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# HOMME AND FOREIGN FIELDS

NOVEMBER

1925

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# HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, *Editor*

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*Paster Lee (left) and Secretary Charles E. Maddry*

## Brothers in Christ—Chinese and American

**P**ASTOR LEE of Pingtu, China, has baptized more than five thousand converts during his ministry of nearly forty years. Miss Lottie Moon, of Tengchow, won a young man to Christ and taught him to read his New Testament. He went back to his home in Pingtu, carrying his precious Testament with him. He read it to his cousin, now Pastor Lee, and won him to Christ. Missionary Sears baptized Lee and trained him for the ministry. They were devoted to each other and together wrought marvels for Christ's cause around Pingtu. This aged apostle of Christ is still vigorous and aggressive for Christ and the lost. He arose at four o'clock in the morning and walked nine miles to meet us at Pingtu, arriving long before we had breakfast. Together we sought out the grave of Missionary Sears who sleeps under the lovely trees in the garden of our compound at Pingtu. We thank God that we had blessed fellowship with this aged servant of Christ in North China. A flood of holy emotion and hallowed memories swept over us as we stood with uncovered heads by the graveside of great Missionary Sears and thought of Holmes and Hartwell and Crawford and Miss Moon and many others. And great among this galaxy of Christ's heroes is Pastor Lee!—*Charles E. Maddry, Executive Secretary, Foreign Mission Board.*

# Falling into Line Again On the Foreign Mission Field

*Missionary Charles A. Leonard, Harbin, Manchuria*

THERE is a great deal of difference between arriving in the United States for a furlough and arrival back at one's work on the foreign field. There is a feeling of relaxation when one first reaches the homeland, but soon a life almost as strenuous as the one we live out here. The welcome back to China is, however, more spectacular in some ways. It carries greater and deeper meaning to these people than to the folks at home. Yet, how we do appreciate the moral and financial support of the Lord's faithful servants in the homeland, and thank him on every remembrance of them. Since our return the days have certainly been full. They seem as so many hours, and yet so much has taken place these few weeks that it seems that many months have really passed; there is so much to do that seven days from early morning until late at night are not sufficient.

To our usual cares and duties must be added the usual task of finding a place to live. Our Board has no home for missionaries in Harbin, although there is hardly a place where one is more needed, for the only suitable places of residences are apartments belonging to Russians. These do not want Chinese to come on their premises. Yet our desire is to have as many come as will to our home. We are hoping and praying that we may have a home to which Chinese may come freely and our Mission Board be saved the expense of the high rents that must be paid here for even a small, inadequate apartment.

When one goes to the homeland after seven or eight years, faces of those who have gone on to the Great Beyond are terribly missed, among them frequently close relatives and dear friends. So, too, after only one year from the mission field there are always some whom God has called to himself. Among those we miss at this time is a deacon of the Harbin church, Mr. Ma Tzu Ling, a fine Christian man, who died a triumphant death. His daughter, a beautiful Christian character, goes to Hwangshein to enter high school preparatory to entering the Seminary for training as a Bible Woman.

Reports and letters of welcome from the several places where we have work bring encouraging news with one exception. They all refer to the large numbers willing to hear the gospel, report many enquirers enrolled and not a few awaiting baptism. Baptisms last year numbered 237. Indications lead to a larger number this year. Seventeen were baptized at the Harbin church recently. Two places are asking to be organized into churches.

At this time the writer is aboard a train en route to an out-station, Antachan, to ordain, as pastor, an evangelist who has served the church there the past three years. We do not hesitate to lay hands upon him for he is worthy, capable, faithful. The brethren and sisters at Antachan have rented a large new place as a church building and will move into it for the ordination services and special meetings following.

Since returning to Manchuria a trip was made to Hsinking, the new capital of Manchukuo, for the purpose

of opening there a Baptist Gospel Hall. Hsinking is the only large city between Harbin and Dairin where Baptists have no mission work. Having become the political center of the eleven provinces of this large area, it is only proper that Baptists have work there. The city is growing rapidly. One is impressed with the handsome state buildings, erected over a large area. A new capital is indeed being built. The buildings present a pleasing combination of eastern and western architecture. Millions of dollars are being put into these. Hsinking is the most prosperous city in the world at this time. A suitable place for Baptist work there has been secured. Mr. Kiang Mei Shan, city evangelist in Harbin for several years, a consecrated, earnest, capable minister of the word, is in charge of the work at Hsinking. A Bible woman is being secured to work there, and Mrs. Kiang will also assist in work among the women. We are sure the Lord is greatly pleased and Southern Baptists gratified that an earnest woman in Virginia and a faithful layman in Louisiana have made possible the establishment of Baptist Mission work in the New Capital, a great, strategic center of the Far East.

While on this trip we went on farther south as far as Mukden to help the brethren there settle some difficulties in their church. But their great need is an evangelist. Southern Baptists could solve the need by providing funds for such a worker.

At Mukden as well as in the New Capital and Harbin one sees many changes. Great numbers of Japanese are coming into Manchuria. Harbin for instance, has forty thousand as against one thousand a few years ago, and they are coming to this city alone at the rate of two thousand a month.

We rejoice that one of the Board's missionaries in Japan is coming here to work among the Japanese. The new Government is favorable to Christian work, lending assistance in protection of missionaries and Chinese workers.

Since returning to Harbin permission has been secured to put up a large sign in Chinese at the Railway Station inviting people to Sunday services and evangelistic meetings. We have also gained permission to place announcements of Christian services in the street cars free of charge, and arrangements have just been perfected for preaching in Chinese without charge over the big North Manchuria Radio Broadcasting Station in Harbin on Sunday evenings.

\* \* \*

For sunlit hours and visions clear,  
For all remembered faces dear,  
For comrades of a single day,  
Who sent us stronger on our way,  
For friends who shared the year's only road,  
And bore with us the common load,  
For hours that levied heavy tolls,  
But brought us nearer to our goals,  
For insights won through toil and tears,  
We thank the Keeper of our years.

—Clyde McGee.

*"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"*

*These women of Pingtu, China,—once illiterate—now do their own Bible reading. In this section Lottie Moon was the first to teach God's Word*



## “The Entrance of God's Word Giveth Light”

*Missionary Pearl Caldwell, Pingtu, China*

DOWN through the ages China has had high education. Confucius' classics and those of other great writers have been handed down and studied since before Christ came to earth. We are told that Chinese were standing civil service examinations for government positions before Abraham's time.

But the masses in China are illiterate, and so have they been through the generations. For a woman to be able to read was for a long time almost unheard of. Why should women read? Was not her place to do the work in the home, and to bring up the children of the home?

Blessed is the nation whose God is the Lord; and blessed is the womanhood of a Christian land! Since the first missionaries went to China they have endeavored to uplift womanhood. The daughters of Christian families as well as other girls have been taught in schools, and classes have been held for busy mothers in the homes.

Many of our Bible women were illiterate when saved, and were taught little by little to begin to read the Bible. Later they received more training in our Bible Training School which fitted them for this valuable service.

Almost all Christian women want to learn to read. They all want Bibles and always carry them to church, even before they can read very well. They love to store God's Word in their hearts.

The W.M.U. of China has done much in teaching and encouraging illiterate women to read. Graded Bible readers' courses have been prepared. In the beginning several years ago, in Shantung Province, the first or simplest grade was to memorize certain verses of Scripture. Many women have received certificates for this memory work. Our first such group in Pingtu, where I work, numbered forty-two. After memorizing Bible verses, the next step is to learn the characters and read those verses. With this beginning they read more and more.

Miss Lottie Moon gave young Mr. Lee, a new convert, the first Bible that entered Pingtu. The Lee family was desperately poor; the young son went to old Tengchow to

find work in order to send money home to help support the family. He went to find work and found Christ! So anxious was he for his people to know his Christ that he soon returned to Pingtu with his precious Book. (*This was the cousin who won Pastor Lee to Christ. See picture on page 1.*) Because of the people's interest in what he said, and in the Book, Miss Moon was invited to come and help them. Brave woman that she was, Miss Moon heard the Macedonian call and took the Light a four days' journey into the heart of a heathen country, staying weeks at a time to teach. Thus the women of Pingtu began to read God's Word.

It was some fifty years ago when that first Bible was carried to Pingtu. Today, if you ask any congregation for a raise of hands to see how many have Bibles, almost every hand goes up.

Bible reading has received a great impetus since the beginning of the Shantung Revival four years ago. Many have been saved and many of these adults who could not then read have now read and re-read the New Testament. You know, we are not burdened with big daily papers to fill our minds, so our hearts are filled with God's Word. His Word is our meditation.

The demand for Bibles has been so great that at times it has been well-nigh impossible to supply them. The Bible societies in Shanghai, from whom we purchase, reported that in Shantung where the Holy Spirit has worked so marvelously, more Bibles were bought last year than in any other province in China. And that Pingtu and Hwanghsien—two small cities of this province—bought more Bibles than any other cities in China. Thousands are reading in Pingtu as well as in other places where the hearts of the people have been stirred.

Truly the entrance of God's Word giveth LIGHT. We praise him for the Light, but our hearts ache over the masses, the great multitudes, still in heathen darkness. Please pray with us for an awakening everywhere that yet many more may be won to Christ.

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## EDITORIALS

THE return of the Thanksgiving season brings mingled emotions. Born in a time of terrible Colonial suffering, renewed in a period of great National anxiety, and continued with at least something of the form of its original significance, Thanksgiving arouses in the hearts of our people feelings of holy patriotism, fresh appreciation of a noble heritage, memories of simple scenes, an urge to live more nearly worthily of such blessings, and gratitude to God for both the blessings and the urge. Perhaps, it was inevitable that a regular, formal Thanksgiving would lose some of the spirit that is shown by a colony or by the nation when the people have a mind to return thanks unto God; it is very doubtful whether a spirit of reverent gratitude can be reached by proclamation or by propaganda. At any rate, the problem of rescuing Thanksgiving from pure revelry and dissipation is upon us and presents a most serious challenge to Christians. Faithfully, even courageously, Christian people should assemble in their places of worship on Thanksgiving Day and give thanks publicly to our God for his blessings upon us as a nation and as groups within the nation. The richest and most favored of the nations of the earth, we are also the most prodigal and we are in danger of becoming the most thoughtless and ungrateful.

So, the Christian citizen will take the lead in the national observance. But the Christian will not be satisfied with even a worthy public demonstration. He knows that thanksgiving is also a personal matter, and he will gladly take advantage of the seasonal suggestion to renew his vow to make the giving of thanks a daily practice, which may take on intense form in public celebrations. With this thought in mind we would consider some of the biblical grounds for thanks-

giving and join our readers in a high resolve to exercise this privilege more becomingly.

## A GOOD THING

THE Psalmist says, "It is a good thing to give thanks unto the Lord," and so it is. It is good for the individual to use his powers of observation and judgment sufficiently to know his debt to the Infinite for being and for all that makes being rich and enjoyable. Anything that keeps fresh in the mind of the individual his sense of dependence upon God is a "good thing." Then, it is good to give expression to the gratitude that logically follows the judgments thus formed. Nothing is better for the individual than to voice the deepest sentiments of his soul. Thanksgiving is also a good thing in the sight of God; he is pleased with the words of praise and thanksgiving from his children. Proof of this abounds in the exhortations and incentives to thanksgiving that are found in the Scriptures. It is significant that God urges us repeatedly to do the things that for every reason we ought to do,—read the Word, pray, and give thanks. "It is a good thing to give thanks unto the Lord."

## THE SURELY THANKFUL

DAVID says, "Surely the righteous shall give thanks unto thy name." Who are the righteous? Some would follow the classical interpretation of Matthew Henry and say that the righteous are those who make conscience of rendering to God his due, as well as to men theirs; *surely*, these will give thanks. Others would take the view that the righteous are those who have been made righteous through the grace and mercy of God; *surely*, these will give thanks. There is room, perhaps, for another conception that they who give thanks simply because it is the right thing to do are righteous. There is really no conflict in these three conceptions. The fact remains that the righteous, from whatever source their righteousness may be derived, will give thanks unto God. We are justified in the inference, therefore, that thanksgiving is a regular, consistent, constant practice on the part of the righteous; the failure to give thanks carries its own significant implications.

## FOR SIMPLE REVELATION

THE Master has led the way in thanking God "because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Upon the basis of these words, Celsus uttered his famous diatribe against Christianity, "Let no educated man approach, no wise, no prudent man; for such things are deemed evil among us. But if one be unlearned or witless or uneducated or a babe, let him boldly come." Of course, it never occurred to the distinguished philosopher that he was at once confirming the truth of the Master's words and giving a personal illustration of that truth. Every saved person ought unceasingly to

thank God for the simplicity of the revelation of his truth. The wise with their philosophical theories and the prudent with their skill in management permit their philosophy and their skill to come between them and simple faith in Christ. This was true in the first century, it has been true ever since, it is true now; but the open-minded and heavy-hearted welcome the gospel for the good tidings that it really is. The gospel can be accepted only by those who realize their sore need; but, thank God, it is available for every such one. Such a thought should keep the redeemed in regular state of praise and thanksgiving.

### FOR FAITHFUL CHRISTIANS

**P**AUL excels in thanking God for his Christian friends. He thanked God for all the Christians in Rome, especially because their faith was spoken of throughout the world. (Rom. 1: 8.) He thanked God for the Corinthians to whom was given the grace of God by Jesus Christ. (1 Cor. 1: 4.) He thanked God upon every remembrance of the Philippians. (Phil. 1: 3.) He thanked God for Philemon, remembering him always in his prayers. (Phil. 4.) Paul was thankful for faithful Christians and told them so. We ought to learn something from his habit. Without boasting at all we can thank God for Southern Baptists whose evangelical fervor and missionary devotion are known around the world. In a period prolific in substitutes and subterfuges, Southern Baptists present a solid front of allegiance to the Old Book and to the simple gospel of the New Testament. Please God, so shall they stand until the Lord returns. They are not all that they should be, they are not all they would like to be, but we can thank God for what they are. It is easy to thank God for our forefathers and others who have labored and gone on, but there are churches and individuals among us today for whom we ought to be devoutly thankful. Paul thanked God, and told his friends so. The season is a good time to make our own list of the faithful and then proceed by thanking God for them and at the same time telling them that we do thank God for them. There is room for a lot of sweetening of life in this particular field; happy the Christian who claims the privilege of occupying at least a part of that room.

### FOR VICTORIOUS LIVING

**T**O the extent that any Christian is living victoriously, the credit belongs to God, and thanks should be returned for the victory. Paul expressed it beautifully, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Victory in life is a gift through Jesus Christ. Victory over sin and its brood comes through Christ; victory over self and its dragging progeny comes through Christ; victory over vanity and its inflated intellectualism comes through Christ,—and Christ is the gift of God. Greater victories are ahead for even the slightly victorious who

will acknowledge God as the source of the measure of victory that is theirs. In fact, abiding victory comes in no other way. Thank God who gives the victory in even our difficult age.

### FOR A NOBLE HERITAGE

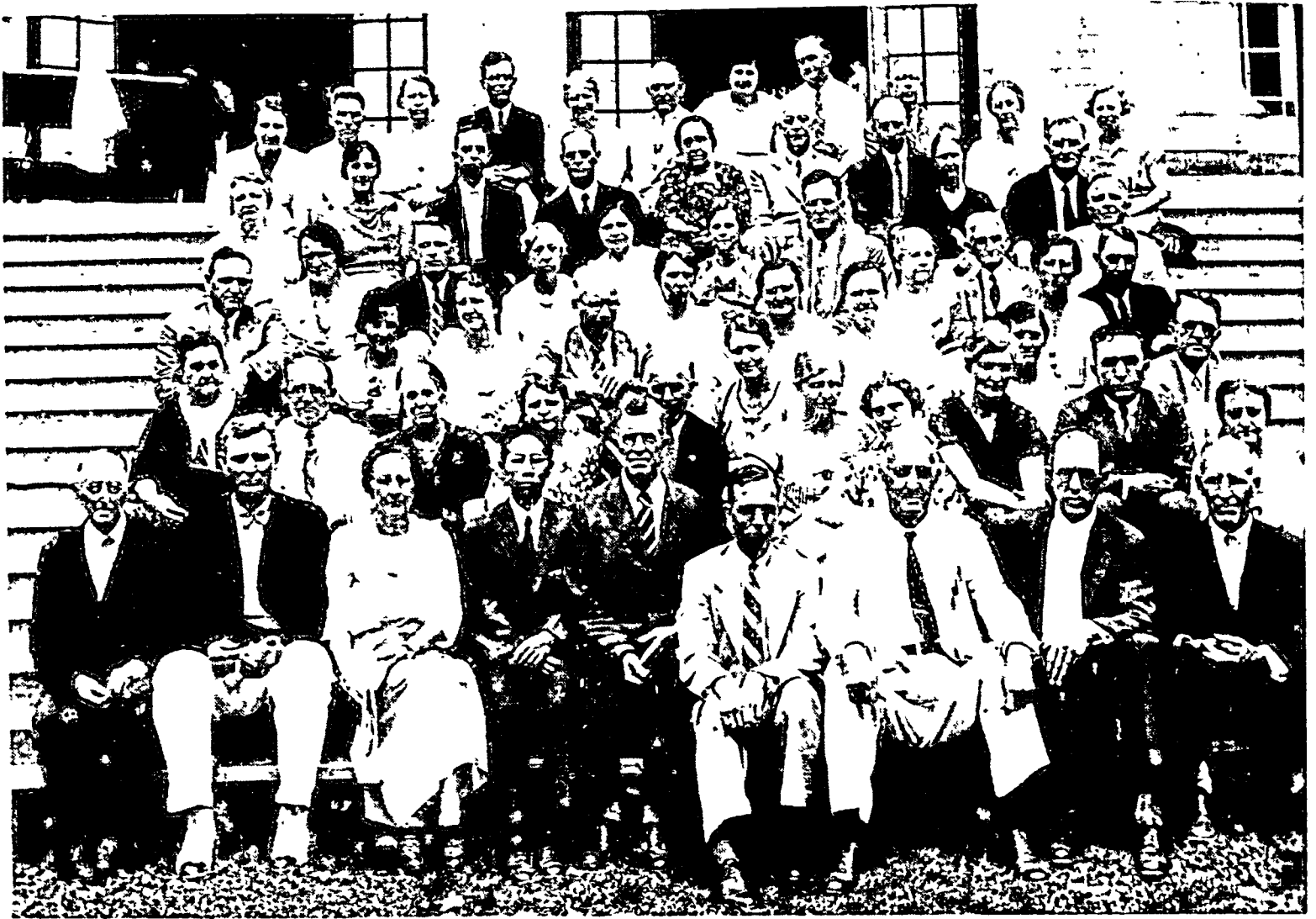
**I**T does not require much reflection to convince any man that his personal merit and efforts are responsible for very little of the wealth that he enjoys. We are heirs of civilizations that have gone on; we are the beneficiaries of the ability, the sacrifice, the achievement of multitudes of great souls; our every blessing is a gift. We need to be reminded of words that sound strangely familiar, "great and goodly cities which thou buildest not, and houses full of all good things which thou fillest not, and wells digged which thou diggest not, vineyards and olive trees which thou plantest not." Are they not appropriate for our day?

These words were uttered originally, of course, as a warning to Israel (Deut. 6: 10, 11), lest "when thou shalt have eaten and be full . . . thou forget the Lord." Israel did forget the Lord, accepting as a matter of course the good things all around without giving a thought to the Giver of them all. If we mistake not here is our peril. Perhaps, forgetting is about the easiest thing that we do. Man is a conceited being and it is not at all difficult for him to persuade himself that he owns the universe and deserves its blessings.

Very properly then, we may thank God for the memory of humble parents who never permitted themselves to lose sight of God as the Giver of all good things. We may thank God for their example in private and public devotion, and as our thoughts wander in such holy realms we shall find it easier to thank God for the heritage which these faithful men and women have left.

### FOR THE GREAT GIFT

**J**ESUS CHRIST is God's supreme gift. The Christian, even the intelligent man of the world, should thank God for the gift of Jesus. Paul voiced the sentiments of devout Christians of all time when he said, "Thanks be unto God for his unspeakable gift." Some have said that the gift referred to here is God's grace. That may be true, but the fact remains that Jesus Christ was and is the unspeakable flowering of that grace. The word, "unspeakable," of course, removes this gift from the realm of description or of discussion; but every Christian knows that gift and should find joy in unceasing thanks to God for such a gift. The genuineness of such thanksgiving may be very properly tested by the effort of the Christian to make known this gift to all who are without Christ. In fact, expressions of thanksgiving without corresponding concern for the lost and sacrificial investment in the cause of world evangelization are empty words. The Thanksgiving season ought to be a time of renewal along fundamental lines accompanied by a regular wave of informed zeal for world evangelization.



*Missionaries at Foreign Mission Week, August 11-18, 1935*

## A Week of Thanksgiving and Praise

*Inabelle G. Coleman, Richmond, Virginia*

**D**URING the week of August 11-18, Ridgcrest became a "mountain of holiness" to twelve hundred Southern Baptists representing twenty-two states and eleven nations.

Dr. Charles E. Maddry, the executive secretary of the Foreign Mission Board, opened the Foreign Mission Conference at the worship hour on Sunday morning with a powerful message that broke the heart of every one in that vast congregation of Southern Baptists. He brought "good tidings" from the Orient and portrayed the conditions social, physical and spiritual as he had seen them through sympathetic eyes.

"I can not convey to you the missionary needs in the Orient. Christianity has been securely rooted in the life of the Orient. If the Christian church should be driven out tomorrow, the influence of Christianity would still remain," declared Doctor Maddry as he described the courageous consecration of the native Christians in China and Japan.

But "the Orient is heart hungry for the gospel of Jesus Christ and the salvation power of God through those persons who have heard and believed. The Orient is pleading for us to send them the Christian gospel. The Christian church has come to grips with heathenism in the Orient, and the gospel of Jesus Christ is triumphing," pleaded Doctor Maddry in the closing moments of his mighty address. The vibrant pathos of his voice revealed the fact that he witnessed in the Orient during his recent seven months there, almost more than one

heart can endure to behold without responding. He shared this challenge and appeal with these "friends of God" in a way that set their hearts on fire with a love and zeal for God that did not flicker or wane throughout the entire week.

Doctor Maddry spoke several other times during the week, led round tables and conference, and every time he spoke, he poured out vast amounts of interesting and vital information with an inspiration unspeakable.

The secretary's fellow travelers in the Orient added their fervent, dynamic messages to Doctor Maddry's to complete the picture of the call of the Orient to Southern Baptists today.

These several messages of Dr. J. B. Weatherspoon, Professor of Sociology at the Southern Baptist Theological Seminary, Louisville, Kentucky, Dr. M. T. Rankin, the new oriental superintendent, and Mrs. Weatherspoon, combined additional facts and features from the Orient with Doctor Maddry's addresses in a way that will make China and Japan *live* forever in the hearts and minds of those attending the conference.

The conference rejoiced to have Dr. W. E. Denham, Euclid Baptist Church, Saint Louis, Missouri, present again this year for the Sunset Services by the lake. Evening after evening he presented the cluster of fruits of the Holy Spirit in such a simple and appealing, yet deep and thought-provoking way, that every one walked silently and prayerfully away from the vesper service, more profoundly conscious of God's love and power. Doctor



Denham was a blessing not only at the curfew time, but throughout the hours of the day as he gave himself without reserve to the ministry of friendly talks and Christian love. Missionaries and guests sought his Christ-like counsel and thanked God that Doctor Denham was again a part of the Foreign Mission Conference.

Every day of the week was identified with a country to which Southern Baptists have sent missionaries, and the missionaries present from these fields participated on the program and presented their work and their victorious achievements for Christ.

On Wednesday the W.M.U. work of the world was portrayed. Miss Mallory charmed the assembly with the clever procedure of presenting all of the forty-seven women missionaries present for the conference in groups according to their decades of service.

Only seven had served less than ten years; twenty-five held records between ten and twenty years; twelve could claim two decades and more of years on a mission field; only two stood under the thirty to forty year banner; and none could claim a record of service from forty to fifty years; but there was *one* who could claim two stars and five chevrons for the fifty-five years invested for Christ in Brazil. Moved by the spirit of these moments of beholding this beloved pioneer and veteran soldier of the Cross, the vast audience stood in silent love and honor for Mrs. W. B. Bagby, when she rose in response to Miss Mallory's call for those who had served a half century or more.

With vigor, poise and zeal, Mrs. Bagby brought the missionary message of the hour. She told of God's call to her girlhood heart, of her and Doctor Bagby's answer to Brazil's appeal for their young lives, of how the Foreign Mission Board insisted on sending them to China to re-enforce Dr. Matthew T. Yates, but how they had stood steadfast by their conviction to go to Brazil. She surveyed the half century of witnessing in "Neighbor America," and expressed her earnest gratitude to God for his manifold blessings and especially for the joy of being assured by Doctor Maddry that he would let her and Doctor Bagby return again to the land of their adoption and love.

Doctor Bagby brought the missionary message on Tuesday evening, and spoke with the force and vigor of a youth. He is Southern Baptists' senior missionary with a record of service exceeding that of any other living missionary on the roster of Southern Baptists.

Two young missionaries who had recently been appointed to service in Japan and China, Miss Dorothy Carver and Dr. William L. Wal-

lace, were dedicated in prayer by Dr. J. B. Weatherspoon on Thursday evening. This pause and prayer brought to every heart an added consciousness of the great need of scores of new missionaries to fill the breaking ranks around the world.

Daily throughout the week Doctor Maddry and his assistant, Miss Jessie Ford, conferred with young volunteers who had come apart into the mountains to plead with the executive secretary to send them forth. Well-trained, attractive, earnest youths, ready to go, pleading to go, but how can Doctor Maddry send them until Southern Baptists make it possible by wiping away the debt?

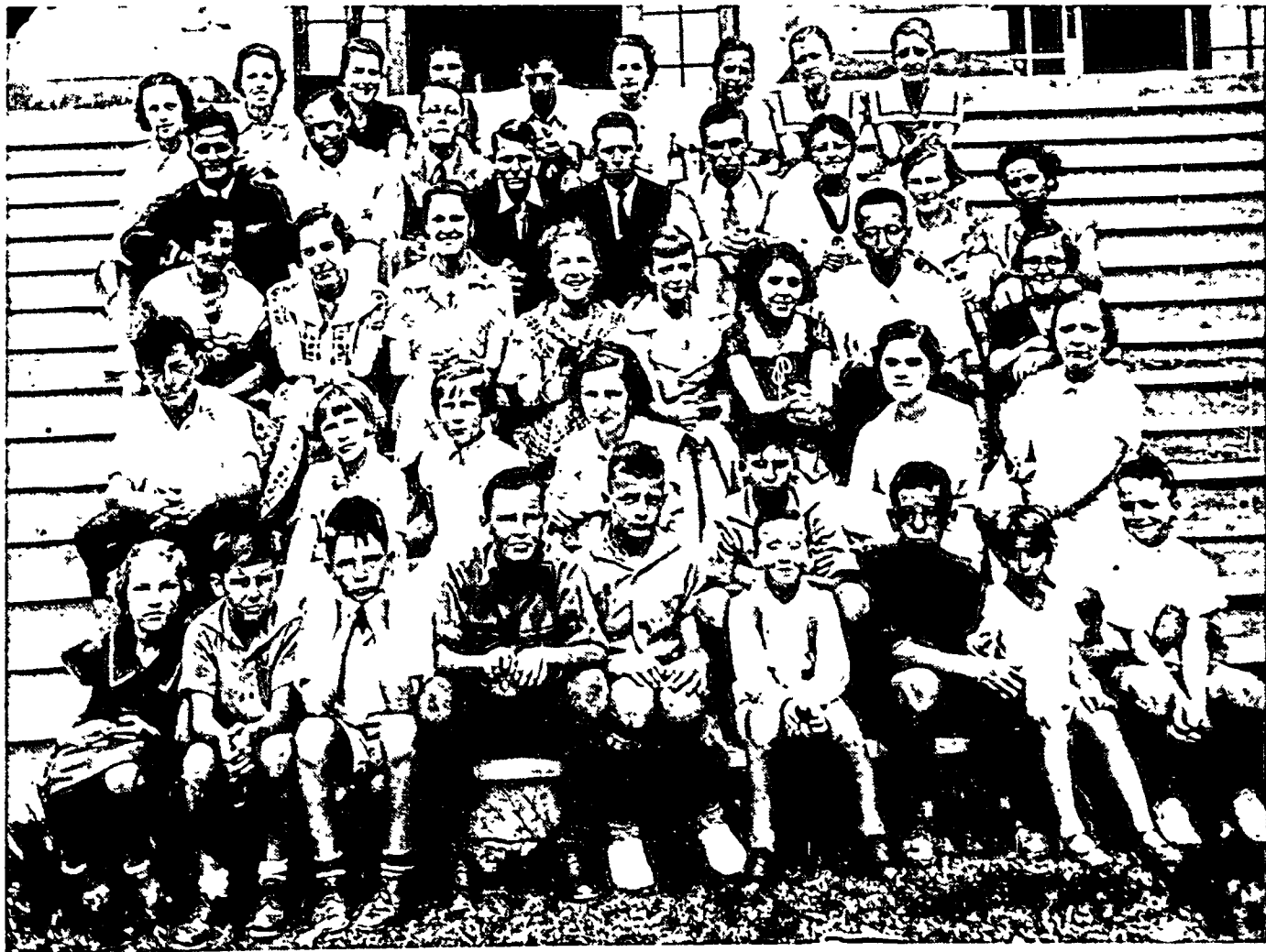
The serious, solemn hours were broken by sessions of friendly fellowship and happy social contacts. Honoring the one hundred and two foreign missionaries present at the conference, Miss Kathleen Mallory, corresponding secretary of Woman's Missionary Union of the Southern Baptist Convention, was hostess to the conference on Monday evening at a reception on the south lawn by the fountain. This opportunity to meet the missionaries and to share an hour of friendship and fellowship with them added a treasured token to the week.

Practically every nation of the Southern Baptist fields staged a luncheon on one day of the week. China's representatives scored the largest delegation with more than fifty missionaries and children of missionaries present.

The play ground was open and under the supervision of Miss Rachel Leonard of Harbin, China, and Meredith College, daily. Scores of children of the conference guests were kept happy and safe on the play ground while their parents attended the sessions.

Another added feature of these radiant days was "The World Telescope," a mimeographed sheet carrying the day's news, announcements, a historical sketch of the  
(Continued on page 30)

*Missionaries' sons and daughters at Ridgecrest during Foreign Mission Week*



## “Why” Is What Counts

*Missionary Hannah Plowden, Shanghai, China*

**T**OYOHICO KAGAWA, Japan's first citizen, travels third class.

Frank Buchman, the leader of the Oxford Groups Movement, travels first class.

Kagawa lives in a house made of materials salvaged from the temporary shacks put up to house the inhabitants of Tokyo who were made homeless by the earthquake of 1923. He built it with his own hands.

Frank, as he loves to be called, lives in the best of hotels.

Kagawa receives from royalties from his books and from current articles to magazines and papers approximately \$125,000 gold annually.

Frank has no regular income. He has often shared the last penny he had with some one who had less than he. He lives by faith and prayer.

Of all the wealth that pours through Kagawa's hands he retains only \$40 gold per month. That is the wage of an average factory worker in Japan. The remainder of his income he uses to alleviate the sufferings and elevate the lives of the poor.

Frank has no money. He lives on the principle of putting the Kingdom of God first and believing that those other things will be added to him as they are needed, and they are. A newspaper woman was interviewing members

of the Group. She was told of the practice of faith and prayer. She exclaimed, "What! Live on others?" She was quietly told, "We all live on others." Frank is no drone. His day is often eighteen hours long. He works, and those who can, pay. He uses the money that comes into his hands under God's guidance for the glory of God.

Kagawa had a great spiritual experience which led him into the slums of Japan to rescue the down-and-outs of his native land.

Frank had a great spiritual experience which led him to the universities and great social centers—places of wealth and ease—to rescue the up-and-outs of many lands.

After studying some years in America, Kagawa was returning to Japan. Some one bought him a first-class steamer ticket. He sold it, bought a third-class ticket and said, "I will save the difference for my poor."

Frank was in Europe arranging for one of his house parties. His co-workers, who were going over to join him, bought second-class tickets. He cabled them to cancel them and buy first-class tickets on a de luxe steamer. On the steamer which he was guided to choose for them was an up-and-out whom he desired that they should "change."

Kagawa longed for the spiritual conquest of his land. He learned from the experience of the Franciscan friars that it is necessary to have a body of Christians to make an impression on a great sinful, indifferent social life. He estimated that it would take a million Christians to influence the population of Japan. He knew that it was necessary to work quickly as the tides (Continued on page 18)

## China Baptist Centennial

*Outstanding Event for 1936*

*Wade H. Bryant, Chairman,*

*Southern Baptist Convention Committee on China Baptist Centennial*

**O**NE hundred years ago American Baptists entered the door of China with the gospel of Christ and began work among the largest unreached mass of people on earth. The story of the beginnings is a fascinating one. God called Rev. and Mrs. J. Lewis Shuck to be the pioneers to China, and on September 10, 1835, in the First Baptist Church, Richmond, Virginia, they were solemnly set apart to the work of missions in the Far East. They went at once to Boston where they were formally appointed by the Triennial Baptist Convention, and sailed September 22, 1835. After a stay for language study in Singapore they went on to China and landed at Macao in September, 1836. Mrs. Shuck was the first American woman missionary to China. What progress the kingdom of God has made in that land during the century! When the Shucks landed, there were probably fewer than 200 Protestant Christians in all of China, and not a single Protestant church. Opposition was keen and persecution was bitter. Today there are churches, Christian schools and hospitals all over the land, and hundreds of thousands of Christians. The story of the beginnings in 1836 and of the progress of the kingdom of God in China should stir our hearts with gratitude to God and with increased devotion to the work of world evangelization.

Baptists in China expect to make 1936 a memorable year. They plan to carry on a nation-wide evangelistic move-

ment, believing this to be the greatest way in which they can observe the Centennial. Northern and Southern Baptists will also observe the Centennial widely. Special emphasis will be given to it in the annual meeting of the Woman's Missionary Union of the South and of the Northern and Southern Baptist Conventions at Saint Louis in May.

It is our hope and prayer that every church in the South will work out a program for the worthy observance of this Centennial. Every church that does so will be blessed by it and will help begin the second century of work in China with renewed interest and zeal. Following is a suggested Centennial program that could be carried out in all of our churches:

- « Engage in a concert of fervent prayer throughout 1936 for China.
- « Have a school of missions, giving special emphasis to the study on China.
- « Get a great many members in the church to read *Pioneering For Jesus*, the life story of Henrietta Hall Shuck, and other books on China.
- « Have a pageant or play on some part of our work in China.
- « Make an extra offering to the Co-operative Program and thus help our mission work around the world.
- « Give a thank offering to our work in China.

## “Making Brick While You Rest”

*Missionary Charles L. Neal, Saltillo, Mexico*



*Daily Vacation Bible School, held in Saltillo Church, Saltillo, Mexico, during July and August, 1935*

THE title is a saying of the Mexican people, and it means a change of work when you might get out and play. This is what my wife and I did during 1935 vacation from the Baptist Seminary, in which both are engaged as teachers. We stored our household furniture in Monterey and came to Saltillo to do personal work. There was plenty of the same kind of work to be done in Monterey, but in making this change for three months we got out of a very hot climate into a very pleasant one and went a distance of only little more than fifty miles.

This personal work consists in visiting any home where the door is open, or can be opened, with the sole purpose of talking to the family on the subject of religion; visiting the sick; comforting the bereaved; distributing tracts; inviting people to church and going after them when it is necessary. It is always necessary to seek the lost and not just to wait for them to come to church. The Commission is to “go,” and that can not be carried out unless we go. What a harvest there would be if all Christians in the homeland and on the foreign fields were *going* Christians. We are to sow the seed and the Lord will give the harvest.

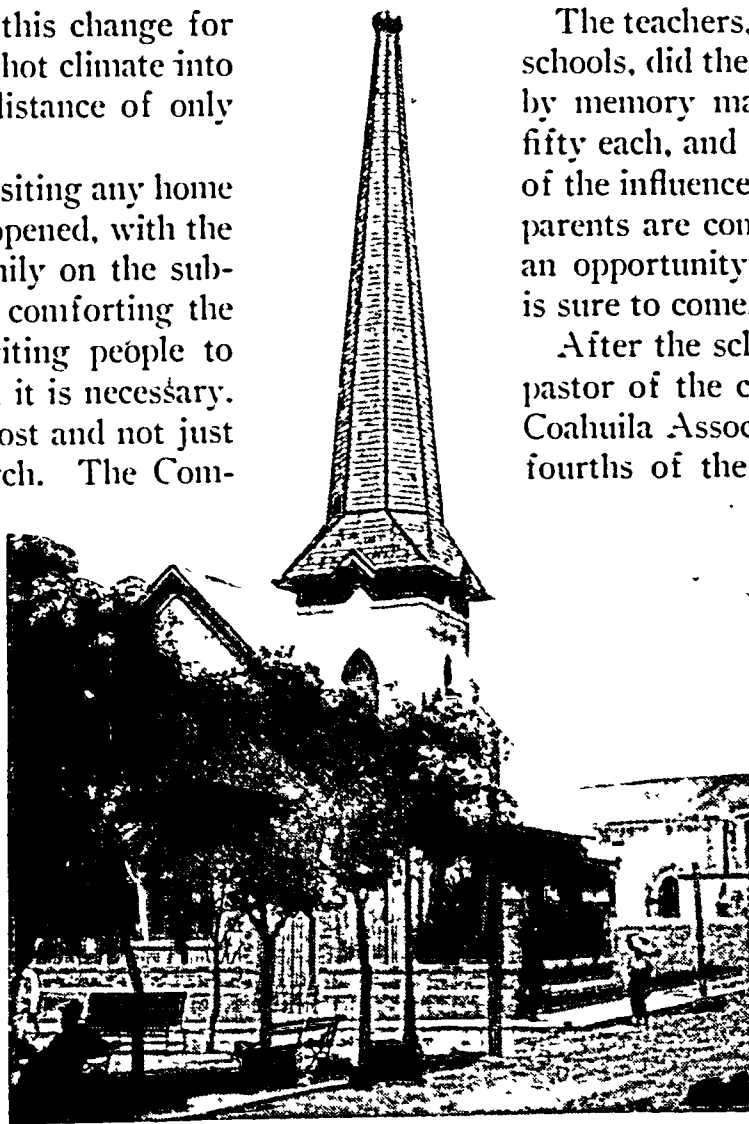
Soon after arriving in Saltillo a Daily Vacation Bible School was organized, in which we took an active part. A special committee was appointed to go out after pupils. One woman on this committee, who lived a long distance from the church, came in every morning bringing with

her seven children from her section of the city. She would stay until eleven-thirty at night to take them home because it was too far for her to go home and return for them. Others were just as active in their sphere. More than eighty pupils attended the school, several being from Catholic families. You can see from the picture that it is an interesting group.

The teachers, five of whom were from the public schools, did their work well. The children learned by memory many Bible verses, some more than fifty each, and recited them in a contest. Because of the influence of this school some of the Catholic parents are coming to church. Such schools give an opportunity for seed-sowing, and the harvest is sure to come.

After the school closed my wife and I took the pastor of the church and his wife with us to the Coahuila Association which included about three-fourths of the State and is about four hundred miles distant. To get a good road we had to enter the United States at Laredo, Texas, go to Del Rio and enter Mexico again.

We were in Villa Acuna five days where it was extremely hot, but the association was one of the finest I have ever attended in Mexico. The young pastor, a graduate of our Seminary, is showing himself to be a good leader. The church was too small, so during the last few months, he with other members have made sun-dried brick and lengthened the church about twenty feet,



*“Saltillo Baptist Church was built in 1885, and has been self-supporting for many years. It helps support all of our Convention work”*



Teachers in Saltillo Daily Vacation Bible School

painted it and made benches and had it beautifully decorated for the associational meeting.

Many phases of the work were discussed, though only three will be mentioned here: "How to defend the cause against the growing atheism"; "How we might carry on the work if all our churches should be closed, as they are in two of the states"; "Personal evangelism—the last means by which we can carry on the work when all other avenues are closed." Although the night services were dedicated to different classes of sermons, such as doctrinal and missionary, they were evangelistic in spirit, and in all of the services except one there were conversions. On Sunday several were baptized in a river near by, although it is against the law to baptize or hold services outside a church building.

The hospitality was of the highest class. A brush arbor had been erected in the garden of one of the members under which they put tables so all the messengers and visitors could eat together. There was an abundance for three meals a day, and the meals were regular social feasts—highly enjoyed by all. They literally gave their homes over to the messengers; some families slept on the floor in the kitchen and gave all their beds to the guests.

The messengers returned to their homes with a broader vision of the work, and with a firm resolution to work while it is day—that is to say, until the gradual restrictions being made by the Government prevent them from working openly. But this will not be the end of the work, if it comes to that, because it is of God and not of man. Pray that the Government may give us more liberty in all our work!

\* \* \*

"If it is just to expect a man of intellectual capabilities and scholarly culture to serve Christ in the pulpit; if it is right to expect a man gifted with a beautiful voice to lift it in the praise of God; if a radiant personality should reflect the life of Christ in full-time Christian service as a sacred obligation; then with equal justice and with identical obligation the man with means financial should use his money for Christ with power and distinction. . . . If men with *mental* talents serve Christ with all their *power*, those with *metal* talents must serve Christ in accordance with and to the extent of their ability, or their confession in faith is mere pretense."—BOSCH, in *Not Slothful in Business*.

## THE PRINTED PAGE

Mrs. Chas. G. McDaniel, Missionary, Soochow, China

SO shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55: 11).

I should say that the very easiest avenue of approach to the Chinese with the gospel is through the printed page, growing out of their curiosity and their reverence for their printed characters. I have never had more than one or two people refuse to accept an offered tract. Because of the intricacies of the language, the printed page is, for many of us, the surest way of getting the gospel message across to those who can read. The Chinese have a strong desire to see what they are hearing. During any service, if there is a Bible within reach, they pay practically no attention until they have found the place and see for themselves.

In this day of change, revolution and adjustment in China, many evil agents are scattering numberless pages of destructive literature throughout the length and breadth of the country. Offsetting this, good agencies are busy in the preparation of all kinds of attractive Christian literature—tracts, scrolls, scripture portions and Sunday school cards—for the instruction and development of Christians, and for distribution among non-Christians. Some of these agencies have been operating in China through a long period of years. Otherwise the destructive forces would have produced even worse results than they have done. Many of the most scholarly missionaries from the various denominations have used, and are using their talents in the translation and preparation of the very best Christian literature. Prominent among these agencies are: The British and Foreign Bible Society, The American Bible Society, the Christian Literature Society for China, the Bible Book and Tract Depot, The China Baptist Publication Society, the National Bible Society of Scotland, The National Tract Society for China, the Union Mission Press, the Religious Tract Society for China, the South China Alliance Press, and the South China Christian Book Company.

We cannot afford to buy the great quantities of literature we give away. Then, how do we get it? We always have on hand a good supply of plain tracts furnished free by the China Baptist Publication Society. We get a great deal of free literature from the British and Foreign Bible Society, and from the Christian Literature Society for China. These are the strongest and best supplied agencies in China. The Stewart Evangelistic Fund has been most liberal in giving us beautifully illustrated single sheet Gospel stories. We have used these sheets by the thousands. Perhaps at present, the most attractive free literature is from the Scripture Gift Mission in London. It would seem that the British Societies are ahead of the American Societies in the class and quantity of literature they are able to offer for free distribution. Although I have made inquiries, I am unable to estimate the quantity of literature used in the Soochow field, but it is large.

And how is this reading matter gotten to those who need it? Through the Sunday schools; through our book

rooms, and by hand-to-hand distribution. Much literature is sold in our book rooms and in our chapels at a nominal price. The colporter as such, is not used much now. We are all colporters, the doctor, the preacher, the teacher, the woman in the home—even though we may not have a pack of literature "on our necks."

I know one woman who quietly and tactfully puts a portion of Scripture or a tract into the hands of every un-saved person who crosses her threshold. After the native worker catches the importance of the printed page, he is in a position to scatter it more effectively than the missionary because of his closer contact with his own people.

The missionary and the native worker are always supplied with literature. Leaflets are easily slipped into the pockets, for the ricksha coolie; for those who wait with us at the stations; our fellow travelers on boat and train; those who serve us when we buy. With the realization of the importance of the printed message come many opportunities for scattering that message. It is a service

that is not circumscribed by time, place or company: the only requirement for rendering this simple yet effective service is the desire to do it.

While none of our women helpers give their time exclusively to distributing the printed page, yet they do it constantly in connection with other lines of work. No meeting is held; no visit is made without giving away some portion of scripture or leaflet about it. While our women sometimes have contacts with men, yet those are by the way; the women work primarily with women and children. Few elderly and middle-aged women can read at all, but they can learn. They need the great truths put in the simplest form, and we get literature for them that does this. The oldest member of our church is a bed-ridden sufferer. She has learned John 3: 16, Jesus Loves Me, and Jesus of Nazareth Passeth By. While she awaits deliverance from her bodily sufferings, her soul feeds on these few precious words. They were taught her over and over by a woman worker.

## Enlistment Work in South Carolina

*W. S. Brooke, Field Worker, South Carolina Convention*

**I**N trying to solve the problem of enlisting the unenlisted church members in South Carolina an effort has been made to do several things:

### ASSOCIATIONAL ORGANIZATION

We seek to build up a strong and effective associational organization. I use the words "build up" because experience has taught me that in order to have such an organization it takes more than simply electing an associational committee. For, after the committee is elected it must be trained and encouraged and helped in every way possible. Two things call for special consideration:

1. *As to the character and work of the associational organization.* This organization consists of a central or promotion committee elected annually by the association. This committee should have a chairman and one member for every five or six churches in the association. In addition to this central committee each church is asked to elect one person to co-operate with the associational committee in that particular church. After the committee has been appointed the chairman should divide the churches in the association into groups of five or six and assign one member of the central committee to work with each group of churches. Following this, the group leader will immediately contact the pastor and member appointed in each of the churches of his group, and together they will outline a program for enlisting every member in those churches.

2. *A word about getting associational organizations to function.* The question is asked sometimes, "After you get this set-up in the association, will it function?" My answer is, "Yes, provided you have a live, consecrated, interested chairman of the central committee and a committee with vision and willingness to co-operate with the chairman, and provided the committee is helped and encouraged by the pastors in the association and by the state enlistment secretary and the officers of the association." The committee can be encouraged by receiving the full co-operation of the pastors, by the state enlistment secre-

tary assisting in working out a program of enlistment in his association and helping to put it over, and by the association showing its appreciation of the work of this committee. The association should elect without fail the promotion committee each year, record their names in the minutes, and give the chairman of the committee a good period at the annual meeting to make a report on his work. It also is advisable not to change the personnel of this committee too often, especially the chairman. If he is willing to work and capable of leading, let him remain in his position indefinitely.

### ENLISTMENT OF PASTORS

We seek to interest and enlist the pastors in a program of enlistment. We believe that the pastor is the God-appointed human head in every church and that no church will or should go any further than the pastor leads it, and that no plan or program should be offered in any church until it first seeks and receives the support of the pastor. The pastor may not always be enthusiastic over all our plans, but he knows his church, and he is supposed to have the work of the kingdom at heart and must be recognized. We may say, however, that for the most part our pastors are always willing and ready to co-operate to the fullest extent with anything which they see and believe will make for the building up of the kingdom of God.

### THE EVERY MEMBER CANVASS

We seek to promote in every church a real up-to-date, effective Every Member Canvass. We believe that the Every Member Canvass when rightly understood and properly put on is the greatest single agency we have ever known for enlisting the membership in a church. In order for the Every Member Canvass to be effective it should contain the following elements:

1. *A Worthy Aim.* This is exceedingly important. The efforts made, the plans adopted, and the success obtained from the Every Member Canvass will be largely determined by what the church sets out to do in its canvass.

The usual objective is to get money. The canvass is generally thought of as a machine for turning out needed dollars. If it does this it is regarded a success. If it misses this, it is considered a failure. We all agree that every functioning church must have some money. We, moreover, are certain that every Christian who can should give to the church. But while this is true, *I contend that a real Every Member Canvass will have a higher aim than simply the getting of money. It will, first of all, aim to win people. People rather than pocketbooks, pledgers rather than pledges, givers rather than gifts, men and women rather than money should be the ultimate goal of every real effective Every Member Canvass.* This is reasonable, for, after all, if we can succeed in reaching the people they will give the money. Enlist the individual, and the money will naturally come.

2. *An Effective Method.* Method is not everything, but it counts mightily in the Every Member Canvass. Many canvasses have failed because of a faulty method. A good canvass requires several things:

(1) The preparation and presentation of a clear and well defined program for the church during the new year and a clear statement as to the amount of money needed to put over such a program in the church. People will give when they see the reason for it. Any church that has a wise and worthy program, such a one as will challenge and interest the people, will not find it hard to get the members of the church to support it.

(2) The church should vote to put on the Every Member Canvass, appoint a day for the canvass, elect an Every Member Canvass Committee of not more than five, one of which should be the pastor, name the best man in the church as chairman of this committee, and instruct the committee to prepare for and put on in the church a thorough Every Member Canvass.

(3) The work of the Every Member Canvass Committee:

(a) The committee should make a thorough survey of the church roll, using a separate card for each member of the church. On this card should be written such information as name, age, residence, occupation, church attendance, gifts to the church, and so forth.

(b) The committee should go over these cards and divide the members into groups of not more than fifteen to the group, and then select two canvassers to work with each group. The names in these groups should be given to the canvassers at least three weeks before the date set for the Every Member Canvass.

(c) Preparing the church for the canvass. Getting the church ready is vitally important. No canvass will succeed where this preparation has been neglected. As a means to this end several things should be done:

#### MAKING THE CANVASS SUCCEED

*First*, the canvassers should visit the members included in their groups at least two or three times before the day set for the canvass. The purpose of their visit will not be to ask or even talk about money but to contact and interest the people. *A simultaneous visitation on the two Sunday afternoons preceding the canvass works well.*

*Second*, the church should observe a week of special services such as a Church School of Stewardship and Missions, or Stewardship Week, or some special service lasting each night for at least five nights.

*Third*, literature should be given out freely during this time, notices of the canvass made from the pulpit and in the church bulletin, and some interesting paragraphs about the canvass published in the daily papers.

*Fourth*, special sermons by the pastor on stewardship, missions, and benevolence will greatly aid.

*Fifth*, at least four nights of cottage prayer meetings in the homes of the people. Prayer should be given a large place in preparing for the canvass.

*Sixth*, a letter sent out to each member stating how God has blessed the church during the past year, also, calling attention to the program for the new year and the amount of money it will take to put it on and appealing to each member to give his fullest co-operation in carrying out this program for the Lord.

*Seventh*, a supper for all the workers on Friday night before the canvass. At this supper final details of the canvass can be discussed, two or three brief messages given, and prayer for God's blessing on the canvass Sunday.

*Eighth*, on Sunday morning special services looking to the canvass in the afternoon.

*Ninth*, during the afternoon the workers, after making their own

pledges, will call on the members in their groups and appeal to each one to make a pledge as liberal as he or she can in view of the program the church is trying to put on for the coming year.

*Tenth*, an echo service at night with reports from the Every Member Canvass and a brief message by the workers, followed by the pastor's sermon.

*Eleventh*, during the week the canvass should be completed and on the following Sunday the church should adopt a systematic, well planned follow-up program. We will not undertake to outline the many ways of following up the canvass but will say if you are going to win the people and be used of God in their spiritual development, you must keep at it during the entire year, always with the view of not simply getting money but getting and holding people. The following things have proved very helpful:

#### THE FOLLOW-UP CAMPAIGN

1. A letter from pastor and canvass director to each one who has made a pledge, thanking him for his co-operation during the canvass. This lets the individual know that he and his pledge are not forgotten.

2. Maintain the Every Member Canvass Committee and the groups for the entire year and have a monthly or quarterly visitation period.

3. Ask the treasurer to make regular and definite reports to the entire church each month.

4. Urge weekly giving.

5. Some use to advantage the honor roll.

6. Make the matter of enlistment a subject of prayer. Hold cottage prayer meetings from time to time.

#### GOD'S ACRE AND PROJECT PLANS

Again, we encourage our rural churches to adopt the God's Acre and Project Plans. The God's Acre Plan is a method by which a certain piece of ground, one acre or more, is designated, dedicated, planted, cultivated, harvested, and the proceeds given to the church to be divided between the local and general work. The Project Plan is similar to that except instead of giving land something else is dedicated, such as a hen, Sunday eggs, a pig, a calf, or some other object.

It is always understood that both the God's Acre and the Project Plans are to be regarded as a special offering and must be supplementary to the regular weekly gifts to the church. These Plans, wherever presented, have proved very popular. The reason for this is that they are simple, practical, and productive of much good. Pastors write to us of the great financial good they have gotten from the Plans. Pastors' salaries have been paid, church buildings improved, debts on churches removed, and gifts for both the local and general work increased. But not only have these Plans helped the churches financially, they have proved a God-send spiritually. Churches and pastors using them enthusiastically tell of the greatly strengthened spiritual morale in their churches, of new hope, new courage, a new conception of God's ownership, a new meaning of stewardship, and a new spiritual thrill as the feeling dawns upon them that they are partners with God.

#### THE SPRING MEETING

For the last three years we have been promoting in each association a regular spring meeting. This meeting is presided over by the moderator, and the churches send messengers. It lasts for one day with dinner on the ground. *The main difference between this meeting and the annual associational meeting is that it lasts for only one day and is a meeting purely for inspiration, information and prayer.* All the addresses and everything that is done aim to climax in the one thought of lifting the people spiritually and bringing them closer to God and him nearer to them. We have found that these meetings are very profitable. Nearly all our associations are now having them, and we believe in the near future that the spring

(Continued on page 23)

# Acadia Academy and French Louisiana

*J. B. Lawrence, Executive Secretary, Home Mission Board*

**T**HIS paragraph is written on a Southern Pacific train as it speeds along through the French section of southern Louisiana. On both sides of the railroad there are fields of cane, or solid sections of cane, that stretch away and kiss the sky-line in the distance. There is no richer or more beautiful country in all America. The land is as rich as the famed valley of the Nile, the people have a history that reaches back into antiquity, and the whole country has the romantic charm of the tradition to which Longfellow gave a poetic setting.

The Southern Pacific railroad bisects this Acadian section. On the south it is about fifty miles on the average to the Gulf of Mexico, on the north it is about the same distance on the average to the Anglo-American parishes, and it reaches from New Orleans west to Lake Charles. If you will take a map of Louisiana and trace on it a line up the Mississippi River from New Orleans to Plaquemine and then west just above Opelousas to the Calcasieu River and then south down the river to the Gulf of Mexico and then east along the Gulf Coast to New Orleans, you will have defined the boundary of one of our greatest, most needy, and ripest mission fields. This is French-speaking Louisiana, the Acadian section. In this section there are 650,000 French-speaking Americans. They have never heard the gospel of the blessed Son of God. They are a people without a chance.

**A**CADIA ACADEMY was founded October 1, 1918, by Rev. Morris Brunson, who was at that time pastor of Pilgrims Rest church, but the seed that sprouted into the school was sown far back of that date. About 1870 Mr. Stagg, a Catholic, sent his two sons, Adolph and Edine, to a private school taught by Thomas Rand. Thomas Rand was a very godly man, and at the opening of each school session always read from the Bible and had prayer for his students. The Stagg boys never got away from the prayers of Professor Rand. Adolph became a Baptist preacher. He had one son and three grandsons who became Baptist preachers. Edine became a Baptist deacon and three of his grandsons were Baptist preachers and were educated in Acadia Academy. Two of these are now active in the ministry; one died several years ago. This is actually the beginning of the movement that has resulted in Acadia Academy.

**D**R. J. H. STROTHER, now pastor of the church at New Iberia, was the first superintendent of Acadia Academy. He is now president of the Board of Trustees, and one of the staunch friends of the institution. Doctor Beagle and I attended the opening of the Academy and the installation of Dr. Alfred Schwab, the new superintendent. We are all happy over the selection of Doctor Schwab to succeed Doctor Newman. He is a product of missions in French-Louisiana. He speaks of himself as a "Cajan." He is not a native, but was reared by a native and claims these people as his people. He knows them, speaks their language, and is a product of their life. Doctor Schwab comes to his task with the urge of a divine call to the work of training young men and women for mission work

in southern Louisiana. He is a graduate of Louisiana College, the Baptist college of the state, and has a doctor's degree from the Southern Baptist Theological Seminary at Louisville. His background and educational training, together with his love for the French-speaking people of southern Louisiana, his people, and his consciousness of a divine call to the work he is undertaking, fit him in a unique way for the place he is to fill.

**I**T is the purpose of Doctor Schwab to make Acadia Academy a Baptist school. It is accredited as an educational institution to do high school work, but the Home Mission Board is not in the business of doing only high school work; we are in the mission business, and the only reason we run a school at all is to train young men and women for mission work. The Board is planning a mission program for French-speaking Louisiana that will provide for the evangelization of this section. This program will include the organization of churches and the building of chapels, not expensive but adequate, in strategic places where pastors can be located and given definite mission fields. This will call for and require well trained preachers who know these French people and can speak French. We are looking to Acadia Academy to furnish these preachers and give them their initial training.

**I**T is the New Testament plan to evangelize the world by planting all over the world New Testament churches. It is the plan of the Home Mission Board to follow this program for the evangelization of our homeland. We want to make and baptize disciples, then organize the disciples made into church groups, build chapels for them to worship in, and help to support their pastors until the churches are able to take care of themselves. In this program the mission school is a necessity. We have two of these schools that will under God play an important part in our future mission program. These two schools are Acadia Academy, and The Mexican Baptist Institute at Bastrop, Texas.

**A**CADIA ACADEMY is situated in the midst of the French-speaking section of Louisiana and is in the heart of the Acadia Association. This association covers nine parishes with a population of about ninety thousand, and is something over sixty miles long and fifty miles wide. There are twenty-nine churches and 3,000 members. Eleven of these churches hold all services in French.

The Academy opens this year with a large enrolment. Thirty-two preachers were enrolled at the opening session of the school with more to come later. Eight of these preacher boys are French. It is the purpose and plan of the superintendent to use these preacher boys in carrying on mission work throughout the surrounding territory. Acadia Academy is a real missionary agency.

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"Jesus, the King of gentleness,  
Do thou Thyself our hearts possess,  
That we may give Thee all our days  
The tribute of our grateful praise."

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## PERSONS AND PERSONALITIES

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



*Henrietta Hall Shuck*  
First American Woman  
Missionary to China  
1835-1844

### Shuck Centennial

WE have not yet been able to find a record of the baptism of a Chinese woman prior to 1846. We cannot say there were no women in our Baptist churches in China up to that time, we know that little Jane Maria, the first Chinese girl to be brought into the home of Henrietta Hall Shuck, gave evidence of conversion before 1844, but we have searched the files of the Northern and Southern Boards in vain to find some mention of her baptism. The story told below is authentic.

The first missionaries appointed by American Baptists to China were Rev. and Mrs. William Dean, who

sailed in 1834. Yes, that is correct. "But," you are gasping, "why have we been told that the Shucks were the first Baptist missionaries to China?" Because, they were. Mr. Dean, upon the advice of his Board, proceeded to Bangkok, Siam, and opened work among the Chinese there, his arrival in China being delayed until 1842. The Shucks, contrary to the advice of the Board, not acting upon the advice of missionaries on the field, proceeded almost immediately to China, arriving there in September, 1836. The argument concerning the first Baptist missionaries to China is, therefore, closed by the facts in the case.

The first Mrs. Dean died at Singapore, before reaching Bangkok. The second Mrs. Dean died in Hongkong one year before the death of Henrietta Shuck. In the Dean home there was a little servant girl whose name was Meecha. Carefully and prayerfully she was taught the sweetest love story in all the world,—"*God so loved that he gave,*"—but the Spirit of God had not given life to the lesson. When Mrs. Dean died, Henrietta opened her home to Meecha. When Henrietta died, the little girl remained in the Shuck home caring for the children of her beloved friend and mistress. So faithful was she and so devoted to the children that Mr. Shuck brought her to America when, in 1846, he brought his motherless children to their grandfather's home in the northern neck of Virginia.

We dare not attempt to enter into the pain of that home-coming. Henrietta's four children (the baby having died at sea on the return voyage) were a precious but poignant reminder of the seventeen-year-old girl who had sailed away so bravely eleven years before. The little Chinese girl must have been a strange addition to the family, but to Henrietta's family and friends she was also a sacred trust. She was not yet an avowed Christian. Her presence must have been a constant reminder of Henrietta's last words to her father, "Do what you can for China."

There came to the Hall home that tall, distinguished minister who had first awakened in Henrietta's heart a love for Jesus and the world, Dr. J. B. Jeter. He talked



*J. Lewis Shuck*  
First Baptist Missionary  
to China 1835-1852

with Meecha, too, and her heart responded to the message of the friend of her friend. During the meeting which followed, Meecha openly professed her faith in Christ as Saviour, and asked for baptism. The baptism of the new disciple was delayed, for it was deemed wise to watch her life to see whether or not the conversion was genuine. Then, too, Mr. Shuck was not in Virginia at that time and all thought he should be present at the service.

On Friday, December 4, 1846, a large congregation assembled at Indian Creek, Lancaster County, Virginia, the residence of Colonel Edmonds, a relative of Henrietta, to witness the baptism of the Chinese girl. Mr. Shuck preached from Matthew 19: 27. Then the congregation assembled on the shore of a small creek which makes up from the Chesapeake Bay, where Rev. Addison Hall, Henrietta's father, reminded those who came that in this very place twenty-seven years before he had been baptized; that there fifteen years before his first-born child, dear little Henrietta, had been baptized by Doctor Jeter, who was now to lead into the water a Chinese girl for whose conversion Henrietta had labored and prayed.

Beside the water that day there stood six who were soon to leave for China. Mr. Shuck, the second Mrs. Shuck, Yong Seen Sang, the distinguished scholar and good minister of the gospel, who had accompanied Mr. Shuck to America, Henrietta's second sister, Isabella, and Isabella's husband, Mr. Tobey, who were under appointment as missionaries to China. Surely, no baptismal scene has ever been more tender, more significant than the baptism of Meecha, the little Chinese servant, who, through Christ Jesus, became our sister and the forerunner of the thousands of Chinese Baptist women from every class and station who now serve our Lord so devotedly.

### MY "COME-UPPANCE"

As the old-time colored friends used to say, "I got my come-uppance" in Memphis. My missionaries have spoiled me terribly. Now, certainly, I did not expect



them to remember me when the Foreign Mission Board office parted company with me. But as year after year went by, the blessed friends went right on recognizing me and I grew so accustomed to feeling that I belonged to them that I grew positively stuck-up. So in Memphis I rushed up to one of my Kentucky missionary friends expecting an immediate hug, at least, for old-time's sake. And she didn't remember me at all. I insisted that she did know me and she insisted that she didn't.

When, in a misguided moment, I decided I could set down in an orderly manner Kentucky foreign missionaries and their present whereabouts, in some way this friend slipped out of my list. So there came to my desk a clever letter claiming her Kentucky ancestry and expressing the wonder whether her failure to recognize me was the cause of this dire punishment. Certainly not! But I take this opportunity to apologize to Kentucky and to prove to her that I *do* know her.

She was born in Monticello, Kentucky; graduated from the Kentucky State University and the Woman's Missionary Union Training School; was appointed to China in 1917, just one hundred and ten years after the entrance into China of its first Protestant Christian missionary, Robert Morrison. All of these things one can find from the Missionary Album. Through these years she has been connected with Pooi To Girls' Academy, but for a number of years she has led in one of the most beautiful types of missionary work we have. In tremendous heathen Canton, there are hosts of Chinese children who will never have a chance to hear of Christ, who will never be given the opportunity to lift themselves out of the misery which surrounds them. The Christian girls of Pooi To, at their own expense, have opened a Primary School for children like this. Some years ago you will remember reading that it was necessary for the teachers to take away with them every night all portable equipment, bringing it again the next day. With the two hundred children enrolled in this Christian outgrowth of Pooi To Y.W.C.A. my friend's work has been closely linked, since she is the director of Yi Hok Primary School. Thirty of these students were baptized last year. Of course, my friend carries some classes in Pooi To also, but Yi Hok is her chief crown of rejoicing. I have heard it rumored that she will have charge of Pooi In Woman's Bible School when she returns from furlough. If so, the Shuck Centennial of Woman's Missionary Union of the South will tremendously re-enforce her equipment there.

Anyhow, Flora Dodson, you know now that I've followed *you* through the years. Don't you remember one night in Kentucky some thirteen or so years ago when we sat up 'till the small hours of the morning discussing Pooi To? *I do.*

## MISSOURI IS SPARED

I had thought of attempting to write next of Missouri missionaries. My failure to set down correctly the Alabama and Kentucky saints has taught me a lesson and Missouri will be relieved. I would not dare talk of Missouri missionaries without listing Kate Cox White (and she really wasn't born in Missouri). I couldn't tell one-tenth of the marvelous work of the John Lowes, the Frank Connelys, and the many, many other Missourians who look back to the great cities or the rich black soil of that

state and call it home. Certainly, not within the space, which even so indulgent a chief as Doctor Hill allows, could the achievements of Missouri missionaries be confined. There is, however, one Missourian who has been nominated for the Hall of Fame, who must find her way into these columns. I quote from a letter received from Mrs. Jewell Legett Daniel, a co-worker with this dear Missouri missionary and saint. She says:

"For years, I've wondered why some able pen,—no pen could really be able,—has not told the amazing story of Florence Jones' life. To me, who knew her so well, who lived in the home in Pingtu with her for years, to me she is the outstanding character of the century in North China. She is a heroine than whom there is no greater. Please write of "Jo" (her Chinese name) as soon as you can!

"What incidents of her life would you tell? Oh, I'd dislike the task of having to choose from a life so amazingly full, a few little stories. I'd tell, maybe of the day when she rode over the mountains to Tengchow to nurse a fellow-missionary down with small-pox; or of her careful dressing (not month after month, but year after year) of Tsei Yuin's bound and decaying foot, and of her sweet presence at Tsei Yuin's death; of her humble glory through a lifetime of cleansing horrid sores of diseased bodies, the while she told of the Great Physician; of her staying at her post when floods of ruthless robbers were fighting all around her.

"Here in my precious diary, under date of May, 1912, which was the famine year when Miss Moon died, I find this story of Jo:

"Sunday the church could not hold the people, so I took the beggars to our women's chapel. There were 96 of them, and never in my whole life will I forget their faces as they listened to the Story. . . . And I said to them: 'On Sunday we do not distribute money to beggars because we cannot manage the crowds, but on week-days we distribute at the hospital what we have to spare. Go there tomorrow and Miss Jones will give you some money.' Next day at noon I asked Jo how many beggars she had had at the hospital that morning and she said about a hundred. She gives each one ten cash, which is about one-fourth of a cent. In the city on the first and the fifteenth of the month they may beg and it is the custom for each shop to give a cash. Jo loves this work. She said last night with tears of joy and happiness in her eyes, 'Beggars children hold out their little hands just as if they know I'll put something in them. At night when I'm asleep I see little hands stretching out to me from every direction.'"

Thank you, Mrs. Daniel. You have given us a glimpse into the heart of that tall, stately, quiet missionary nurse of ours. Most of us have learned that she was born at Billings, Missouri, that she has had splendid medical training, that she went out to China in 1907, and that she has continued her blessed ministry of healing there in Pingtu through these more than twenty-eight years. But, from this time on, we shall be thinking of her in the midst of her beloved group of needy ones, filling their hands and hearts and lives with the joy which is the fruit of Christianity.

## GOOD NEWS

"Letters Home," the friendly missionary news sheet from the North Brazil Mission, has been revived. I'd like to share all of the first letter with all of you HOME AND FOREIGN FIELDS faithful readers. But that would not be fair. The last paragraph is packed so full of personal news concerning our missionary force,—regular and independent,—that I pass it on to you.



*Harbin (Manchuria) Baptist Church members and their children welcome their missionary friends, Dr. and Mrs. Charles A. Leonard, back to North Manchuria from furlough*

"Thanks  
be to  
God,  
which  
giveth  
us the  
victory  
through  
our  
Lord  
Jesus  
Christ"



*The oldest member of the Harbin, Manchuria, Church, baptized at the age of ninety*



*FOREIGN MISSION CONFERENCE, RIDGECREST, NORTH CAROLINA, AUGUST 11-18, 1935*

Rev. A. E. Hayes, who has forgiven "Persons and Personalities" for making his wife an Alabamian, sends us this letter and, in closing, gives us "Further News."

I see that I shall not get all my news in this letter but must mention a few other items. Miss Onis Vineyard has recently come to Pernambuco from Texas. She is supported independently. Miss Onis has won a place in all of our hearts.—Miss Adelia Lain has been in Brazil for several years. She, too, is "independent," coming to us from Texas by way of Rio Grande do Sul. Her services have been a valuable contribution to college and church work.—Brother Lee Johnson and family returned in May from a year's rest in the U. S. A. The Alagoas Field loaned them to us. He is teaching Hebrew in the Seminary and has the oversight of the 46 Pernambuco churches. Mrs. Johnson has the direction of the College dining hall. Four of the Johnson girls remained in school in the Baptist University, Shawnee, Oklahoma; the two boys and Etheline returning with their parents.—The Nelsons are turning their faces to the "States" now. Their furlough is past due. They are happy in the promise of a couple to help them with the work on the Amazon, sharing their burden for the lost in that immense and important part of the Brazils.—Margaret Crouch goes home soon for study that Corrente cannot give her.—Edmund Hayes is in Fork Union Military Academy, Fork Union, Virginia.—Gordon and Robert Mein were in Georgetown College, Kentucky; finished there last June, I believe.—And the F. W. Taylors are sorely missed in Bahia. Has the time come for their return?—The John Tumblins went home by England to see the King and the Jubilee. Brother Tumblin wrote he liked it very much except for two things, the freezing May weather, and he never learned that kind of English down in South Carolina.—This is not a roll call, and to prove it I'll not say anything about the Bices nor Miss Pauline White until next time.

One last thought—We hope from these brief notes you can see that your missionaries are happy, the work progressing under the Lord's guidance and that we are grateful to you for your co-operation in prayer and gifts. From the Equator we salute you.

Yours in Him,

Caixa Postal 178  
Pernambuco, Brazil

A. E. HAYES.

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## "WHY" IS WHAT COUNTS

(Continued from page 8)

of materialism and communism were strong. He set three years as the time in which to harvest so great a number. The task was too great for any one man. He appealed to all the Christian organizations and individuals in Japan to join in this nation-wide intensive spiritual campaign. Up and down the land he went. In the factories and shops, in universities and schools in city and country, in Christian churches and heathen temples he preached regeneration. Yes, in Jerusalem and Samaria.

In 1932, after the short terrible siege of Shanghai by Japanese soldiers, Kagawa came to visit the Christians there as a messenger of peace and goodwill. I was in a meeting where hundreds of Chinese students sat hushed and still, awed by his love and power. I heard a Chinese, who had lost his only son because of the war, in broken accents call him "My brother in Christ." Kagawa put his arms around him, and it seemed to me that I saw the wounds being healed.

Twenty years ago there was a young man who began to speak to his friends about the imperative urgency of world-wide revival and about its imminent possibility. He said the long-used method of revival meetings had not proved sufficient or efficient. We must do something more thorough. Every Christian must be an evangel. We must put upon every heart the urgent need of witnessing for Christ. For a while Frank Buchman called his movement First Century Christianity. Later it developed the name of the Oxford Groups Movement.

Frank, too, felt the necessity for haste. So he, under direct guidance, set out to win men and women of educa-

tion, talent, wealth, particularly young careless college people who could immediately enter service as life-changers. It was his hope that Oxford would kindle Yale and Harvard; Princeton would kindle Cambridge and Cape Town; then they would reach smaller colleges and schools; they in turn would infuse the churches and homes. When asked how he hoped to finance such an evangelistic enterprise Frank replied, "Where God guides, he provides."

Frank and his followers have many slogans that are like green lights along a spiritual highway, as: Absolute Love, Honesty, Unselfishness, and Purity; Direct Guidance of the Holy Spirit; Life Changing (personal evangelism); "Dependence on Faith and Prayer; Sharing (confession and witnessing); Restitution.

Their desire is "a movement of life within the churches." The leaders gather groups of young people, warn, woo and win" them, organize them into closely knit groups for spiritual fellowship, and move on to other places. The new recruits in their turn become personal evangelists, carrying out the plans for world-wide evangelism. This plan works. There are vigorous and rapidly expanding centers in England, Scotland, Switzerland, Roumania, Egypt, South Africa, the Near East, the Far East, India, as well as in many places in Canada and the United States. It has touched people in all classes. "All over the world sober men are asking if the longed-for revival, which they so signally failed to bring about is not now really upon us."

As I contemplate the lives of men like Kagawa and Buckman I hear the Spirit saying to me: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." As I try to comprehend with these saints I catch a new vision of the height and depth of the love of God: I understand better what is meant by "unto the uttermost."

If Jesus were here today, what class would he travel? Does the *how* matter after all? Is the *why* not after all the answer?

\* \* \*

ONE never lacks a congregation in China. Everywhere the crowds surge. Coming and going constantly, many hear the gospel for the first and only time. One of our missionaries writes, "We went west to a village only five miles from the county-seat where we understood a few people were interested, but it would have taken more than an ordinary interest to stand out in the cold on the threshing floor in the wind and listen for long at a time, so we found our audience changing every few minutes and no one getting enough truth to be saved. In the evenings young married women who were back visiting at their mothers' homes and thus at leisure, some unmarried girls, and a few older women packed into our little room where we had a better chance. (The daughters-in-law were kept weaving until away into the night with no time to hear about the Saviour.) After the first message to them and some explanations on prayer, we stood, the ground being too cold to kneel on. The first sentence was interrupted by them asking, 'What shall we do with our hands?' Seeing that it mattered to them I held mine in the position taught children and all followed. As I viewed them in their earnestness bowing reverently before the true God for the first time, it was well that I was not the one leading the prayer for the fountains in my eyes had broken loose."—C. E. M.

# Stranger Than Fiction

CHARLES E. MADDRY

*Executive Secretary, Foreign Mission Board*

AT the October meeting of the Foreign Mission Board seven children of former missionaries were appointed and five others whose fathers were preachers received appointment.

THIS is the centennial year of the beginning of Baptist work in China. In 1835 J. Lewis Shuck and Henrietta Hall Shuck went out as missionaries under appointment of the Triennial Convention. They came with the Southern Board when it was organized in 1845.

WE are planning to make much of this Shuck Centennial. We hope the matter can be presented to every State Convention, and district association in the South. We hope one session of the Southern Baptist Convention will be given to a review of one hundred years of Baptist achievement in China and the considerations of plans and objectives for the years just ahead.

ONE great objective for the remainder of the year 1935 and the year 1936, will be the sending out of at least seventy new missionary recruits and replacements to China to be known as "Shuck Memorial Missionaries." It will take this number to fill the gaps in the rapidly thinning line of missionaries who have retired from China within recent years.

WE have seven hospitals in China and they are all doing a wonderful work. Every one of these hospitals is terribly handicapped for lack of equipment and supplies. In some of the heathen centers, our hospitals and medical missionaries are the only resource for modern medical services for vast numbers of sick and needy people. The efficiency and reach of Christlike service of these missionaries and hospitals could be multiplied many times over if we could send the re-enforcements in missionary personnel and money for equipment.

THE South Brazil Mission has voted annually for over five years requesting the Foreign Mission Board to send me a couple. This field is getting so large and the work so heavy that I must have help. I am holding on for dear life. Dick is tied down in the University, but is giving me two hours a day in the office. What I need is a strong man in the field. I have to walk with two canes, and riding on horse back is hard. I do it but it is painful. The last trip I made, last year, to our hardest field, Southern Sao Paulo, I told the people (mind you, some had traveled four days on foot over those mountain paths) that I would not be able to make that trip again. Twenty men got around after the last meeting and made a pact. They then came to me and said, "You need not worry about the horse; you are right, you must not come that way; we will make a bamboo chair and carry you. It will take us only two days to get you up these mountains and then we will have a *fiesta espiritual*." I have never had anything that put life into me more than that! Never worry about the poor missionary! I am just plain sorry for the poor pastors at home who have to fight the world,

the flesh and the devil in high places. I doubt that one of them has people who would carry him two days on their backs to hear him preach! How I wish you could go with me on that trip. You must come to this field for a while when you get to Brazil.—A. B. Deter, Curitiba, Brazil.

A MOST interesting story has come to us from one of our missionaries in Africa. In a Bible study class the study of offerings as given in Leviticus was being discussed, and one of the students mentioned the similarity with the sacrifices offered by the Yorubas. The following facts were brought out: "These offerings appear to be similar in three ways: (1) the things offered, (2) the way offered, (3) the purpose of the offering. The Yorubas offer fowls, pigeons, doves, goats, sheep, cattle and human beings. They always offer the best. The things offered depend upon the person offering and the gravity of the sin as decided by the priest. An instance was given of sickness which they think is due to sin—after the specified animal is chosen it is taken outside of the village and killed. Its blood is shed, the meat is left uneaten. So it is plain that they make these sacrifices recognizing that they are sinners needing to make peace with their god.

God has not left himself without witness among the heathen. In studying Christ as our offering one of the students gave this interesting story which is directly connected with their heathen worship. "Years and years ago their god came to this earth to save the people. The people would not obey him and his servants in heaven were so angry that they wanted to rain fire down upon the inhabitants of the earth. This he ordered them repeatedly not to do, and finally, to prevent their doing so, he threw a rope up into the sky and ascended upon it to heaven. He said he would return, but nobody knows when. Worshipers call him 'Ela' which means 'He saves.'"

THE Kweilin Hospital Closed—Dr. and Mrs. Mansfield Bailey were ordered home by the medical committee of the South China Mission because of the serious nervous condition of Mrs. Bailey. After the fearful tragedy of the drowning of their two little girls, Mrs. Bailey, who is a trained nurse, went into the hospital with her husband and tried to drown her sorrow in hard work. Her nerves gave way and they were compelled to come home.

Kweilin is one of our most inaccessible stations in China. Mr. and Mrs. R. L. Bausom, Miss Mattie Vie Summers, and Miss Reba Stewart are also at home on furlough, leaving Miss Hattie Stallings all alone in the Kweilin station. Before leaving China, we arranged for different missionaries to go to Kweilin for brief periods with Miss Stallings, until recruits could be sent.

We need a doctor and wife at once. We have just appointed Miss Ruth Ford, a trained nurse, but she must give herself to language study for a year. We also need an evangelistic couple at once. Pray for Kweilin and for these recruits needed so sorely.

# MAKING MISSIONS REAL

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

(All books may be ordered from the Baptist Book Store serving your state)

## FOR YOUR NOTEBOOK

ONE of the most precious memories of my lifetime goes back to some hours spent with William Morris in 1925, visiting his schools in the company of two friends. Four of us formed the party, a socialist member of the Argentine Congress, a leading educator, William Morris, and the writer. The culminating moment was on the roof of the new orphanage, 'The Dawn,' then within a few months of receiving its first inmates. We stood talking a while and gazing over the great city (*Buenos Aires*). The congressman, himself a social worker and a great admirer of Morris, looked at him suddenly and said, 'We socialists in Argentina have never been able to produce the type of self-sacrificing spirit that incarnates itself in work like this. How is it done?' William Morris replied in a single word, 'Christ.'

"Some months after his death (1932) I visited Morris' old home in Palermo. . . . His successor handed me among other precious mementoes, a little poem printed on a large sheet of paper. Morris had intended giving it to his friends for framing. In its two stanzas is the secret of his life.

"Lord Jesus, who would think that I am Thine!  
Ah, who would think  
Who sees me ready to turn back or sink,  
That Thou art mine!

"I cannot hold Thee fast, though Thou art mine,  
Hold Thou me fast.  
So earth shall know at last, and heaven at last  
That I am Thine."

—From *That Other America*, by John A. Mackay.

## HELPS IN THE STUDY OF LATIN AMERICA

In each of the new textbooks published by the Foreign Mission Board on South America will be found most excellent lists of helps that any teacher may secure, many of them free. Here we list a few indispensable ones:

Free from the Foreign Mission Board, Box 1595, Richmond, Virginia

Free packet of pictures and helps on South American Baptist missions.

Poster of missions in South America (included in above, but available also separately, free).

Free supplemental information about costuming, messages from the pioneer missionaries, Dr. and Mrs. W. B. Bagby, and other helps. (Included in packet or separate.)

Free from the Home Mission Board, 315 Red Rock Building, Atlanta, Georgia

Picture Poster of the Home Missionaries

Map of Home Missions

Leaflets on mission fields.

From Your State Baptist Book Store, or the Book Department, Foreign Mission Board:

MAPS—

Wall Map of South America .....	60 cents
Picture Map of Latin America .....	50 cents
Picture Map of Mexico .....	50 cents
Friendship Paper Dolls .....	25 cents
Mexico	
Latin American Neighbors Picture Sheet .....	25 cents

Latin American Picture Stories .....	50 cents
Mexicans in the United States Picture Sheet .....	25 cents

From the National Geographic Magazine, Washington, D. C.  
Map of Mexico and West Indies, linen, 75 cents; paper, 50 cents  
Index to Map (very helpful) .....

25 cents

Please note carefully the places from which free and priced helps should be ordered.

## HOW THEY DID IT

*Mission study methods that worked*

### A Do-As-You-Please Class

*Mrs. W. C. Little, Tennille, Georgia*

It all started with the suggestion in the W.M.U. Report on Mission Study that we have a class of women who do not attend mission study classes. These women are for the most part members of my Sunday school class and are accustomed to working with me there, but not in mission study. My first step was a personal invitation, given in a house-to-house canvass of the church constituency. The invitation was given only to the women who were sixty years or over. They had seldom attended a mission study class, and never had taken an examination. The class was announced as a *Do-As-You-Please Class*. Two young women were enlisted as helpers in putting on the class and in getting the members to and from the sessions.

We selected *The Word Of Their Testimony* as a basis for the study. Three wall maps, very much stuck-up with pictures of home missionaries pasted on systematically in groups, with names and fields, were in evidence. There was a home-made chart, mounted pictures of Doctors Lawrence, Beagle, McCall, Miss Leachman, and Mrs. Una Roberts Lawrence hung where the names could easily be read. We met in my dining room, with the table extended and the chairs about it. On the table loose leaves from my loose-leaf notebook were placed desultorily (?) opposite each chair. These pages were illustrated from HOME AND FOREIGN FIELDS and contained typed stories of the lives of our Home Mission workers, gleaned from *The Word Of Their Testimony*, *Winning The Border*, *Just Around The Corner Tales*, *Around The World In The Southland*, and other books and periodicals.

A separate sheet of missionaries had been cut up, their names and locations cut off, and those whom we were to study given to the women at the table, to be identified with the pictures on the maps. This gave some relaxation in the middle of the first day's lesson.

We began the first session with a reading behind a screen. It was "The Horseman Of Bejucal," somewhat condensed, read by one of my helpers. After that, we located Bejucal on a map. The name of the preacher in the story was given and his picture shown. We discussed the language used, then located all the Spanish-speaking people in the Southland. These places had been colored on the maps so as to be easily distinguishable to old eyes.

Our first discussion was the number of missionaries in Cuba from the United States, compared with our missionaries of Cuban birth. Then the story of "The Boy Who Followed The Glean" was told (*Just Around The Corner Tales*) and his picture shown. Other stories were told, "Old Josefa" being a favorite one. In this same way we visited the Border, getting acquainted with the missionaries from *Winning The Border*. A discussion of the religion of these groups proved interesting and, page 83 (*Winning The Border*, Revised Edition) was read by a member. All were shocked at the blasphemous teachings of Mexican Catholicism. (*They are the same teachings in Georgia! Editor.*)

Then pictures of missionaries were identified, notebook leaves exchanged until stories and pictures matched, and each had selected her story to read, and, if she liked, have the privilege of telling the next day. A homemade booklet was assigned, with data about the Home Board, illustrated.

These assignments opened the second session. Then I showed an irregular French Triangle map, and told

the stories centering around Lucian Smith, as given in *The Word Of Their Testimony*. I longed for his picture but did not find one. We discussed the language spoken by this group, the work, and so forth. In this way we discussed each field of the Home Board about which stories are told in *The Word Of Their Testimony*. Then at the last hour, we had a "question game," not for awards, few of these older women cared about seals. But they were eager to tell what they remembered. We had a grand time. Every member had a part in this re-telling of what we had learned. The questions were very simple, dealing mostly with names of missionaries, locations, languages they use, and the problems they meet. The last question was a thought question.

"What Book has the message of the gospel for unsaved people? What of a church that forbids its people to read it? What of a church which believes in it and is indifferent to the need of the unsaved world?"

At our last session we closed with refreshments, charlotte russe and tiny cakes. Seldom have I seen more interest, nor had more fun!

## My Missionary Bookshelf

*Una Roberts Lawrence, Kansas City, Missouri*

NOT since this reviewer has been talking from month to month about books in this column has there ever been so rich a list of books presenting one major mission field as there is in this fall season of 1935. Nor is there a more fascinating subject, nor perhaps one about which the most of us know so little. I had finished college, taught school for several years, had gone on to the graduate work at W.M.U. Training School, then into definite denominational work before I learned that I knew no American history save that of my own nation, which I had been taught and unquestioningly believed was "American History." I had been taught to locate on a map the different countries of North, South and Central America, though Central America was very vague and there had never been a suggestion of discrimination between that region and the West Indies. All the middle part of the map was "Central" America.

So little does knowledge sometimes penetrate, that I accepted my long and very detailed courses in "American" history as covering entirely all that I should know of "America," and never once that I can remember did the thought occur to me that the word "America" was not synonymous with "the United States." Perhaps I was simply more stupid than the rest, but I cannot even remember any curiosity concerning the history of the other American countries, nor any consciousness that the United States is only one of twenty-one American Republics, and sixteen colonial possessions, ten of these belonging to Great Britain, two to France, two to The Netherlands and two to the United States. True, some of these are very small States, but they have a history and it does seem that this history should be at least mentioned in connection with the study of "American History" in our public schools!

Perhaps the schools are teaching it now, but the strange eagerness with which young people listen to the story of San Martin, of Pedro Valdivia, of Bolivar, and of the heroic Marti has all the quality of a new discovery even as

they had for me when I learned what these names mean in American history.

I have a notion, however, that at least my generation of school boys and girls know very little more than I did about these lands. Therefore the mission study books for this year will have unusual educational and cultural value for us, at least. At least we will learn who made the history of these lands, a little about them, and a little about the nations they brought into being. Do these names mean anything to you: Francisco de Miranda? Miguel Hidalgo y Costilla? Iturbide? Francia? Artigas? Bernardo O'Higgins? Antonio Jose de Sucre? Jose de San Martin? Simon de Bolivar? They should, for these men stand head-high with our Washington and gallant Lees. Like them, these also are "Americans" and makers of American history. I wonder *why* we do not know them!

Let's take advantage of our opportunity this year to learn the fascinating, absorbing stories of these American nations. Our mission textbooks are the best we have ever had, but I want to plead here for much collateral reading, much looking up in encyclopedias of names and places, much use of libraries, and some investment of money in books of permanent value that we may be intelligent about "our America."

The fact that this year the churches are studying South and Central America does not go unnoticed by the great magazines with national circulation. *Good Housekeeping* is sending Claudia Cranston by air around that continent to tell us in her informal vivid way of these peoples and lands. Pictures and story make good illustrative material for a mission study class. In September the *Saturday Evening Post* ran a series of articles on the inauguration of cotton growing in Brazil that is of vital interest in a study of that land. Other magazines are featuring articles about Mexico, Peru, Chile, and every interesting and attractive phase of life in these American sister countries of

(Turn to page 26)

# NEWSCASTINGS AROUND the WORLD

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

## Sailings

*To Japan*—On September 6, Miss Dorothy S. Carver sailed from San Francisco, California, on the *S. S. President Coolidge* for Tokyo, Japan, where she will spend a year in language study preparatory to beginning her missionary service in the Baptist school in Kokura, Japan.

*To China*—On September 6, aboard the *S. S. President Coolidge*, the following missionaries sailed from San Francisco, California, for their respective stations in China: Miss Mattie Vie Summer to Kweilin; Miss Helen L. McCullough to Shanghai; Miss Addie Cox to Kaifeng; Miss Ruth Ford to Kweilin; Rev. and Mrs. Philip E. White to Chengchow; Miss Pearle Johnson to Central China Mission; Dr. William L. Wallace to Wuchow, China.

*Note*—Misses McCullough, Ford, and Johnson will spend this winter in the language school at Peiping.

*To Brazil*—On September 14, Rev. and Mrs. M. G. White, and Miss Alberta Steward sailed from New York City for Bahia, Brazil, on the *S. S. Southern Cross*.

*To Africa*—On September 16, Dr. and Mrs. W. H. Carson and Miss Ruth Kersey sailed from Brooklyn, New York, aboard the *S. S. West Kebor* for Africa. Miss Kersey (nurse) returns to her hospital work at the Baptist Hospital at Ogbomoso. Doctor and Mrs. Carson will begin their new pioneer river work along the Niger delta. They are carrying their launch with them. It is the gift of the Alabama women.

## Arrivals

*From Argentina*—Rev. and Mrs. G. A. Bowdler of Cipolletti, Argentina, are spending their furlough at Wheaton, Illinois.

*From Brazil*—Miss Bernice Neel of Rio de Janeiro, Brazil, is at home on furlough at 3734 Reklaw Drive, North Hollywood, California.

Rev. Blonnye Foreman is spending his furlough at 205 West Grand Street, Clovis, New Mexico.

*From China*—Mrs. Janie L. Graves (Mrs. R. H.) has come home to Blue Mountain, Mississippi, to rest a while with her family and friends. For many years Mrs. Graves preferred to remain in China without furloughs, but while Dr. Charles E. Maddry, the executive secretary of the Board, was visiting the Tungshan Compound in Canton, in conversation with him, she decided that she really wanted to come home. Every Southern Baptist welcomes Mrs. Graves back to her homeland with love and gratitude for her fifty years of faithful and efficient missionary service in China.

Rev. and Mrs. J. H. Wiley and family of Shanghai, China, are spending their furlough at 3222 Patterson Avenue, Richmond, Virginia.

Rev. and Mrs. C. H. Westbrook and family of Shanghai, China, are with Mrs. Westbrook's mother, Mrs. William Ellyson at 3230 Patterson Avenue, Richmond, Virginia, while on furlough.

Miss Juanita Byrd of Shanghai, China, has come home on furlough. Her address is Jackson, Mississippi.

*From Japan*—Miss Naomi Schell of Tobata, Japan, has returned to her home at 36 Oat Street, Asheville, North Carolina, for a year's furlough.

## Illness

News has come of the sudden and serious illness of Dr. W. B. Bagby. He is in Baylor Hospital, Dallas, Texas.

Miss Elsie Clor continues ill in the Baptist Hospital, New Orleans, Louisiana. She suffered a major operation in May and has not yet recovered satisfactorily enough to leave the hospital permanently.

## Resignations

Dr. and Mrs. J. C. Anders, who have served for many years in the Baptist Hospital, Ogbomoso, Nigeria, West Africa, have resigned.

## New Board Member

Dr. and Mrs. E. H. Pruden of First Baptist Church, Petersburg, Virginia, have accepted contracts to teach in Shanghai University for one year. Doctor Pruden's place on the Foreign Mission Board has been filled by Dr. H. M. Fugate, of Lynchburg, Virginia.

## THANKSGIVING TOKENS

Thanks Be Unto God

E. P. Buxton, Treasurer,

Foreign Mission Board, Richmond, Virginia

It is altogether fitting as we near the close of this good year that we should pause on the threshold of its last month to give thanks unto God for his deliverance from so many threatened dangers, for his providence that has supplied our every need, and for his mercies that have been as constant reminders of his infinite love.

This has been the best year for foreign missions that we have known for a long time. It has been a period of recovery, and of stabilization, and of renewed vision. The previous year was one of uncertainty and of struggle, and it was with the greatest difficulty that our Board was able to hold out until the end of the year without incurring a deficit. And as we faced the beginning of 1935, we could only hope that the new year might mark the turning of the tide of recovery.

In the providence of God this hope was not in vain, and we would lift up our hearts unto him in gratitude for his blessings and for his favor. As we have seen the increased gifts for missions, and have watched the debt of our Board grow smaller almost from day to day, we have rejoiced as never before in the power of God's spirit to move upon the hearts of men, and to call forth from them these offerings of love and sacrifice.

We are grateful for the renewal of interest in the cause

of missions throughout our Southland as evidenced by the large increase in the receipts of our Board this year over recent years. One of the gratifying indications of this is the marked increase in the support given the Co-operative Program, and herein lies our chief hope for the future. The Co-operative Program is distinctly unselfish in its aims and in its very character, emphasizing as it does the larger phases of our denominational work, and ever looking to the far horizons of our activities.

Surely we are grateful for the remarkable reduction this year in the debt of the Foreign Mission Board, as well as in that of the Home Mission Board, and of the other agencies of our Southern Baptist Convention. Through the activities of the Hundred Thousand Club and of the Wade Bryant Plan, together with the proceeds derived from the sale of mission properties in Rome, more than four hundred thousand dollars have been received and applied on our debt, reducing it from more than nine hundred thousand dollars to less than half a million!

Most of all are we grateful for the restoration of confidence that is apparent, a confidence based upon a renewed faith in God and in humanity itself. There has been much in recent years to destroy confidence in human institutions, to foster distrust of men occupying positions of responsibility, and even to threaten belief in the eternal verities; but in the goodness of God this state of mind and of heart is now becoming a thing of the past. Sanity of thought is now replacing unfounded fear, and stability is taking the place of uncertainty. The possibility of achievement for God is now measured only by our faith in God, and by our willingness to consecrate all that we have and are to his service, not only at home but unto the uttermost parts of the earth.

### A Rare Treasure

A beautiful, tinted photograph of America's first woman missionary to China—Henrietta Hall Shuck—is ready and sells for only twenty-five cents. With this lovely photograph there is a brief sketch of this pioneer and heroine, whom Southern Baptists will be featuring not only at this Christmas season, but also throughout the coming Baptist Centennial celebration year.

This photograph will make an exquisite Christmas gift. It will also find favor on posters, banquet place cards, in scrapbooks, and upon the walls of every room of the church.

Send orders to the Foreign Mission Board, Richmond, Virginia, as early as possible before the supply is exhausted.

### Christmas for Christ

*The Conquering Christ*, by Inabelle Graves Coleman, priced 25 cents, is the Foreign Mission Board's newest book on foreign missions. Written as a prelude to the Christmas season, it bids every Southern Baptist to claim this *Christmas for Christ*.

Appreciation begets gratitude and gratitude begets happiness. You cannot store or save gratitude; economy there is fatal; if one tries to save gratitude one may find it gone; but the more one gives the more one has left.—*William Lyon Phelps*.

## HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

### Birthdays in January

Date	Name	Address
1	Miss Cornelia Brower*	Care of Foreign Mission Board, Richmond, Virginia
1	Cecile Lancaster	Seinan Jo Gakuin, Itozu, Kokura, Japan
2	Miss Mary C. Demarest*	Emerson, New Jersey
2	Mrs. Alyn G. Muirhead	Rua Itacurussa 119, Rio de Janeiro, Brazil
3	Rev. John A. Abernathy*	504 Western Avenue, Statesville, North Carolina
4	Miss Marjorie Spence	Casilla 185, Temuco, Chile
8	Mrs. B. W. Orrick*	Care of Foreign Mission Board, Richmond, Virginia
8	Rev. Erhardt S. Swenson	Bahia Blanca, Argentina
9	Mrs. Phil E. White	Chengchow, Honan, China
10	Rev. G. A. Bowdler*	Wheaton, Illinois
10	Rev. Norman F. Williamson*	Thomasville, Georgia
11	Rev. J. T. Williams	Box 1581, Shanghai, China
12	Mrs. J. W. Moore	Chefoo, Shantung Province, China
13	Mrs. A. B. Langston*	Laurens, South Carolina
14	Miss Viola Humphreys	Kaifeng, Interior China
14	Rev. M. S. Blair*	Bartlett, Texas
15	Rev. J. F. Ray*	1220 Washington Avenue, New Orleans, Louisiana
17	Dr. Wm. Lindsay Wallace	Wuchow, China
18	Mrs. R. A. Jacob	Pingtou, Shantung Province, North China
20	Dr. Jeanette E. Beall	Laichow Fu, Shantung Province, North China
20	Dr. C. A. Hayes	Tungshan, Canton, China
21	Rev. M. W. Rankin	Shiuchow, via Canton, China
22	Mrs. S. E. Ayers	Hwanghsien, Shantung Province, China
22	Dr. J. Mansfield Bailey*	1114 McKinney Avenue, Nashville, Tennessee
22	Rev. Wade D. Bostick	Pochow, China
22	Rev. J. C. Powell	Shaki, via Lagos, Nigeria, West Africa
24	Miss Mary Jane McMinn	Wuchow, South China
25	Rev. W. E. Allen	Caixa 2655, Rio de Janeiro, Brazil
25	Mrs. L. C. Quarles*	3018 Porter Street, Richmond, Virginia
26	Rev. J. Christie Pool	Ogbomoso, via Lagos, Nigeria, West Africa
26	Rev. G. W. Strother	Chengchow, Honan, Interior China
27	Mrs. A. R. Crabtree	Caixa 1982, Rio de Janeiro, Brazil
27	Rev. Wilson Fielder	Chengchow, Honan, Interior China
27	Rev. C. G. McDaniel	Soochow, Central China
28	Rev. Robert C. Moore*	815 Stratford Avenue, Tampa, Florida
28	Mrs. Carrie C. Rowe*	312 Church Street, Redlands, California
29	Rev. W. F. Hatchell	Mexican Baptist Publishing House, El Paso, Texas
30	Rev. Hugh P. McCormick	Ogbomoso, via Lagos, Nigeria, West Africa
31	Rev. C. W. Pruitt*	124 West Cliveden Avenue, Philadelphia, Pennsylvania

\* At present in this country.

## ENLISTMENT WORK IN SOUTH CAROLINA

(Continued from page 12)

meeting will be just as much a part of the life of the association as the annual meeting.

### SPIRITUAL INTERPRETATION NECESSARY

We must see that Jesus is put in the center of everything we do. The Every Member Canvass must be anchored to the cross of Christ and baptized in the spirit of Calvary. We must teach people that whatever they do should be done for the sake of and out of real loyalty to our Lord and Master. If we can so bring him before the people that they will be willing to crown him Lord of all, they will then do their best.





DOROTHY SHEPARD CARVER



RUTH FORD



ALBERTA LOUISE STEWARD

## Glimpses of New Missionaries

Dorothy Shepard Carver was born in Louisville, Kentucky, on October 10, 1909. She was converted when she was five years old, though she was too young at the time to have the word "converted" in her vocabulary, or to have much understanding of its meaning; it was not until three years later that she was baptized by her father into the fellowship of the Walnut Street Baptist Church, of Louisville.

She attended the public schools of Louisville, studied at the Louisville Conservatory of Music. (now incorporated in the University of Louisville), and did her undergraduate college work at Westhampton and Mount Holyoke colleges, receiving her Bachelor of Arts from Mount Holyoke in 1932. Since her graduation she has taught English for one year at the Louisville Girls' High School, and has studied at the University of Louisville and the W.M.U. Training School, completing her residence requirements for the degree of Master of Religious Education.

Dorothy comes of a very missionary family. Her father, Dr. W. O. Carver, has been Professor of Missions at the Southern Baptist Theological Seminary since long before she was born. Her mother's brother, Dr. J. W. Shepard, was for many years a missionary in Brazil and founder and first president of the Rio Baptist College and Seminary. Her brother, George A. Carver, now a professor in Shanghai University, made his decision to go to China when Dorothy was quite a little girl. With such a background, it would have been strange if she had not early become interested in missions; and to add to her interest, when she was twelve years old, she had the advantage of a three months visit in Brazil, in the company of her parents and two of the other children. The trip as originally planned was to have led them all the way around the world, and she can remember thinking at its beginning, "If God wants me to be a missionary, he'll probably show me on this trip just where he wants me to go."

Through a series of experiences, culminating in the

summer of 1927, she came to the decision that God really did want her to be a missionary, and on July 25, 1935, she was appointed by the Foreign Mission Board to go to Japan. She sailed from San Francisco on September 7. During her period of language study, she will be located in Tokyo, after which the plan is for her to teach in the Baptist Girls' School in Kokura.

Ruth Ford—"I was born in Patterson, Illinois, December 27, 1906, of a long line of Baptists. My early years were spent in this rural community where the church was the center of all activity. At the age of twelve years I accepted Christ as my Saviour, but not until I was seventeen did I find the answer to the longing I felt to be more than a Christian and a church member. Rev. O. W. Shields gave me the desire to give my life to the Lord's work.

"The ambition of my life was to be a nurse and I turned to that to prepare myself for work in foreign lands. After graduation from the Missouri Baptist Hospital in Saint Louis, I went to Mississippi to work with a Christian doctor who by his faith and courage led me to take an active part in community and church life.

"While there I heard Dr. J. M. Bailey at a B.Y.P.U. Convention in 1930 and through him saw the need of China for medical missions. I gave up my position to go to the W.M.U. Training School in Louisville, to be ready for China when the door should open, graduating with the class of 1932.

"July 1, of this year (1935), I resigned my position as Resident Nurse at the Southern Baptist Theological Seminary to prepare myself for appointment.

"The dream of a lifetime became a reality on July 25, 1935, and I am the happiest woman in America today as I turn my face toward South China.

"The women of Illinois have made it possible for me to go and with all my heart I say, 'Thank you!' I am proud to be called once more an Illinois girl after these years away from the home state."

**Alberta Louise Steward** was born November 29, 1904, in Carthage, Missouri. She was converted at the age of eleven and baptized into the membership of the First Baptist Church, Carthage, Missouri. She graduated from the public schools in Carthage, the State Teachers' College at Springfield and the W.M.U. Training School at Louisville, Kentucky. She taught school for years before attending the Training School. For the past five years she has been the Educational Director of the Calvary Baptist Church in Kansas City, Missouri.

Early in life she became interested in missions. This interest was quickened when Solomon Ginsburg visited her church and told of the great need in Brazil. In 1919, during the "calling out of the called" she volunteered for foreign mission service. During the following years of preparation and waiting the conviction that her place was in Brazil grew, and God had led in a marvelous way so that now she is realizing her heart's desire.

Miss Steward sailed September 13, 1935, for Bahia,

Brazil, where she will be associated with Mrs. M. G. White in her missionary work among the elite class of that beautiful city of 329,898 population.

During the recent months Miss Steward has added an art to her preparation that she may have even an added approach to these women. She has spent the summer studying China painting. Fortunate indeed has she been in securing the master artist, Joseph Gunther, a German artist of fifty years of fame, as her teacher. Apprenticed when he was only twelve, he won world renown for his work.

Miss Steward takes with her to Bahia a complete dinner set that she has painted, and will use this as a sample for her classes. "Through a cooking school and china painting to Christ" is the unique way by which many have found and many more will find their Saviour.

Calvary Baptist Church, Kansas City, Missouri, is "standing back of" their missionary in a way that makes her heart rejoice as she goes to her new field of service.

**Dr. William L. Wallace** was born in Knoxville, Tennessee on January 17, 1908. His parents were the late Dr. and Mrs. W. L. Wallace.

When eleven years old he was converted and united with the Broadway Baptist Church of which he is still a member. He was baptized by the late Dr. Loyd T. Wilson. He was educated in the public schools of Knoxville.

In 1926 a great change came over his life and he felt God's call to become one of his servants as a physician. Immediately he set about to fulfill this call. He took his premedical training at the University of Tennessee, at

Knoxville, and received his M.D. degree from the University of Tennessee College of Medicine at Memphis in 1932; was intern at the Knoxville General Hospital during the year 1933; was resident physician and surgeon at the Knoxville General Hospital 1934-1935.

Doctor Wallace was appointed July 25, 1935, to do surgical work at the Stout Memorial Hospital, Wuchow, South China. Doctor Wallace has a passion for the lost and will invest the fervor of his heart for the Master while he also ministers to sick bodies.

**Helen Louise McCullough**—"I was born in Saint Louis, Missouri, October 1, 1900, the eldest of the six children of J. W. and Louisa Link McCullough. When I was a little over seven years of age, we moved to Texas, where we have lived ever since, and where I claim Houston as home.

"My parents were Episcopalians and I was christened and later confirmed as a member of that church. I became interested in the doctrines of the Baptist church through belonging to the B.Y.P.U. and in 1918, at the summer encampment at Palacios, I had a very definite experience of God's grace, which led to my uniting with First Baptist Church, Houston, in 1920. Much credit for my development along spiritual lines belongs to E. E. Lee, the Southwide B.Y.P.U. secretary, and Mabel Elrod, B.Y.P.U. leader.

"I graduated from the Houston High School in June of 1919, and entered the Moody Bible Institute in the following September from which Institution I graduated in 1921. In 1922, I entered as a freshman at Rice Institute, Houston, receiving the A.B. degree in June, 1926. I returned to Rice in 1927 to work on a M.A. degree.

"From early childhood, I have always believed that some day I would be a missionary to some foreign field. Always that vision of service has been before me. In 1920, I felt the definite call of God to do missionary work, and I joined the Student Volunteer Band of Moody, thus putting on record my life's purpose. Later the call became more definitely a call to China, and more especially to Eliza Yates school in Shanghai.

"In 1928, the way was opened for me to go to China as teacher of Cornelia Leavell. I taught Cornelia in the mornings and taught English and music at our mission school in the afternoons. Upon completion of my three years' contract with the Leavells, I remained on in China, teaching in our mission schools, first in Wuchow and later in Shanghai. In spite of the trials which came as a part of my missionary service, these six years have been the happiest I have known, and through them all has been



WILLIAM L. WALLACE, M.D.



HELEN LOUISE McCULLOUGH

the consciousness that the Lord was ever near, and that he was working all things for good.

"I returned to America in July of 1934, with the prayer that someday, during this year at home, my appointment as a regular missionary of our Board would be possible. I believed that if God would have me work in China, he would open the way for me to go, and if he did not want me there, I did not want to go. And truly he has opened the doors! My return to China is being accomplished by the surplus from Texas Lottie Moon Offering.

"As I return to China, I go with a fuller determination than ever to live as Jesus would have me live, to lift Christ up before those who know him not, and a prayer that I may be worthy to represent the host of 'people called Baptists.'"



MR. AND MRS. PHILIP ERNEST WHITE

## TWO FORMER MISSIONARIES RETURN TO THEIR FIELDS

Mrs. Philip Ernest White (Mattie Macon Norman), daughter of the late Louis W. and Josephine E. Norman, was born January 9, 1900, at Hertford, North Carolina. After graduation from Meredith College in 1921, a summer course was taken at New York School of Music and Fine Arts, and a year spent at our W.M.U. Training School in Louisville. During this year, the impressions and religious experiences of early years culminated in the call to serve God in China.

On June 17, 1924, Mattie Macon was married to Philip E. White. On July 10, they were appointed as missionaries to Kweiteh, Honan, China. After three years, due to illness and unsettled conditions in China, an early furlough was taken. During the past seven years, Mr. and Mrs. White have been engaged in pastoral work in Winston-Salem and Leaksville, North Carolina.

While continuing to labor here, the desire to go and the consciousness of God's call to China have not lessened. It is, therefore, with humble and grateful hearts that they go to serve our Lord and Saviour in that great land.

With their two children, Geneva Jo, age eight, and Louis Norman, age two, Mr. and Mrs. White sailed on September 7, 1935, for Chengchow, Honan, China.

Philip Ernest White was born September 6, 1897, at Hertford, North Carolina. Graduated from Wake Forest College in 1919, and received Th.M. degree from Southern Baptist Theological Seminary, 1924. "I was married to Mattie Macon Norman, Hertford, North Carolina, June 17, 1924, and we were together appointed missionaries to China under our Foreign Mission Board, July 10, 1924. We sailed September, 1924, and for three years labored in China, until conditions seemed to necessitate our return to America, where we have been in the pastorate until now.

"But assured that God called us to preach the gospel for him in China, we have confidently waited upon the Lord to open the way for our return. It is a pleasure, and I trust an answer to prayer, that our Board reappointed us July 25, 1935, to the field of Chengchow, Honan, China."

## MY MISSIONARY BOOKSHELF

(Continued from page 21)

ours: So if you would be even reasonably up-to-date on current affairs, you should get into this mission study program this year.

Fortunate indeed are we to have a complete series on our own Southern Baptist work. They prove that our missionaries are excellent writers. The books for adults offer interesting choices.

*Christ In The Silver Lands* (F.M.B., 35 cents) was written by a veteran missionary to the Argentine, Rev. J. C. Quarles, for many years the head of the Publishing House in Buenos Aires and now the one American missionary Southern Baptists have at the foot of the Andes, located in beautiful Mendoza. It deals with the three republics that lie in the basin of the River Plate, Uruguay, Paraguay and Argentina. There is a brief but interesting historical account of these countries, something of their geography and products and much of their people. The greater part of the book is devoted to the story of Baptists in these Silver Lands (the word "Plate," in Spanish *Plata* means "silver"), and a thrilling story it is. We are introduced to the first Protestant leaders, then with Chapter Three Doctor Quarles begins the story of our own work, and from there on the story is largely an account of pioneering, closing with a challenge to Southern Baptists to occupy the yet untouched territory.

*Sharing With Neighbor America*, by Taylor. F.M.B. 35 cents.

*Winning The Border*, by Lawrence. H.M.B. 35 cents.

These two books have already been reviewed in this column. The first presents a picture of the whole of South America, but gives major attention to the great Republic of Brazil, treating of the land, people and our work in a fascinating manner. The second is primarily a study of the Mexican along the Border of the United States, but gives two chapters to backgrounds of history and racial characteristics of the Mexican in order to have a sympathetic and intelligent understanding of the Mexican in the United States.

These three books mentioned are excellent also for classes of young people, especially if used with maps, and

as much reading of outside books as possible. Y.W.A.'s and Men's Brotherhoods will find these books as interesting as will classes of the W.M.S.

For Intermediates we have rarely had as interesting a book as *Mule Stories From Inland Trails*, by L. M. Bratcher (25 cents), missionary of the Foreign Mission Board to Brazil, whose chief task in that land is to direct the home mission work of the Brazilian Baptist Convention. This also has been reviewed.

For Juniors there is a delightful story book, *Guitars And Water Jars* (F.M.B., 25 cents) written by several missionaries in South America with lesson plans prepared by Miss Inabelle Coleman in her usual competent and interesting manner. Along with Janice and Buddy we travel to South America and see amazing natural scenery, visit interesting places and meet most cordial and friendly people. Along with them we learn a great deal about customs and beliefs and many, many reasons why we should become partners with our missionaries down there.

In similar style there is a book of five stories for Sunbeams, *Sugar Loaf* (F.M.B., 25 cents), in which the missionaries tell of the boys and girls of the lands where Southern Baptists have work, and again Miss Coleman links the stories with delightful plans for the study. No child in our churches should miss these delightful books, the first full set of graded study books on one mission field we have ever had, presenting our own Southern Baptist work.

Nor has there ever been a more attractive list of books on one field given us by the Missionary Education Movement. The higher price of the books limits their circulation, but they should be seriously considered, for they are unusually valuable this year.

*That Other America*, by John A. Mackay (M.E.M., cloth \$1.00, paper 60 cents) comes out of a life spent richly in study, experience and fellowship with Latin peoples. Going to Peru as missionary of the Free Church of Scotland, spending years in Christian educational work in that land and associated for years with the Y.M.C.A. movement in all Latin American countries, he is today one of the secretaries of the Presbyterian Church of the U. S. A. with special reference to Latin America. He has given most of his life to educational work, both in schools and in that wider field of lecturer and writer. Yet he brings in this book a clear-cut, unmistakable emphasis on the necessity of evangelical Christianity devoting itself more earnestly to evangelism, to the direct, definite and positive presentation of Jesus Christ as Saviour of the world, to the message "ye must be born again," and to the testimony of the regenerated heart and transformed life which Jesus can bring to pass. The book is a philosophical study of Latin thought and life but most readable. We wish every pastor in the Southern Baptist Convention would read it. We hope every missionary in Latin American lands will have the pleasure and profit of its pages. We hope many groups in our churches, particularly among our older young people and college groups, will choose it as their textbook study. It is the best book the M.E.M. has given us in recent years.

*Women Under The Southern Cross*, by Miller. Central Committee. \$1.00, and 50 cents.

*Latin American Backgrounds*, by Hulbert. M.E.M. \$1.00, and 60 cents.

Both of these books are excellent for classes of young people as well as adults.

In *Women Under The Southern Cross*, Mrs. Miller, wife of the Bishop of the Methodist Episcopal Church for South America, writes with illuminating skill of the homes, women and young people of the South American nations, telling many an interesting story of outstanding personalities and movements. Miss Hulbert has given us an excellent history of Latin American nations, with much of the racial and social elements in their life. It is an excellent reference book, but if it is to be used as a textbook it must be accompanied by the history of our own work, for there is little of the history of evangelical work in the book. We wish Miss Hulbert had had accurate sources of information concerning Southern Baptist work. Even though her references to our work are few and very brief, they could so easily have been much more accurate. We wish also that she were not so apologetic for the Catholic Church and that she did not refer so dogmatically to Protestantism and Catholicism as "two of the three great branches of Christ's one holy universal church." It shows a lack of understanding of the Catholic interpretation of Christianity on her part which her evident deep and scholarly study of these lands should have prevented. No Catholic would ever make such a statement! Again we are glad Baptists are not "Protestants!"

A story full of action and genuine interest has been provided by M.E.M. for Intermediates, *The Flying Boat*, (M.E.M., \$1.00, and 60 cents), by Robert N. McLean who has already given us several books on the Mexican and evangelical missions along the border of the United States. It is the story of a girl who has heard the gospel and has become a missionary, "of course!" There is a mystery concerning her father, a search for him and a fabulous gold mine, in which the mine is found and the father—well, read it yourself! The missionary thread is strong and holds tight to the very end. A course of study, *Mexican Journeys*, by Heininger (M.E.M., 25 cents), turns this delightful story into a textbook for a study group.

*Over The Mexican Border*, by Hewitt and Thomas. M.E.M. \$1.00, and 75 cents.

*Around A Mexican Patio*, by Smither. M.E.M. \$1.00, and 75 cents.

The first of these for Juniors and the second for Primaries present unit studies of Mexican life written most attractively for children. The authors have skillfully gathered a variety of material for the study that combines story-telling with much participation by the children themselves in learning just how boys and girls live in Mexico and what the gospel means to them.

*Christ For Latin America*, by Smith, Presbyterian Church in the United States, Nashville, Tennessee, 15 cents.

This small booklet by the author of *The Desire Of All Nations* is packed full of illuminating information concerning the two Latin American countries where the Presbyterian Church has its missions, Brazil and Mexico. Especially helpful is the first-hand account of some of the struggles in Mexico. Doctor Smith believes the Catholic Church is reaping bitter harvest of its own sowing as a militant capitalistic, worldly, political organization, aligned through three centuries with the aristocrats and military

(Turn to page 30)

# WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

## NOVEMBER NOTES

### Thanksgiving Personal Service

**E**XTRAORDINARY occasions claim special attention. Such an occasion is the national Thanksgiving Day. It calls to mind the goodness of God to our country and to individual life. Linked with its program of praise is the beautiful plan of giving to needy neighbors. All during the year the W.M.S. Personal Service Committee is directing and performing constructive deeds of kindness, but with the coming of Thanksgiving Day there is the extraordinary urge to do something—or some things—that will enable one or more other people in one's own community to give "praise and thanksgiving unto God." Certainly in remembering "God's Unspeakable Gift" W.M.U. members will commemorate Thanksgiving Day—and month—by "Christlike living in one's own community."

### Sacrificing? Saving?

Such questions come to devoted W.M.U. minds and hearts as there draweth daily nearer the time (*December 2-6*) for the ingathering of the Lottie Moon Christmas Offering. Do we ever really sacrifice? If we save, does the offering gain thereby? Advertisements, generous inclinations, the habit of years combine to tempt even earnest Christians to observe Christmas in the so-called "usual way." When that expression is analyzed in the light of Bible teachings and in the privacy of one's uneasy conscience, it is realized that such an observance would better be termed "unusual." Why not make it so this Christmas? Why not place Christ at the very top of the Christmas list? Why not plan—and stick to the plan—of giving to his work this Christmas a sum in excess of the total spent for all other Christmas gifts? Remembering that in the fourteen S.B.C. foreign mission fields there are at least 621,410,335 people who are not Christian in any sense, surely W.M.U. members will observe this "Christmas for Christ" by giving most lovingly through the Lottie Moon Christmas Offering for Foreign Missions.

### Shuck Centennial

Included in the \$165,000 goal of this December's Lottie Moon Christmas Offering is \$30,000 as a "Memorial to Henrietta Hall Shuck." Restudy her life story as told by her kinsman, the revered Dr. T. S. Dunaway. The title of the book is *Pioneering For Jesus*, the price being fifty cents in paper, or seventy-five cents in cloth, from State Baptist Book Store or from Baptist Foreign Mission Board, Richmond, Virginia.

### "The Conquering Christ"

Such is the title of another book that would constrain study in preparation for the December Week of Prayer. From the addresses as given in the preceding item this book may be secured for twenty-five cents a copy. Perhaps its study was begun in October: unquestionably, "now is the acceptable time" to pursue and complete such study. Thus "richer, fuller" will be participation in the

December Week of Prayer, for which the study of this book serves as a background.

### Margaret Fund Students

Remember them in your Thanksgiving and Christmas plans. Ask your Margaret Fund Chairman to find out if there is any Margaret Fund student whom your society or circle could make particularly "thankful" this November, or unusually "happy" this Christmas. Perhaps it will be thus discovered that some home in your church is the choicest place for some such boy or girl to spend such a holiday. "Strangers in a strange land" they will need homelike surroundings far more than tangible gifts at Thanksgiving and Christmas—but they need gifts also!

### Peace

November 11 was acclaimed seventeen years ago—but did it really bring peace? Most of the young people in our country today were born since the close of the "World War" and thus know little, if anything, about that awful conflict. A recent writer brings out the fact that an attempt was made to justify U. S. entry into the "World War" by saying that we were engaging in a "war to end war," whereas the same shibboleth had been the battle-cry of many previous futile wars. As we wear the crimson poppy this Armistice Day, may we "keep tryst" not only with our dauntless heroes but also with the Prince of Peace, promising him and his Kingdom that we will henceforth be "peace-makers."

## THE CENTURY "FLOWERS" IN MACAO, CHINA

**I**T is a far flung line from the days (1836) our pioneer missionaries spent six short years in Macao until thirty-two years ago when (1903) our Baptist standard was again set up here. So it should not be thought strange that, due to the lapse of years, it becomes difficult to trace the links that connect the two periods.

We were informed in 1903 that if we held public services we would be subject to arrest. However, our meetings continued in our own hired house on the ground floor, the singing being accompanied by two organs and a cornet. The place was crowded each night. True, a few tricks were played on us, such as firing off a bunch of firecrackers under one of the seats. The author of the trick evidently was well satisfied when the musicians jumped out of their seats from scare. But a Chinese congregation is not easily disturbed by such an explosion. Agents of the enemy were permitted to throw stones in at the open windows and sometimes hit the speaker, so wire netting was required to make preaching safer.

Although the sentiment in favor of the education of girls had altogether changed since Harrietta Shuck's heroic effort, the devil had other ways of seeking to hinder them from the knowledge we came to bring them. Five girls from a refined heathen family were sent to us, but they made the request that they should be exempt from Bible study. But that could not be! What was the result!

Three of these five sisters walked off with the best Bible prizes.

Many parents were glad to have their daughters benefit by the education we had to give them until they realized they were determined to become Christians. That could not be tolerated; but it happened that such was the case with two girls—one living upstairs and one downstairs in the same house. They were baptized, and the irate parents imprisoned them, refusing them food and destroying not only their Bible and hymn books but school books, too, until they should recant. But neither recanted. One has lived to see her father saved, and now has the respect of her mother whom she supports.

One girl from a wealthy family, also persecuted because she would not marry a heathen, took up nursing until she later met a Christian man of her choice. One of the choicest trophies of grace is the only daughter of a woman who kept a house of prostitution. In three months she accepted the gospel and made such rapid strides in grace that a preacher later sought her hand in marriage—and she has proved the more acceptable preacher of the two!

So while Henrietta Shuck labored earnestly for this day, we, a century later, are seeing her hopes fulfilled.—*Mrs. J. L. Galloway, Macao, China.*

**H**OW the sermon was received—One of the most noted and best loved missionaries of our Board was invited to preach in one of our Chinese city churches last winter. The very deserving cook of another missionary, who had recently joined the church, came home after church and the following conversation ensued:

"How did you like the sermon today," said the lady? "I didn't like it," said the Chinese cook. "Why I thought it was a good sermon," said the lady. "No," said the cook, "he did not give you anything you could carry away in your heart. He danced about a little, he hollowed a little, he laughed some and cried some,—it was just like a chicken pecking on a rotten potato!"—*C. E. Maddry.*

#### Priced Helps for Week of Prayer for World-Wide Missions—December 2-6, 1935

##### For Woman's Missionary Society—

Monday—The Book of Glad Tidings .....	3 cents
Tuesday—A Passer-By .....	3 cents
Wednesday—The House of Their Hands .....	3 cents
Thursday—Prayer as a Missionary Method .....	3 cents

##### For Young Woman's Auxiliary—

Diversities of Gifts among Missionaries .....	3 cents
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##### For Girls' Auxiliary—

Dina's Conversion .....	3 cents
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##### For Royal Ambassador Chapter—

The Orange Wood Image .....	2 cents
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##### For Sunbeam Band—

Miss Fragrant Money .....	2 cents
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Placard of Theme: "CHRISTMAS FOR CHRIST" ... 10 cents  
Size, 22x28 inches, printed in red with holly decoration.

Write early, please, for your priced literature; early planning insures better observance of the week.

Remittance requested with all orders. Please send money order made payable to W.M.U. Literature Department. If cash is sent be sure to register the letter. Stamps may be sent for orders not over 50 cents.

W.M.U. LITERATURE DEPARTMENT  
1111 Comer Bldg., Birmingham, Alabama

## PROGRAM OUTLINE

THEME—"PRAISE AND THANKSGIVING" (*Neh. 12: 46*).

Hymn—"We Praise Thee, O God"

Prayer of "praise and thanksgiving unto God"

Hymn—"May Jesus Christ Be Praised"

Talk—"Times When Jesus Gave Thanks": Matt. 11: 25-30; John 11: 40-44; Luke 22: 17-19; Matt. 14: 15-21; Mark 8: 6-8; Luke 24: 28-31

Season of Prayer that Christ's spirit of thanksgiving to God may increase in every Christian heart and life

Scripture Lesson—Psalms 100: 4, 5; 50: 14; 116: 17; 95: 1-7; 107: 22; Phil. 4: 6; 1 Cor. 15: 55-58; 2 Cor. 2: 14; 9: 15

Hymn—"O, Worship the King"

Talk—"Abounding in Thanksgiving" (*Col. 2: 7*)

Season of Prayer in thanks for our country: (1) God's manifest guidance in its history; (2) its influence for good in relations to other countries; (3) its missionaries to many lands; (4) its rulers in national, state and local affairs, that they will seek and follow the guidance of God

Hymn—"Come, Ye Thankful People, Come"

Talk—"Peace at Any Price"

Prayer of thanksgiving that many college students of today have never heard "the call to arms"—Pray that our country may never again sound such a call!

Talk—Training International Peace-Makers through the Margaret Fund

Rendering of Leaflet—"Two Soldiers under Three Flags" (*Order leaflet for two cents from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Alabama.*)

Prayer for Margaret Fund students and their parents—Pray also that wholesome plans may be made for the Thanksgiving and Christmas holidays of each Margaret Fund student

Thanksgiving on Mission Fields (Have three or four members relate from memory incidents as found on pages 1 to 3, 6, 8, 9, 14, 22, 24, showing why and how the missionaries and native Christians give thanks.)

Season of Prayer for work and workers mentioned in foregoing incidents

Business Session—Reports and Plans for Participation in: (1) Enlistment; (2) Every-Member Canvass; (3) Mission Study in Preparation for December Week of Prayer; (4) Thanksgiving Personal Service; (5) Stewardship of Tithes and Offerings; (6) W.M.U. Young People's Organizations; (7) Shuck Centennial

Hymn—"America, the Beautiful"

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## GIVING

A little girl told an older friend that she was going to give her papa a pair of slippers for his birthday. "Where will you get the money?" asked the friend. She opened her eyes wide and said, "Why, Father will give me the money." For a moment the friend was silent as he thought that the father would buy his own birthday present. And the father loved the little girl and appreciated the gift, even though he paid for it himself. *We have nothing of our own to give to God.—Selected.*

## MY MISSIONARY BOOKSHELF

*(Continued from page 27)*

lords of the land. He foresees a time of difficulty and hardship for evangelical missions, but the very leaven now working in Mexico is the leaven of the tenets of Jesus Christ. He sees in the situation a challenge to greater effort, support, prayer and consecration in the task of making Jesus Christ known in reality in that land.

Now for a few indispensable reference books on Latin America.

*The Rise Of The Spanish-American Republics*, by Robertson. Appleton. \$4.00.

The best history of the early period of liberation. Tells the stories of the great liberators.

*Stories Of The Latin American States*, by Sanchez. Crowell. \$2.50.

Brief but fairly complete history of each country of Central and South America, with some information concerning people, politics and geography. Excellent general reference book.

*The Other Spanish Christ*, by Mackay. Macmillan. \$2.00.

A thoughtful, penetrating and illuminating study of Latin American life, culture and spiritual nature and needs. Doctor Mackay has been "thinking through" the approach of evangelical Christianity to the Latin mind, much as Doctor Jones has done for the oriental mind.

*America Revolucionaria*, by S. Guy Inman. Morata, Madrid. 50 cents.

A study of the great movements of life in Latin America which may be secured through The Committee on Co-operation in Latin America, New York. It is in Spanish, written primarily for the liberal-minded men and women of Latin lands, but it is excellent reading for us, if we would understand the approach to that Latin mind and incidentally will provide excellent exercise for some of our young men and women who are studying Spanish and would like a worthy volume upon which to try their skill.

*Bulletin Of The Pan American Union*. The monthly magazine published by the Pan American Union, Washington, D. C. \$2.50 per year.

Contains current articles on subjects of historical, economic and political interest in Latin American countries. Excellent as a contact with Latin life.

## A WEEK OF THANKSGIVING

*(Continued from page 7)*

mission work in the field receiving the day's emphasis, financial facts and other pertinent paragraphs. Guests received this morning newspaper at breakfast every day.

Color and atmosphere were added to the days by the presence of four Christian friends from foreign lands. Hiroji Kuriya of Fukuoka, Japan, who is now studying at the Southern Baptist Theological Seminary; Timoteo Gatica of Colegio Bautista, Temuco, Chile, who is studying at the University of North Carolina, Chapel Hill, North Carolina; Ladislou Biro, Bucharest, Roumania, who has recently received his Ph.D. degree from the Southern Baptist Theological Seminary, Louisville, Kentucky, and who will return to Roumania this fall to teach in the Baptist Seminary at Bucharest; and Peter H. H. Lee, of Kaifeng, China, who is studying at Southwestern Theological Seminary, Fort Worth, Texas, preparatory to returning to the Kaifeng mission field.

Missionaries registered for Foreign Mission Week included the following:

*From Africa*—Mr. and Mrs. W. H. Carson, Miss Ruth Kersey, Mr. and Mrs. George Sadler, Mrs. B. L. Lockett, Mr. Scott Patterson, and Miss Nannie David.

*From Argentina*—Mr. and Mrs. L. C. Quarles, Mr. and Mrs. J. M. Justice, and Mr. and Mrs. M. S. Blair.

*From Brazil*—Mr. and Mrs. M. G. White, Mr. and Mrs. A. J. Terry, Dr. and Mrs. J. W. Shepard, Mr. and Mrs. J. A. Tumblin, Mr. and Mrs. John Mein, Dr. and Mrs. W. C. Taylor, Mr. and Mrs. C. E. Goodman, Dr. and Mrs. W. B. Bagby, Miss Helen Bagby, R. S. Jones, H. A. Zimmerman, A. B. Langston, Mrs. W. W. Jones, Mrs. J. J. Taylor, and W. H. Harrison.

*From Chile*—Mr. R. Cecile Moore and Miss Agnes Graham.

*From China*—Misses Sophie Lanneau, Hannah Plowden, Mattie Vie Summer, Mary C. Alexander, Sarah Funderburke, Flora Dodson, Pearl Caldwell, Lucy Wright, Lillie Hundley, Olive Lawton, Sadie Lawton, Dr. William L. Wallace, Mr. and Mrs. John Abernathy, Mr. and Mrs. R. L. Bausum, Mr. and Mrs. Milton Brown, Mr. and Mrs. Bunn Olive, Dr. and Mrs. M. T. Rankin, Mr. and Mrs. W. H. Tipton, Mr. and Mrs. Phil E. White, Mr. and Mrs. Rex Ray, Mr. H. H. McMillan, Miss Ruth Pettigrew, Mr. and Mrs. H. M. Harris, Mr. and Mrs. E. L. Norwood, Mrs. S. E. Stephens, Mr. and Mrs. "Red" Littlejohn, Miss Alda Gray.

*(Continued on page 32)*

## BAPTIST BROTHERHOOD

J. T. HENDERSON

## COMMENDABLE PROGRESS

THIS suggestive report was written by Earl B. Smyth, Dallas, Texas, a successful business man and chairman of the State Brotherhood Committee.

"Following the Statewide conference of Baptist men, held in the First Baptist Church of Dallas last March, there has been a manifest increase in the interest and zeal of our Texas Baptist men in Kingdom affairs.

"They have led in the initiation of the three months Tithing Test, otherwise known as the 'Prove Me' Plan. As a result of this undertaking, a large number of our Texas churches have successfully promoted this tithing movement. We believe that more than three hundred of our churches are now experiencing the joys and blessings that have come from the faithful practice of scriptural giving during this three months' period. We heartily commend this movement to our Baptist brethren everywhere.

"A large number of Brotherhoods have been organized in the local churches, and others are in process of formation.

"Just now, we are developing plans for a great church-wide visitation campaign in the fall. We hope and expect to organize our men to do religious visiting in the homes of the members of the churches throughout the State, thus cultivating the spirit of Christian fellowship. The men will be requested to go in teams of two each. Adequate provision and preparation will be made for this important undertaking, and it is expected that in this manner the most intensive and effective visitation will be engaged in by the men of our Texas Baptist churches that has ever been known. Undoubtedly great blessings will accrue, both to the men of our churches who thus engage in this practical form of Christian service and to the homes of our members."

It is worthy of note that all this service by the laymen is voluntary and gratuitous.

## NEWS NOTES

South Mountain Industrial Institute, Inc.,  
Nebo, North Carolina—

Brief reference was made to this Institution in last month's notes.

Since writing that report, we have had the opportunity of making a brief visit to this school; it was one of the most interesting and thrilling experiences of our life.

The atmosphere of the Institute is a spiritual tonic to the visitor; Miss Hull, the president, modestly recites some marvelous triumphs of faith. She depends on prayer for its support.

The school is furnishing educational opportunities under hallowed influences to a number of boys and girls that could not otherwise enjoy such privilege.

As the visitor conducted brief devotional services with these students, he was deeply impressed with their attentive and responsive spirit.

## Appreciated Visit—

Recently Judge H. L. Anderton, a busy lawyer of Birmingham, a member of the Executive Committee of the Baptist Brotherhood of the South, and chairman of the Alabama Brotherhood Committee, arranged to attend the monthly meeting of the Executive Committee in Knoxville. He was accorded a most hearty welcome and was heard with rapt attention as he spoke of his great interest in the Brotherhood, his conception of its possibilities, and the aggressive plans of the Alabama Committee, despite the fact that they have no salaried leader.

He suggests a conference of interested laymen, with a view of outlining a policy of enlargement to be submitted to the Southern Baptist Convention and the several State Conventions.

## Other Volunteer Workers—

Recently a prominent lawyer came to one of the railway stations in his city in response to the invitation of the Secretary for a conference, while waiting an hour for a train.

He volunteered to say that he had just reached a goal professionally and financially, which he had set for himself some years before, and would be glad to render any service that the Secretary might suggest, at his own expense. Plans have already been made for him to represent the Brotherhood at two State Conventions.

An eminent surgeon writes, "If there is any way I can be of service, you know you can always count on me." He is deeply interested in the promotion of "The Belmont Covenant Plan" in an intensive way among all our churches.

These are only samples of the quickened interest of representative men all over the South. They are a unit in the conviction that it would be good policy not only to secure a Southwide Associate Secretary, but to install in every state as early as practicable a capable and consecrated layman as Brotherhood Secretary on reasonable salary.

## Hannibal, Missouri—

This city of twenty-three thousand inhabitants is located on the Mississippi River one hundred twenty miles north of Saint Louis, and has three Baptist churches.

The Secretary's visit began on Sunday morning, September 8, and continued through four days; while the invitation came from Rev. E. C. Abernathy, the enterprising pastor of the Calvary Baptist Church, five other churches co-operated in a fine spirit of fellowship.

All Hannibal and the surrounding territory were engaged during the week in a brilliant celebration of the one hundredth anniversary of the birth of Mark Twain, a native of this city.

The leading Baptists, however, gave the claims of the Kingdom first place and attended the conferences at Calvary in a commendable way. The pastor of Shelbina, forty miles away, came with several of his deacons; the same was true of Palmyra.

The Conference considered Missions at Home and Abroad, Stewardship of Life and Substance, Obligation of Men to the Kingdom, Scriptural Finance, and the Office of Deacon. It was a season of delightful study, fellowship and worship.

The Calvary Church takes high rank among the leading churches of the state in its support of the missionary enterprise.

## Fountain City—

This is a growing suburb of Knoxville and has two active Baptist churches, the First and Central. While it had been our purpose to give this week entirely to important office duties, we accepted the cordial invitation of Pastor D. Edgar Allen to spend four days with the First

Church; this service is intended mainly as a preparation for the Every Member Canvass that is to follow soon.

The First Church is making encouraging progress in its support of Missions, having contributed more already this year than was reported in the four previous years.

It has a company of deacons that are a source of great encouragement to the pastor. These officials are wise in availing themselves of the benefits that come from this study of Missions, Stewardship, and their duties as Deacons.

## Belmont Covenant Plan—

At least three things connected with the promotion of this movement among Southern Baptists are very gratifying to the Brotherhood.

*First*, it is encouraging to note the number of states that are putting on this campaign in a thorough way.

*Second*, it is even more gratifying to note that the laymen in all these states are very prominent in the promotion of this effort.

*Third*, the churches that have installed it, making thorough preparation, have had most gratifying results.

A letter from the Brotherhood Secretary of New Mexico indicates that this will be perhaps the major project for the laymen of New Mexico next year. They hope to have it put on in every church in the state.

A letter from Secretary Potter, of Oklahoma, contains this statement:

We believe that we have come to a new day in Oklahoma so far as our Baptist laymen are concerned. In our recent Men's Conference in Oklahoma City, we had at least 1,000 laymen, representing every section of the state. Oklahoma is pushing this "Prove Me" Plan in a very vigorous way, and Editor Routh is rendering a most valuable service to this cause through *The Baptist Messenger*.

Louisiana is also manifesting a very active interest in this movement. One church that put on this Plan in an intensive way states that its gifts for some time had been on an average \$325 per Sunday; during the thirteen weeks that followed, on one Sunday they had a contribution of \$1,169.92.

Perhaps no state in the South is giving more attention to this Plan than Georgia. Secretary Merritt is covering the state with literature, distributing more copies of the Brotherhood tract than any other state of which we have information.

We have not included all the states



that are giving this Plan prominence, but lack of space will not allow us to give further details.

The Brotherhood has published the third edition of the tract, "The Belmont Covenant Plan," and will be glad to fill all orders promptly. The price is 50 cents a hundred, plus postage.

#### Arlington Baptist Church—

In 1932 the building of the Arlington Baptist Church, located in North Knoxville, was burned. The church was young and weak, held its services for some time in a school building, and received \$50 per month from the State Mission Board to assist in the payment of its pastor. This church magnified the spiritual element, brought its tithes into the storehouse every first day of the week, and now has a brick building valued at \$25,000. It has a debt of only \$2,000 and the church plans to pay this off the present year.

The current expenses are paid promptly and there is a good balance in the bank. Instead of receiving help from the Mission Board, the church is sending a check each month to help others. The budget for the fiscal year 1934-35 was \$5,800. For the present year it has been advanced to \$7,500. The pastor's salary has been advanced twice in the past two years.

This church has a Brotherhood of 130 members, which has proved a great asset to the church.

The above report from Chas. M. Walker, treasurer, is given in the hope that it may stimulate other churches to stress spirituality, urge the scriptural plan of support, and utilize their men in a large way.

#### Virginia Conference of Men—

Recently an important conference of leading Baptist men was held in Richmond under the direction of Secretary Geo. T. Waite. The object of this conference was the larger enlistment of the Baptist men of Virginia. Among other important measures they decided to promote a Conference of Baptist Men to be held in Richmond on November 7, 8, 1935. There is a prospect that all the agencies of the state will co-operate in making this conference a great success. It is to have very large publicity, and on the program are some very prominent speakers. Among these are Dr. Sparks Melton, Norfolk; Dr. R. S. Owens, Roanoke; Dr. W. L. Poteat, Wake Forest,

North Carolina; Secretary Chas. E. Maddry, Richmond; Dr. Geo. T. Waite, state secretary; Mr. J. L. Kraft, Chicago; and Dr. John R. Sampey, Louisville. The following laymen are to preside at the three sessions: L. Howard Jenkins, Judge E. W. Hudgins, and B. F. Moomaw.

#### Tennessee's New Secretary—

The Brotherhood is greatly encouraged by the coming of Mr. An-

drew Allen to Tennessee as secretary of both the Sunday School and Brotherhood Work. In a recent conference with him and Secretary Freeman, plans for the enlistment of Tennessee Baptist men were discussed and measures adopted that give promise of securing large results. Secretary Allen has a record of success in other fields and there is hope of a new day for Tennessee Baptist men under his leadership.

## A Week of Thanksgiving

(Continued from page 30)

son, Mr. and Mrs. D. F. Stamps, Miss Pearl Johnson, Mr. and Mrs. J. E. Jackson, Miss Mary Lawton, Mr. and Mrs. J. C. Owens, Miss Grace Stribling, and Eph. Whisenhunt.

From Europe—Dr. and Mrs. Everett Gill and Miss Earl Hester.

From Japan—Mr. and Mrs. J. F. Ray,

Dr. Normal F. Williamson, Miss Dorothy Carver and Miss Naomi Schell.

From Palestine—Miss Elsie Clor.

From Portugal—Mr. and Mrs. W. F. Hatcher.

From Mexico—Mr. and Mrs. A. B. Rudd and Mr. and Mrs. C. W. Branch.

# OUR EXCHANGES

IT is the claim of some that many people are kept out of the churches because of the high cost of church membership. If that is so may the Lord have mercy on their shriveled souls! Dr. Charles Stelzle has made an intensive study of the average per capita giving of church members through their church organizations. The United Presbyterians lead, its members having given during the past ten years an average of \$32.91 per year for all purposes. The Baptists of the North are the eleventh on the list. Our members during the past ten years gave an average of \$20.94 per year for all purposes. Of course the study included all members reported—children as well as every class of worthless people. But even when due allowance is made for the host of non-contributors how pitifully small has been our giving. Of this \$20.94 given on the average by our Northern Baptists, \$16.80 went for local church support. That makes the showing even worse. Of the twenty major denominations listed ten did better than Northern Baptists (but not much better) and nine did worse. Well it is all a shameful showing. Just where is that man who declares that many would unite with the church if it did not cost so much?—*The Watchman-Examiner*.

## Pages of Power

FOUR hundred years ago, for the first time, our Bible in English was put into print. Thus, in 1535, the "pages of power" wrought by the earnest English translator, Myles Coverdale, began to reach as never before the man on the street, in the field or in the shop with their story, their message, and their inspiration. What had been the possession of learned men became in a day the common property of the English-speaking people.

### IT IS YOUR BOOK

Centuries before English was a language, the Bible was begun.

Historians, statesmen, poets, and kings have contributed to it.

Brave men have defended it from destruction.

Patient scholars copied its text by hand, letter by letter.

Learned men have translated it into hundreds of languages.

Consecrated men have spent all they had; forsaken home and country, and have died in flames at the stake.

All,—that YOU might have this book for your own sake—for the world's sake.

Have you made it your own?

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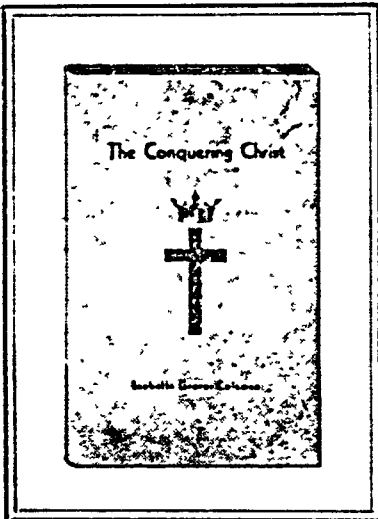
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Emphasis for November will be China: preparatory to the Christmas season, a week of study leading to the Lottie Moon Christmas Offering; preparatory to the China Baptist Centennial, a special study of the life of America's first woman missionary to China; preparatory to lifting the banner higher in China, a study of the Christian schools, hospitals, and evangelical centers.



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