALY

Missionary John T. Walters, Ruston, Louisiana

WE recently spent some blessed and busy days in and around Independence, Louisiana, with the Rev. Frank De Maggio, our missionary to 80,000 Italians. What a joy to be associated with him and his gifted family. His wife is an excellent housekeeper and church worker. His children, Virginia, Marion, Peter, and Paul all take some active part in music or in teaching. Each plays some kind of instrument. This noble family has entertained some of the foremost of our Southern Baptist Convention leaders who have visited their field.

Any report of our Italian work would be incomplete without mention of Miss Ruby Lewis whose entire life is consecrated to this noble task. She is so capable, conscientious, consistent, and tireless that we feel Eternity alone can tell the good she does.

In a quiet, but we trust, thorough way, we have been preaching, teaching, praying, visiting many native homes, and have personally given out 200 choice tracts, and so forth, to eager readers. Our street services were richly blessed. Even saloon and show men listened, and some business men cut off their radios in order to hear better the sweet gospel.

Brother De Maggio, Miss Lewis and I traveled more than a hundred miles during the past few days, over rough rural roads to get the neglected in touch with the blessed Truth. In quiet cottage services dozens have stood expressing their faith in our Saviour. But an outsider cannot imagine how much it means for one of these to come out boldly for pure New Testament Christianity. Yet during the past few days four said they wanted to be baptized, and others would join but have parents who need to be won first. Hundreds have shown interest in their souls and asked prayer.

Another happy phase of our work was the D.V.B.S. Brother De Maggio and Miss Lewis are experts in this work! All the De Maggio family take active and intelligent part. Many other places request their talented services. They went about sixty-four miles, eight trips every day, to get and return these dear bright-eyed children who would without them grow up in dismal ignorance. We spent some five hours each day telling them the wonder-

(Continued on page 32)

WILL YOU HELP THESE FINE BOYS WALK?



James and Russell White, 15, twins, have—due to a prenatal injury—never walked

THE STORY. These fine boys were born to Reverend and Mrs. Lee McBride White 15 years ago. While they are normal in every other way, they cannot walk. Through these years this minister of the gospel and his wife have done everything possible for them. Now a great specialist has said that by special treatment these boys can be made to walk.

This will cost \$200.00 a month for 2 years—a sum far in excess of the means of Dr. White, who has only his salary as the pastor of a church.

THE SOLUTION. In the endeavor to help his boys, Dr. White has made an exhausting study of psychology. He has written a book that will interest and benefit you. It is in clear, simple language yet has won the praise of many prominent educators, ministers, and hundreds of people who have been helped by it. If everyone who reads HOME AND FOREIGN FIELDS would order a copy of this helpful book, enough would be made (through the generosity of a very dear friend, practically every cent of each \$1.00 goes to the Fund for the boys) to remove the handicap from these boys and the great load from the shoulders of a fellow Christian.

HOW TO KNOW YOURSELF

By Lee McBride White Price, \$1.00

You will enjoy reading and rereading this book. It will help you to understand yourself and others—to develop your personality and will point the way to greater success for you. You will understand the many places it touches in your life by reading some of the chapter headings.

Learning How to Think
The Self We Do Not Know
How to Master Ourselves
Controlling Our Impulses
Mental Control and Religion
How to Make Friends
The Split—in Two Personalities
Sure Cure for the Blues
Measuring Honesty
Why Do People Fail?
And 41 Others

USE COUPON AND HELP THESE BOYS AND YOURSELF

DR. LEE MCBRIDE WHITE,
Care of West End Baptist Church,
Birmingham, Ala.

Please send me _____ copies of "How to Know Yourself" for which I enclose \$____ plus 6 cents per book for postage. I will pray that the treatment of your boys may be possible—and speedily successful.

Name _____

Address _____

BROTHERHOOD NEWS

(Continued from page 29)

vital cause if a large number of successful business and professional men that love the Lord, could be brought under the sway of such a meeting.

Associational Moderator—

J. C. Baldwin, London, Kentucky, is moderator of his association, The Laurel River, and has the conviction that he is moderator for three hundred sixty-five days in the year instead of only the two during which the association is in annual session.

Inasmuch as new emphasis is being given to the importance of the Association as an enlistment agency, we think it will be of value to give Moderator Baldwin's plan of organization in our next report.

New Mexico

Church Brotherhood—

Some six weeks ago, at the close of a real revival meeting in the church, the Carlsbad Brotherhood began meeting weekly. This change was an experiment. The men are enthusiastic and their good pastor, Rev. H. M. Weldon, states that they are the finest group in the state.

This Brotherhood plans to be represented at the State Brotherhood Convention, meeting at Farmington on October 15.

Associational Brotherhood—

On Tuesday evening, July 9, men from six churches of the Pecos Valley Association met at the First Church, Artesia, for their regular quarterly gathering. There were sixty-six men present. Carlsbad Brotherhood with twenty-three present won the attendance honors.

C. M. Martin, president of the Roswell Brotherhood, made a most interesting and inspiring address on the "Opportunities and Responsibilities of the Laymen." Lee Frazier, of Lake Arthur, sang several of his own compositions. Past President J. B. Savage states that the meeting was one of the best yet held.

Similar reports are coming to the office from different parts of the Convention.

Belmont Covenant Plan

The Brotherhood Office has been very much encouraged by the reports that come from various sections of the South regarding the introduction of this Plan in the churches and the gratifying results that have followed.

ONLY \$4 DOWN buys a new Remington TYPEWRITER



Not a used or rebuilt machine. A brand new regulation Remington Portable. Simple to operate. Full set of keys with large and small letters. Carrying case included. Use it 10 days free. You get all this for only \$4 down. Write today. Say: Tell me how I can get new portable typewriter on 10-day free trial offer for only \$4 down. Remington Rand, Inc. Dept. 293-10, 205 East 42nd St., New York, N. Y.

SAVE UP TO 85¢ A WINDOW ON SHADES

Millions say CLOPAY 15c Window Shades look and wear like \$1.00 shades. Many lovely patterns and colors. Made of new type fibre—can't crack or pinch. At "5 and 10" and other sizes. Send 3c stamp for color samples to CLOPAY, 1470 York Street, Cincinnati, Ohio.

WHY IT LOOKS LIKE A \$1.00 SHADE!

Only 15¢ EACH

CLOPAY WINDOW SHADES

In fact, it is working wonders not only along financial lines, but is quickening the interest and spirituality of the membership at the same time. The first edition of the tract "The Belmont Covenant Plan" was exhausted sometime ago, and our office has had a second and much larger edition printed. The price is 50 cents a hundred, plus postage.

Report Cards

We would call especial attention to our new Report Cards that have just come from the press. There are four of these and they are as follows: The first is for the report of a member to his Brotherhood; the second is for the report of the Brotherhood Secretary; the third is for the monthly report of the Brotherhood Secretary to the church; and the fourth is for the quarterly report of the church Brotherhood to the Associational Brotherhood. The price of these report cards varies from one-half cent to about one and one-half cents a copy. We are glad to report that there seems to be a strong demand for these. We shall be glad to furnish samples to interested Brotherhoods.

New Quarterly

This announcement will perhaps reach the readers during the last days of September. By that time the Brotherhood Office hopes to be prepared to furnish the fourth quarterly of programs at the regular price of 10 cents a copy. We expect the demand to be larger than ever before.

EVANGELIZING LITTLE ITALY

(Continued from page 30)

ful old story. These unselfish workers also bear their own expenses. We wonder how they can keep on doing it. Besides preaching, we gave mission and Bible-land stereopticon views at night.

You would be surprised at the number of needy souls who come to Brother De Maggio for help. During my few days' visit, eight heads of families came for counsel and for actual bread. It seems that he just cannot turn them down. As a result, of course, he has to deny his own precious family many things. No wonder so many love and trust him more than their own supposed "spiritual advisers." How these people do love and attend the humble cottage services. On our last night fifty sun-

scorched natives stood not just for prayer but to profess love for our Saviour.

We went to witness for Jesus at eight strategic points in and about Independence. Many homes where there is no Baptist kindly invite De Maggio to come and preach. His lovely daughter, Virginia, who has given skilful and faithful service at the piano is ready for college but cannot go because her poor father is absolutely unable to send her.

When I remember De Maggio, he makes me think of *Kagawa*. We had some sort of devotion four times a day in that devoted home. Where would we find a more patient, tireless, modest, or gifted man for this field! He knows how to witness and also how to hold his tongue in four or more different languages. Certainly he never asked it, but I cannot think of any home where a missionary box would do more good.

WITH OUR EXCHANGES

Christian Citizenship

POSSIBLY you have seen the significant picture showing Toyohiko Kagawa and C. Y. Cheng, with their arms around one another. Here the foremost Christian of Japan and the first president of the Church of Christ in China are revealing affectionately that they are blood-brothers in Christ Jesus. Loyal and patriotic citizens of different lands, whose governments are often at variance, they are also citizens of the Kingdom of Heaven, and their devotion to the principles and ideals of the King of kings and Lord of lords transcends every claim and obligation of a selfish nationalism. Edward Shilitto has said truly that, in all too many cases, nationalism has become "man's other religion." In some lands today it seems to be the only religion that counts in tens of thousands of lives. So much damage has already been wrought, and so much more is threatened, that it behooves every man and woman to examine conscientiously this entire problem of good citizenship. Surely Christian nations, and Christian people in all nations, need to set the right example and to reveal the right spirit in such a difficult and dangerous hour of human history as that through which we are passing. "Unless the so-called Christian nations practice justice," said Mr. Kagawa in a recent address, "the progress of Christianity in Asia will be very slow. We must have better plans for world peace. We Japanese have done great mischief in Manchuria—but the British have done so in India and the French in Cochin China. So this is the period for all nations to repent. We all must repent from our nationalisms for the cause of God and Christ. We need conscience now—*above all conscience!*"—*The Outlook of Missions*.

A Gem of a Gentleman

THE Baptist Union of Great Britain met in Plymouth this May. They met there sixty years ago, and one or two men of Plymouth remembered the occasion. They well might. MacLaren of Manchester was president, and C. H. S. preached his mighty sermon, "There Go the Ships," to them. But the great feature in the reminis-

cences has a perennial interest. It ought to be graven in gold, so that those to whom criticism is second nature may be warned. A new religious movement is too often attacked by those from whom better things might be expected. There is a grievous case in point current today. At those Union meetings William Cuff had made up his mind to deliver a slashing attack on William Booth, who had just launched (with tambourine and red jersey) his strange, but now respected, Army. Of course, Booth shocked the black-coated respectability of the chapels. Of course, his language was not redolent of Canaan. Of course, his theology was a hotch-potch. Of course, his quaker-like refusal of Sacrament trembled on the verge of blasphemy. Cuff intended (with his cuffs rolled up) to say so, and to mince no words about it. Spurgeon heard of the impending attack. Spurgeon did not agree with Booth in half a dozen ways. But Spurgeon disagreed with Cuff. For one thing, Spurgeon was very sensitive to the problem presented by those whom the churches did not reach. For another thing, he was very much aware of the perils of grooves. The variety of attack used by Hebrew prophets, the large variety of method used by God in Nature, made him ready to be patient with an innovator like Booth. Spurgeon was an innovator himself. It was on the verge of utterance that Cuff yielded to Spurgeon's entreaties, and burnt the precious speech. Perhaps no altar smoke ever rose more gratefully than the smoke of that manuscript. Slashing attacks are congenial to some of us. There are times when they are timely. Those times are not so frequent as our hot blood suggests. "Dinna forget Spurgeon."—*The New Zealand Baptist*.

—Spend much time in secret,
With Jesus alone;
By looking to Jesus,
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see."

—Selected.

MISSIONARY WORKERS OF THE HOME MISSION BOARD

ATLANTA, GEORGIA

(Address: 315 Red Rock Building)

ADMINISTRATION AND FIELD FORCE

J. B. Lawrence, *Executive Secretary-Treasurer*; B. D. Gray, *Secretary Emeritus*; J. W. Beagle, *Field Secretary of Missions in the Homeland*; M. N. McCall, *Field Secretary of Missions in Cuba*; Jacob Gartenhaus, *Evangelist to the Jews*; Mrs. Una Roberts Lawrence, *Mission Study Editor*; Miss Emma Leachman, *Field Worker*; J. W. Wing, *Office Secretary*; Mrs. Glenn Barnette, *Bookkeeper*; Miss Helen Huston, *Stenographer to the Secretary*; Mrs. Lillian Barnette, *Literature*; Miss Lucy Cunyus, *Stenographer*.

CHURCH BUILDING LOAN DEPARTMENT

J. B. Lawrence, *Superintendent*; George F. Austin, *Field Representative for States East of the Mississippi River*; N. T. Tull, 1211 Eighth St., New Orleans, La., *Field Representative for States West of the Mississippi River*.

SOUTHERN BAPTIST SANATORIUM

El Paso, Texas: W. W. Britton, M.D., *Medical Director and Superintendent*.

MISSIONS IN THE HOMELAND

Missionaries to the Foreigners

ALABAMA—110 N. First Place, Birmingham: A. Pucciarelli, Mrs. Pucciarelli; 510 First Avenue, N., Birmingham: Miss Mary Headen.

FLORIDA—Box 7293, West Tampa: J. F. Plainfield, Mrs. Plainfield, Miss Fannie Taylor; 1909-15th St., Tampa: J. B. Silva, Mrs. Silva, Mrs. Aurelia Baez; Seamen's Institute, 501 E. Bay St., Jacksonville: L. C. Bennett, Mrs. Bennett.

ILLINOIS—702 N. Emma St., Christopher: Miss Mary E. Kelly; 1403 N. 53rd St., E. St. Louis: Miss Mildred Bollinger; 829 S. Vine St., Greenville: G. O. Foulon, Mrs. Foulon.

LOUISIANA—Acadia Baptist Academy, Church Point: Alfred Schwab, Mrs. Schwab, Miss Miami LeBlanc, Miss Carol Brakefield, G. G. Casselmann, Miss Christy Wyatt; Baptist Rescue Mission, 740 Esplanade Ave., New Orleans: J. W. Newbrough, Mrs. Newbrough; 229 2nd St., New Orleans: Maurice Aguilard, Mrs. Aguilard.

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

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

TEXAS—Bastrop: Paul C. Bell, Mrs. Bell, Pascual Hurtiz; 303 E. Ave., Austin: Ignacio E. Gonzales, Mrs. Gonzales; Box 1138, El Paso: A. Velez, Mrs. Velez, Miss Gladys McLanahan, Miss Lillie Mae Weatherford; Box 888, Brownsville: Geo. B. Mixim, Mrs. Mixim, Abel R. Saenz, Mrs. Saenz; Box 687, San Angelo: Donato Ruiz, Mrs. Ruiz; 1501 Caldwell St., Corpus Christi: Daniel Delgado, Mrs. Delgado; Box 836, Pearsall: J. A. Lopez, Mrs. Lopez; 1316 San Bernardo, Laredo: Andres R. Cavazos, Mrs. Cavazos; Box 187, Cameron: Moises Robledo, Mrs. Robledo; 121 San Marcos St., San Antonio: Matias C. Garcia, Mrs. Garcia; 212 Jefferson St., Kerrville: Emmett Rodriguez, Mrs. Rodriguez; 1201 W. Ashby Place, San Antonio: Miss Ollie Lewellyn; Box 132, Eagle Pass: Cayetano Garcia, Mrs. Garcia.

Missionaries to the Negroes

(White Workers)—202 Girard St., Montgomery, Alabama: Noble Y. Beall, Mrs. Beall; Seminary Hill, Texas: Miss Lou Wilkins; 1301 Compton Ave., Columbia, S. C.: Dr. J. K. Hair.

NATIONAL BAPTIST CONVENTION WORKERS—4834 Vincennes Ave., Chicago: T. Theo Lovelace, Mrs. Lovelace; Box 573, Tuscaloosa, Alabama: R. J. Moore, Mrs. Moore; 303 Cherry St., Abilene, Texas: Miles Jenkins; Selma University, Selma, Alabama: R. T. Pollard, Mrs. Pollard; 510 W. Lead St., Albuquerque, New Mexico: O. F. Dixon, Mrs. Dixon.

Missionaries to the Deaf

Box 396, Sandston, Virginia: J. W. Michaels, Mrs. Michaels; 4511½ Bryan St., Dallas, Texas: A. O. Wilson, Mrs. Wilson; 704 Park St., Fort Worth, Texas: C. F. Landon, Mrs. Landon.

Missionaries to the Indians

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

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

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

NORTH CAROLINA—Murphy, Route 2: J. N. Lee.

OKLAHOMA—419 W. Midland, Shawnee: A. W. Hancock, Mrs. Hancock; R.F.D. No. 3, Shawnee: D. D. Cooper, Mrs. Cooper; Box 206, Pawhuska: A. Worthington, Mrs. Worthington; R.F.D., No. 2, Arkansas City, Kansas: Miss Gladys Sharp; Nardin: Miss Grace Clifford; Box 63, Pawnee: Roe R. Beard, Mrs. Beard; Wetumpka: G. Lee Phelps, Mrs. Phelps; Chilocco: Sam Lincoln, Mrs. Lincoln; Perkins: Solomon Kent, Mrs. Kent; Ponca City, R. F. D. 4: Thomas Wamego, Mrs. Wamego.

OKLAHOMA—(*Cherokee Association*)—Stilwell: John B. Acorn, Richard Glory; Eucha: Lee O'Field; Sid: Johnson Davis; Tahlequah: Jim Pickup; Spavinaw: Lacy Scroggens; Salina: Skake Kingfisher; (*Chickshaw Association*)—Wynnewood: A. B. Brown; Ada: Sam Hawkins; Keota: Moses Wesley; (*Choctaw Association*)—McAlester: Wilkin Taylor; Stigler: C. M. James; (*Muskogee Association*)—Wetumka: John Smith, John Alexander; Eufaula: Joe Colbert; Panama: John Jonico.

FLORIDA—(*Seminoles*)—Dania: William King, Mrs. King.

Missionaries in the Mountains

Hazard, Kentucky: L. W. Martin, Mrs. Martin; Andersonville, Tenn.: M. K. Cobble, Mrs. Cobble.

MISSIONS IN CUBA

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

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

MISSIONS IN CANAL ZONE

(West Indian Work)

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

Lifting the Banner in South America

Graded Series for Fall Classes

Emphasis for this month: The new fall study course series of graded books presenting Southern Baptist interests in South America is offered to every member of the church family, and affords an excellent curriculum for a Church School of Missions.



Adults

Christ in the Silver Lands

James C. Quarles 35c

The River Plata, or the river-of-silver, has been the natural entrance gate to Argentina, Paraguay, and Uruguay. This attractive book presents these "silver lands" and Southern Baptists' interests within their borders. Miss Nan Weeks, a writer and editor of the Northern Baptist Convention, prepared the splendid suggestions for studying this text. (F-3)

Intermediates

Mule Stories from Inland Trails

L. M. Bratcher 25c

These clever stories of Dr. Bratcher's adventures into the far interior of Brazil will capture and hold any class of intermediates. (K-3)

Young People

Sharing with Neighbor America

William Cary Taylor 35c

Twenty-five years of sharing revolutions, changes, romances and dangers with his young Brazilian students enables Dr. Taylor to tell this story of Baptist adventures in South America with freshness, alertness and appeal that grips both old and young. The added suggestions for the teachers are invaluable. (F-3)

Juniors

Guitars and Water Jars

Several Missionaries 25c

Through this unit of work every class of juniors will enjoy sharing the itinerary of Buddy and Janice as they travel through South America in these five stories and visit Southern Baptist major missions. Suggestions for six interest groups are presented in detail. Every leader will find one or more of these practical and appealing for her class. (F-3)

Primaries

The Sugar Loaf

Several Missionaries 25c

Little children and Sunbeams will eagerly accompany little Angeline through the six stories and share with her all the natural activities that are suggested in the plans and projects. (F-3)

South American Wall Poster

The poster of pictures of Southern Baptists' one hundred and nineteen foreign missionaries to South America, their names and stations, may be used as a wall poster, for banquet place cards, scrapbooks, handwork, and so forth. Priced, 15c. (F-3)

ORDER ALL BOOKS FROM THE BAPTIST BOOK STORE SERVING YOUR STATE

ALABAMA.....517 North 22nd St., Birmingham
 ARIZONA.....Box 485, Albuquerque, N. M.
 ARKANSAS.....716 Main St., Little Rock
 FLORIDA.....216 W. Church St., Jacksonville
 GEORGIA.....317 Palmer Bldg., Atlanta
 ILLINOIS.....102 E. Jackson St., Carbondale
 KENTUCKY.....323 Guthrie St., Louisville
 LOUISIANA.....301 Giddens-Lane Bldg., Shreveport
 MARYLAND.....405 Hearst-Tower Bldg., Baltimore

MISSISSIPPI.....500 East Capitol St., Jackson
 MISSOURI.....(Book Dept.) 1023 Grand Ave., Kansas City
 NEW MEXICO.....Box 485, Albuquerque
 NORTH CAROLINA.....121-23 W. Hargett St., Raleigh
 OKLAHOMA.....223 W. First St., Oklahoma City
 SOUTH CAROLINA.....1301 Hampton Ave., Columbia
 TENNESSEE.....161 Eighth Ave., N., Nashville
 TEXAS.....1019 Main St., Dallas
 VIRGINIA.....110 North Second St., Richmond

All states and countries not listed above, order from Baptist Book Store nearest you mentioned above