

## Have You Seen The King?

Marian Phelps

Have you seen the King? Does it seem to you,  
On this holy day, He is born anew?  
Do the heavens ring with the angels' praise  
In your listening heart, this Day of days?  
In the stable dim, where the shepherds kneel,  
And the wondering cattle closer steal,  
Can you vision Him?  
Are you worshipping at the inn today  
While you hang your wreaths and garlands gay?  
Have you seen the King?

Have you seen the King on the highway sought,  
By the lame and blind, the sore distraught,  
With the sick they bring for the healing balm,  
In the tender touch of His open palm?  
Can you see His light on the hillside steep,  
As He seeks His wayward, wandering sheep,  
In the stormy night?  
Are you picturing every trusting face  
Of wee ones held in His close embrace?  
Have you seen the King?

Have you seen the King? He is here today,  
For He walks with us in the "crowded way,"  
While the carols ring from the chiming bells,  
The sweet old story their music tells.  
Can you hear Him plead with the laughing throng,  
"There are souls in darkness, without a song,  
Send the light they need,  
That they, too, may sing!" On the King's birthday  
If we His children can say Him nay,  
Have we seen the King?

# Home and Foreign Fields

December 1935

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# HOME AND FOREIGN FIELDS

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## The Prodigal Son and Foreign Missions

*Missionary J. R. Saunders, Shiuchow,  
Kwang Tung, China*

THE parable of the wasteful younger son is the most beautiful and consoling of all the parables Jesus gave us. It has been used in our homeland to reveal the Father's unceasing love and joy in receiving back the lost son who was dead in sin and profligacy, not as one of the hired servants, but as a real son on whom he could lavish the best in the home. Our hearts never cease to be touched and consoled as we review this parable; but it seems to have been written primarily for these lands where the love of God has not been known; where the power and willingness to forgive outright the wayward son are so strange to human life; and where even the elder son has a large place in the realities of human relationships today.

I doubt if there has ever been another subject so often told and retold in China as the parable of the Prodigal Son. It is not only told by words and tenderly set forth by human speech, but is pictured vividly in oriental setting, every downward step fully illustrated—the decision after thoughtful consideration to return to the Father's home, every step along the way back and the reception—all pictured as only the Orientals can, making everything so real and true to life.

Only yesterday my colleague told me of telling afresh the story last Sunday night to a crowd of Chinese, numbers non-Christians, and how every one listened so attentively that he could have heard a pin fall. A number confessed their interest in the Father of Love and a concern for sinful human beings. Every token of God's love so tenderly and compassionately bestowed upon this prodigal is so foreign to all their ideas of religion that it comes as a ray of glorious light from the Father above. It moves the heathen heart in a wonderful way.

Is it possible that the father who welcomed back the wayward son, the one who had spent all he had in riotous living, and gave him the best in the home, is the Father of us all and will welcome back the worst, if true repentance is made? This reveals God in a very different sense from what they have thought about their gods. Life has hope for all, and many have turned from their sinful, wicked ways to love and worship "their Father and our Father."

This parable ought to "constrain" us to live not unto ourselves, but unto him who died for us and rose again. As we see demonstrated the love of God for sinful, ungrateful, wicked men, and his constant watching, ready to run and embrace the penitent ones, we ought to count it

the joy and privilege of our lives to have a part in making it possible for all men who have not heard to know about this wonderful love. Then they, too, can turn to this Father and receive his embracing love and have a part in the love-feast ready for all who will come and accept his robes of righteousness, and accept as a free gift the home and all the blessings that go with such a home. The "love of God" should "constrain" us all to hasten the day when this glad news will be heard by all human beings.

However, I wonder if the elder brother has not many important lessons for us. Some will say that this parable was spoken by Jesus to the murmuring Pharisees and scribes to defend himself for receiving and eating with publicans and sinners. Yes, this was the immediate occasion, but parables like prophecies have their local application, yet their lessons are for all time. The elder brother is still with us and his actions bear heavily upon our foreign mission program. What are some of the lessons from the actions and implications of the older brother?

1. We may be regular in our service and "never transgress a commandment," and be deeply concerned about the home duties, yet be willing for the younger brothers in the far country to starve with the swine. We may be unconcerned about their terrible plight. Where real, deep, unselfish love—and all true love is unselfish—is lacking, all forms and punctilious duties are of no avail in giving the gospel to all men. The basic, essential need for our foreign mission program is the love of Jesus Christ shed abroad in the hearts of our preachers and church members. Then all other problems will be solved quickly.

2. We should not regret to kill the fatted calf if we thereby bring joy to the wayward, repentant brother and manifest love in the home. It is not the cost that should be our first concern, but the happiness of our lost brother who was found dead, but is alive again. If we can help to snatch him from the shame and sorrow and degradation of sin and bring him back to the Father's home, it is worthwhile at any cost. Our Father's love for his son and gladness for his return should be ours, and should dominate all our acts and plans.

3. Our brothers may be far away in sin and spending all their substance in riotous living, but they are our brothers still. We should watch with the Father for their homeward march and be ready to welcome them with all

*(Continued on page 18)*

## China's Sorrow

Missionary Frank H. Connely, Tsining, China

THE Great Yellow River, suitably named China's Sorrow, has again wrought great havoc to this suffering country. This time it has hit right in the midst of our Southern Baptist work in Western Shantung. About the middle of July, as the great flood of waters came rushing down from the interior of China, the banks of the river gave way, and the water poured across the four counties in which we have work, carrying destruction in its wake. Thousands of villages were inundated and destroyed. Numbers were drowned, while countless tens of thousands and hundreds of thousands were made homeless.

Three weeks later, another great rush of water came, and spread over an even greater territory than before. Villages that had been able to save themselves by building dykes around themselves, now had their dykes as well as their homes swept away.

Five thousand villages have been destroyed. Millions of people are homeless while even more millions have had their crops washed away and face starvation for the winter. Four thousand square miles of farm land is now under water to an average of about eight or ten feet deep.

Nearly seventy thousand refugees have been shipped out of our city by train, while 20,000 more wait on the depot platform for train to carry them to unaffected counties, where they can be sustained. The streets of our city are

thronged with the multitudes as they rush from the water-covered areas to the west, to the railway. They form the most pitiful spectacle that one has ever witnessed—old women hobbling along on their bound feet carrying what belongings they can hold in their hands; little girls, whose feet have just been bound and hurt, oh, so much, oftentimes having to carry baby brother as he is too little to walk the many weary miles; little boys laden with what are to them precious articles, trying to save everything that they can from the flood.

Words cannot describe the suffering brought about by the major calamity. In many decades, China has not suffered such a calamity. It nearly stuns one to behold it. The government is doing nobly in the emergency, trying to help all it can, but there still remains so much to be done. These poor people face the winter without a bite to eat, and with only their thin summer clothes on their backs, and with no means to improve their condition.

Our Christian brethren, our own children in Jesus Christ, are suffering and starving. They are cold; they are homeless. What can we do for these people whom we have begotten in the gospel? Truly now is the time for us to show them what Christianity really is. We have preached the gospel of salvation from sin, the gospel of love, and now we must show them real love.

## Twenty-Second Annual Meeting of the Nigerian Baptist Convention

Missionary I. N. Patterson, Abeokuta, Africa

THE twenty-second annual session of the Nigerian Baptist Convention which was recently held in Ogbomoso was not as largely attended as some former sessions, but it was marked by the greatest unity of spirit of any convention that has been held in recent years. Though there was much discussion and considerable difference of opinion on certain matters, the delegates seemed never to forget that they were a band of brethren and sisters bent on a common task.

The convention began on Sunday, April 28, 1935, with special services at Ijeru Church. In the morning the convention sermon on "The God-given Power of the Church," was preached by Rev. J. A. Adediran. He used two contrasting texts: (1) "His strength went from him," (Judges 16: 19); (2) "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, . . . and, lo, I am with you always, even unto the end of the world." It was a very earnest message on a most important subject and was listened to attentively by the splendid crowd present.

Brother Ige, the pastor of the church, invited various other ministers to assist in the service. The music of both the morning and afternoon services deserves special mention. In addition to the large choir there was a double quartet from the college. Both the choir and the quartet

rendered special numbers, while Mr. Eyitayo, of Ilora, delighted the convention with a beautiful solo entitled, "My Father Watches Over Me."

The afternoon session was given over principally to two addresses. The first on "The Spiritual Needs of Our Convention," was to have been given by Rev. S. W. Martin, of Issele Uku, but he was unable to attend. So Missionary I. N. Patterson substituted for him and emphasized more love toward God and more love toward man as being our greatest needs. He pleaded for more sympathy and understanding among all who make up the convention. This was followed by a stirring appeal from Rev. I. A. Adejunmobi on "The Missionary Mission of Our Convention." Especially did the speaker plead for more help in that great northern area where the need is so great and where so little is being done by our convention for the evangelization of the people.

On Monday most of the male delegates rested while the women began their sessions at the Oke L'Erin Church.

On Tuesday, the Ministers and Christian Workers' Conference was opened at the Saja Church with a devotional by Rev. S. A. Ige. After the reading of the minutes of last year's session all the officers were re-elected as follows: President, Rev. A. Omatsola; secretary, Rev. J. A. Idowu; treasurer, Rev. M. O. Imosun.

Rev. J. A. Adediran then brought a message on "The Need of Pastors' Co-operation." Among many other things he said, "The lack of co-operation among our ministers is due to the fact that we do not realize we follow a call rather than a profession; to lack of vision, want of love. Other denominations are calling us to co-operate with them and we cannot co-operate among ourselves. United under the will of God, we stand; united under self-will we fall. Fear not your church which may withhold support from you, but fear him who cares for the birds and the flowers. *"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."*

Rev. S. G. Bada then read a well prepared paper on "The Positions of Pastors and Deacons in a Church."

After a prayer led by Brother Adejunmobi, a general discussion ensued. Missionary J. C. Powell announced that after years of vain knocking at the doors of the Ibariba country, the way had at last been officially opened by a letter from the President of Ilorin Province giving permission for our mission to open a school in Ilseha. He appealed to the body to consider ways whereby we could help meet the opportunity.

Brother Adejunmobi asked if deacons could be transferred from one church to another. Dr. E. G. McLean answered by saying that when deacons go from one church to another, they go as Baptists and not deacons. But if the second church wishes to use them as deacons it has the right to do so.

Some one raised the question as to which would be the leader in a church with an unordained pastor, the ordained deacon or the unordained pastor? Brother Christie Pool answered that the deacon was a servant, not a master, and that he really had no more authority than any other member. He said further that the pastor must always be regarded as the leader of the church.

Considerable discussion followed on the subject of co-operation. Some felt that we have very little co-operation because of our difference in practices; others felt that we have more co-operation than we realize and that we should emphasize our agreements instead of our disagreements.

The afternoon session was opened with a devotional led by Rev. O. O. Emokpai, followed by a prayer with Rev. J. A. Babalola leading. Missionary J. C. Pool read a paper on "How to Treat a Sermon." It was a scholarly treatise on sermonizing. Brother Omatsola read a short paper on "How to be a Soul-Winner." This was also a good paper.

#### ANNUAL MEETING OF THE W.M.U.

The W.M.U. meeting was held in the College Chapel, Ogbomoso, Africa, on Tuesday evening. As usual, it was the most enjoyable feature of the convention program. Mrs. Farinde led the devotional and used Joshua 1:6-9 as the basis of her talk. The editor of the *Nigerian Baptist* then presented the needs of the paper. He said the General Convention was the father of the paper and the W.M.U. was the mother. Because of the failure of some of the churches to pay for the paper, and because of the general indifference toward the paper, it was beginning to feel much like a child without parents. To the speaker's great surprise, the presiding officer, Mrs. J. T. Ayorinde, turned to the editor and said, "Here is a sum of £15 from the W.M.U. for the *Nigerian Baptist*." This sum

will almost wipe out the deficit from last year and will enable us to go forward with much greater hope and courage.

There followed a series of talks on the place of the W.M.U. in the local church, the district association, and the convention. These were given by Rev. I. A. Adejunmobi, Rev. J. A. Adediran, and Professor N. D. Oyerinde, respectively. Mrs. E. G. MacLean then gave the financial report for the year. She said £110 had been collected during the year—mostly in pennies—of which 26,400 were necessary to make £110.

Doctor MacLean in his usual happy manner presented the awards to the winning organizations.

Perhaps the most delightful feature of the program was the beautiful music furnished jointly by the women, the college boys, and a group of small drummers under the direction of Mrs. Oyerinde. Especially beautiful were some of the Negro spirituals. Mrs. Oyerinde and those working with her deserve a great deal of credit for their achievements with this most melodious form of music.

#### GENERAL CONVENTION

This meeting convened in Oke L'Erin church on Wednesday morning, May 1. Pastor J. A. Lawoyin led the meeting in the opening devotional and appropriately used the song, "To the Work." He followed this with the Scripture story of the father who told his two sons to work in his vineyard. One said he would go, but he went not. The other said he would not go, but he went. He likened our Baptist people to the hypocritical son who said he was going, but did not do so. He begged us to be like the other son, who, on seeing the need of the work, changed his mind and went.

In appropriate words Rev. S. A. Ige, of Ijeru church, welcomed the delegates to Ogbomoso. Rev. T. O. Dawodu, after relating his difficulties in reaching Ogbomoso, expressed the pleasure of the delegates in being there.

After the reading of the minutes of the Buguma Convention, the new officers were elected. Many desired that the old president, Professor N. D. Oyerinde, continue for another year, but he earnestly begged to be relieved of the responsibilities. The delegates, realizing that he was an extremely busy man and had not been very well, finally agreed to relieve him. They chose in his place Rev. J. C. Powell, who, after a few words of appreciation for the confidence of the body, took charge of the meeting. The other officers selected were as follows:

Vice-president, Rev. A. Omatsola; secretary, Rev. I. A. Adejunmobi; treasurer, Brother I. O. Gilbert; auditor, Brother J. J. Tubi; elected member of E. C., Rev. J. A. Adediran; general secretary, Dr. George Green; relief for general secretary when he goes on leave, Rev. H. P. McCormick; editor of *Nigerian Baptist*, Rev. I. N. Patterson.

On the statement of the editor that the work was too heavy for him to do, the convention chose Brother E. A. Atilade, of Ogbomoso, to be assistant editor.

In his inspiring Presidential Address the retiring president, Professor Oyerinde, challenged the convention to do less talking and more constructive work.

The afternoon sessions opened with a devotional led by Brother S. A. Lasebikan. Then followed two of the finest papers of the convention on the subject of deacons. Doctor MacLean first discussed, "Function and Train-

(Continued on page 10)

## HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

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FIELD CORRESPONDENTS IN FIVE CONTINENTS

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## EDITORIALS

THE Christmas season is preeminently the love season of the whole year. It is the time for the expression of the best of which man is capable. The pressure of the strenuous days of a most trying year has had the effect of suppressing the finer sensibilities and the tenderer feelings of man; in the very real struggle for even a tolerable existence, man in many instances has become self-centered, grasping, callous, cynical; the stark realities of life have occupied of necessity both the foreground and the center of his thinking. These words are not written in criticism of victims of hard conditions, but rather in sympathetic understanding, with the assurance that the surviving victims will be the first to acknowledge the truth of the statements made, and the most eager to shake themselves out of an unhappy state of mind.

In this effort Christmas must be decidedly helpful. By following the findings of expert chronologists one may be reasonably convinced that Christmas Day is actually the anniversary of the birth of Christ. Such realization gives a marvelous color to the season and challenges every thoughtful person to be his best, at least once a year. Selfishness, littleness, thoughtlessness must give way to the noble feelings of altruism, generosity, and consideration; surely, the Christian at Christmas time will be the big person that Christ wants him to be.

## THE GIVING SEASON

BY common consent throughout the Christian world, men and women, boys and girls exchange gifts at Christmas time. We would not alter the custom; if not indulged to the point of selfish excesses, it is a beautiful practice and carries with it much that is suggestive of

humanity in its richest satisfaction. The tragedy appears when the observers of Christmas become so engrossed in even perfectly innocent pleasures that they forget to remember that the joys of the season are due to the matchless, unspeakable Gift from God to humanity; it is the Christian's holy privilege and glorious responsibility to see to it that God's love for humanity is not forgotten on the birthday of Christ, his Son.

One of the dearest, most useful, most Christlike preachers among Southern Baptists describes in somewhat the following fashion the greatest hour in his long ministry: "One morning my telephone rang and an undertaker in our big city asked me if I would come to his funeral parlors and conduct the funeral of a woman of the underworld. I told him, of course, that I would come. When I reached his establishment I found some two hundred associates of the poor soiled sister gathered in the auditorium. They were all veiled and I did not see a face. I began my remarks somewhat after this manner: 'Do you remember the last letter you had from home? Yes, you do; some of you answered it, some did not; but all remember that last letter from home. I have come this morning to bring you a letter from home, a letter from the loving Father. I want you to recall the familiar words of the Father as I read them to you.'" The great preacher says that then he read John 3: 16 and told these hapless young women of the love of God for them,—for the last one of them. He talked on and the group of sinful women wept almost silently as he unfolded the nature of that great Gift of the Father. The Spirit of God filled the place. Such was the high hour in the ministry of this widely useful servant of God.

Somehow, room must be made for this "little gospel"; these words must be treasured again in all their sweetness and power, as they reveal both the act and the purpose of God. Certainly, not less than once a year every Christian will want to refresh his own soul with the motive and purpose of God. Christians, fired afresh with the holy glow of joyous experience, will have the inexpressible pleasure of helpful meditation. Even the most admittedly sophisticated have a deep hunger for God's great gift, made available by God's mercy and goodness. Many of these would give almost anything that they possess if that hunger could be satisfied. We shall tell again and again in all of its surpassing beauty the story of the birth of the Babe in Bethlehem, but we would link with it the biblical interpretation of the significance of that unparalleled event as given by the mature Babe outside Jerusalem's walls in the shades of the Judean night.

## MEN'S FIRST GIFTS

TO simple-minded, childlike, thoughtful shepherds of the field was given the honor of first receiving the news of Bethlehem's great distinction. Into their frightened minds were spoken the words of announcement and of instruction; upon their receptive ears fell the thrilling strains of the heavenly music; with them

was the decision as to the response that should be theirs. Their first gift, therefore, was the response of faith in what they heard. Plain men that they were, they reasoned that the sensible thing to do was to follow directions and confirm for themselves the truth of the herald's words. Acting promptly upon their decision, they went to Bethlehem and found every detail just as it had been described to them. They had no material substance to bring, but they brought themselves. In our judgment, this is the first gift that the individual must make; he must in faith believing accept the Saviour, efforts at other gifts preceding this one will be vain. Having found the Christ for themselves the next step of the shepherds was to broadcast (make known abroad) the good news, praising God and rejoicing in their good fortune. That is the inevitable response of the Christian; he must spread the good news. Faith and testimony are most acceptable gifts.

### WISDOM JUSTIFIES ITSELF

**I**N the centers of scientific research in the Orient, scientists and philosophers for centuries had looked for signs of the coming of the King of the Jews. When Jesus was born wise men saw his star and journeyed to Jerusalem that they might worship him. It must have been at no little cost to them in hardship and weariness that they rode this long distance, but they were impelled by the urge to worship the King, and no sacrifice was too great for them to make. When through Herod's scribes and priests they learned that Jesus had been born in Bethlehem, they made their way to the little town of his birth.

Of course, there is no way of knowing how many men were in the company. Tradition has it, largely because three costly gifts are mentioned, that there were three of these wise men. Maybe so, but we have never taken much stock in the idea that each man had only one gift. Gold and frankincense and myrrh were the treasures of their country and it is entirely reasonable to suppose that each man had filled his treasure chest with these precious gifts. At any rate, these wise men found the house in which Mary was stopping and when they saw Jesus they fell down and worshiped him and presented unto him the gifts that they had brought. This picture of reverence and worship and devotion is most becoming to wisdom; in keeping with the spirit of wise men, the really great of earth for nineteen centuries have been happy to lay their achievements at the feet of Jesus and to give to him the credit for all that they have been able to accomplish.

Ours is a great age; it has pushed material civilization to the highest point yet reached; it has provided more of the comforts and conveniences of living to the average man than the wisest men ever thought possible; its progress in cultural and esthetic development has kept reasonable pace with the materialistic advance; no one would be foolish enough to hazard a guess as to the limit of possible achievement by men as individuals

or in corporate capacity. The very greatness of our civilization is its peril; such monumental distinction is an invitation to overlook if not to deny God as the source of our beings, the giver of our capacities and opportunities, the inspiration of all the good that we have achieved. This would be indeed a glorious Christmas if all in positions of leadership in state and church would call upon our people to bring the trophies of their labors and lay them at the feet of Jesus, thus complimenting our intelligence by rendering worthy homage and praise to our Lord on his anniversary.

### A MISSIONARY SEASON

**E**VEN superficial reflection on the nature of Christmas discloses the missionary opportunities that it presents. Clearly, it is a time for a missionary lesson in every Sunday school class and a missionary sermon in every pulpit. It speaks so eloquently of a lost world, of God's love for lost humanity, of Christ's supreme sacrifice, and of man's adoration of the Christ that only with difficulty can one escape the missionary implications of the season. How will Southern Baptists spend Christmas?

There are literally millions of people who have never heard the gracious words, "unto you a Saviour is born." Theirs is indeed a life without Christ, for to them Christ has not yet come. Can any Christian imagine what life without Christ would be? There are other millions to whom the announcement of the coming of Christ has been made, but they have taken no steps to find out whether the announcement is true or not, they are voluntarily without Christ. Southern Baptists in their efforts to send the good news to those who have never heard it and to persuade those who have heard it to accept it find themselves terribly handicapped by debt and by inadequate available material resources. We rejoice in the sharp reduction that has been made in the debt on the Foreign Mission Board, and in the optimistic financial note that comes from Richmond; we are in hearty accord with the business management which is responsible for most of the reduction. Likewise, we note with solid satisfaction reductions in the debts on all of our causes, which reductions are due to the Hundred Thousand Club and to the increased liberality of our people. We should and we can retire all of the financial obligations on every institution that we have without weakening our resources.

There are scores of young men and young women, the finest in our Southland (and that means the finest anywhere) who are falling at the feet of the Christ and offering the gift of their beautiful youth in service to him. There are thousands of Southern Baptists who are finding increasing joy in pouring from their sacrificial treasure chests their love offerings of gold and frankincense and myrrh at the feet of Jesus as evidence of worship and desire to be used for his glory.

In the light of these suggestions, we extend to every reader our heartiest wish for a happy Christmas in finding the way to a larger service for the Christ.

# "The God Who Couldn't Get Up!"

Missionary Hermon S. Ray, Tokyo, Japan



Famous bronze image of Buddha at Kamakura, Japan—a god who sits forty feet tall. His folded hands are expressive of "spiritual unconsciousness" in a land of desperate needs!

DOCTOR WEATHERSPOON, my former seminary professor, suggested the topic when we took him and Mrs. Weatherspoon to visit this famous bronze image of the Buddha at Kamakura recently. I had been to see it several times, for there is something magnificent about a god who sits forty feet tall! But this time as I heard again its story, the old figure made a lasting impression upon my mind,—and heart.

Perhaps the difference was in the spirit of sympathy with which I entered the place so sacred to Buddhist worship. There on the gateway leading to the colossal image were these words, written in English as well as in Japanese:

"Stranger, whosoever thou art, and whatsoever be thy creed, when thou enterest this sanctuary, remember thou treadest upon ground hallowed by the worship of the ages."

Signed by the abbot of the monastery near by, the statement closed with the following:

"This is the Temple of the Buddha, and the gateway of the Eternal; and should therefore be entered with reverence."

Before, it had been just a place of sight-seeing. This

time I realized it was a place of soul-seeking. Here at Kamakura, as at Athens of old, men have been "feeling after God, though he is not far from each one of us." Ignorant of "the God that made the world and all things therein," back in the thirteenth century a prince commanded the great image to be made. The calm face of bronze is eight feet long; the ears that cannot hear the prayers of those who gaze adoringly are six feet long; the eyes, closed in ceaseless meditation are three feet across; the mouth that has never yet spoken blessing or cursing has a rather kind expression upon it, but what the Buddha once taught in India is little known or read by the people today. Only the priests and scholars can understand the ancient tongue of the sacred writings.

However, the part of the body that attracts my attention most is the folded hands of "the enlightened one." There they lie at ease in a land of desperate needs! They are expressive of complete relaxation and perfect concentration. Lost in distant meditation, the bronze Buddha must have his thumbs just close enough to touch without being conscious of their touching! That is the maximum of the fine art of losing all desire and self in "spiritual unconsciousness."

There it has sat calmly through the centuries, facing the sea. Oblivious to rain or storm, its distended nostrils unable to sense the odor of the rising incense, its ears powerless to hear either the clapping hands of the worshipers, or their coins falling into the large offering-box before the altar of incense; its eyes closed to the sacred pigeons flying around its head and lighting on its broad shoulders; there it sits framed in a natural background of Japanese pines on the supporting hills.

But there was a period in its history when the old hollow image lay on the ground! Knocked from its complacent pedestal by a tidal wave which swept over the site in 1495, it was in humiliation for several months,—a god who couldn't get up! Finally its worshipers restored it to sit again with hands folded and eyes shut; to sit undisturbed, untroubled by the strivings and sinnings of men from which it had won release in the state of "blissful nothingness," freed from all desire, melted into "the colorless It." Such is the ultimate goal of Buddhism, the extinction of pain and life. What a contrast with him who declared and did it: "I am come that they might have life, and that they might have it more abundantly."

This "god who couldn't get up" is the image of one who in the long ago taught his disciples not to rely on the gods; that they might or might not be real. The agnostic Buddha declared that men must depend upon themselves. Self-discipline and self-salvation were his doctrines. Yet now, irony of history, he is worshiped by men who saved his image from lying prostrate on the ground until it decayed. And so the pathetic "god who couldn't get up" now sits again upright though he still has no power to stand upright, much less to enable men to walk in uprightness of heart and life!

And now as we look, some children come up and light

(Continued on page 10)



## PROGRESS AND PICTURES OF CHRIST'S WORK IN SOOCHOW

*Missionary H. H. McMillan, Soochow, China*

IN 1919 we were renting an old dark, damp, dingy Chinese residence and using it for a city chapel. Here evangelistic services were conducted. There was also a Sunday school for "street children" and a primary school consisting of some fifteen children taught by an "old-fashioned" Chinese teacher. The missionaries of Soochow had been praying that God would show us the way to expand in that densely populated and neglected part of the city of 500,000 people.

In 1920 the pastor of our church came to me and said: "There is a large building offered for sale near where we are renting the chapel. Would you like to look at it?" I told him I would go with him to see it.

As we walked along the street I was filled with a strange and unusual feeling, for I knew we had \$2,000 from the Seventy-Five Million Campaign for church extension. I wondered if the building and location would be suitable for our futher expansion.

Pastor Lieu said to me as we walked along: "When we get opposite the building I shall give you a nudge. Do not let the people within see you looking, for they will raise the price if a foreigner buys it." Presently he gave me his signal and I glanced to my left. There was a large shop filled with coffins. I said to myself: "That's the place." The location was ideal since it was far removed from other churches and in the very center of the crowded district of the city.

The deal was made and the place overhauled. Our work was transferred to the new quarters and the coffin shop became our Baptist Good Will Center for Soochow. Its Chinese name is Sing Ming Center. "Sing" means "new," and "Ming" means "people." Surely God through these few years since 1920 has raised up for himself a host of "new people." The name is appropriate.

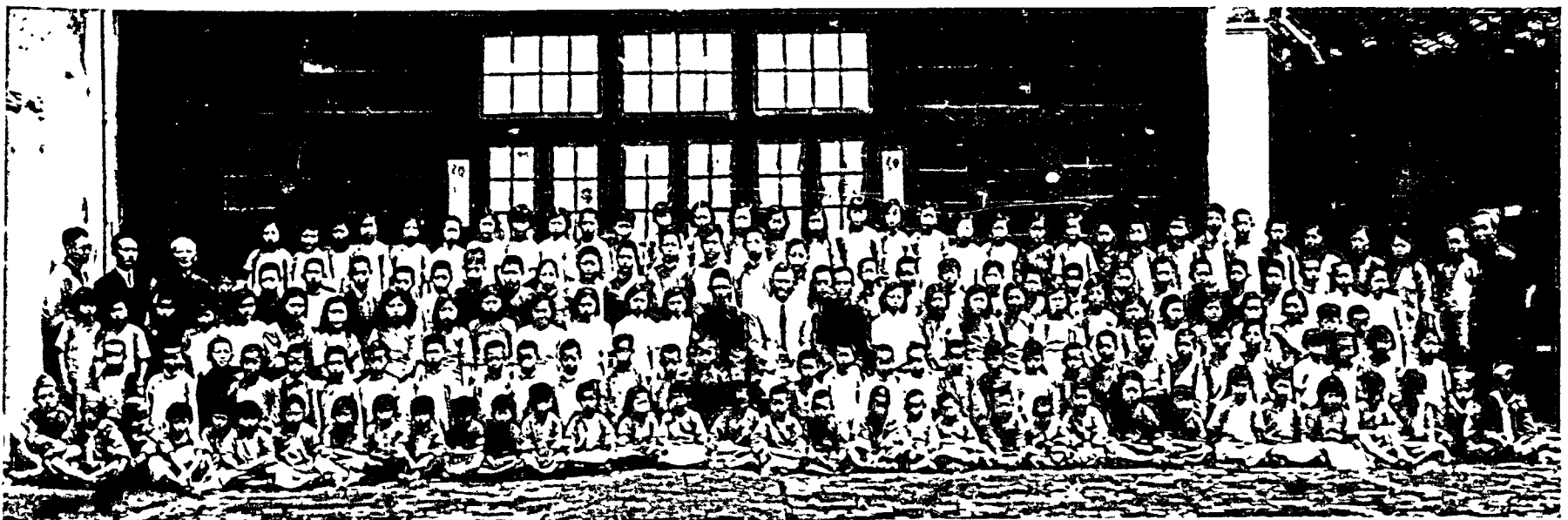
In the accompanying picture you will see the faces of 225 Chinese children who come to our primary school where they get a thorough education in a standard school, and also where every one of them comes to know about Jesus as Saviour and Friend. Every one studies the Bible twice each week and is enrolled in the Sunday school and B.Y.P.O. Almost all of them come from heathen homes



*Pastor R. H. Sun and his family. He is the evangelist of the Baptist Good Will Center in Soochow, China*

and carry the gospel story back to their families and friends. Every child is a key to unlock the door into some non-Christian home. We encourage those who graduate to continue their studies in Yates and Wei Ling Academies. (See pictures, page 16.)

Though the number is not large, yet we thank God for each member of the Woman's Missionary Society and for their love and loyalty to their Lord. The Chinese gentleman in the rear is a graduate of Yates Academy and of the University of Shanghai, and is the principal of the school. All of the seven teaching in the school are Christians and all but one are graduates of our own academies, Yates and Wei Ling. So you see these children are under strong Christian influence.



*The 225 primary children who come to the standard Primary School conducted at the Baptist Good Will Center in Soochow, China. "Every child is a key to unlock the door into some non-Christian home"*

For three years, each Sunday afternoon, our Good Will Open Air Evangelistic Band has been going out on the crowded streets of Soochow to tell the people of our Saviour and what he is doing for us. Crowds of people gather and respectfully listen to our story. Not once have we met with opposition. Gospel portions are sold, and tracts are given away in large quantities. I do not know a more effective way of sowing the seed in the hearts of the people. Many of the most highly educated and influential people who are not willing to go into our churches and chapels will linger with the common people and hear us gladly.

Rev. R. H. Sun is the evangelist at this center. He is a graduate of the University of Shanghai and of the Seminary. His oldest daughter is a senior in Wei Ling Academy (Spirit of Knowledge Academy) and his other

daughter is also a student in this school. His wife is studying in Wei Ling, too. His little boy is doing nicely in our kindergarten.

This gives you a glimpse into some phases of the work of this institution in Soochow.

The outstanding need is building facilities. The present buildings, though helped considerably by glass windows, have been standing there for more than one hundred years and will fall before many more years, unless something is done. We hope to take them down and put up a school and church plant that will be adequate for our present and future needs. With the old material on hand this whole thing can be done at the low cost of \$5,000. Will you not pray with us that God may make this possible so that his work may go forward for the children and the homes of this needy community of China?

## Sustained Spiritual Note Echoes Throughout Fall Sessions of Foreign Mission Board

*Inabelle G. Coleman, Richmond, Virginia*

THE assembly was large, and listened with breathless attention to the interesting services. A deep sympathy apparently pervaded the breast of every spectator; a devotional spirit was exhibited which seemed to say that it is good to be here. We have no doubt that the cause of missions will be essentially furthered by the exercises of this meeting." These sentences were written one hundred years ago for *The Religious Herald* in portrayal of the services held at the First Baptist Church, Richmond, Virginia, for the setting apart of four new Baptist missionaries for foreign service: Rev and Mrs. J. Lewis Shuck for China, and Rev. and Mrs. Robert D. Davenport for Siam.

On Wednesday, October 16, 1935, a century later, these same sentences were repeated thoughtedly and truthfully. The large new First Baptist Church was filled to overflowing with eager-hearted, missionary-minded men and women who had come to observe reverently, prayerfully the dedication of seven reappointed, former missionaries and of twenty-six new recruits to foreign fields. Twenty-three of these twenty-six young people were present. The other three are in China. Doctor Maddry and committees conducted the examination of these while he was in the Orient last spring.

One by one they answered the Executive Secretary's call to step forward and tell the Board and the crowded first church of friends of their Christian experiences. With a father's love and tenderness but also with an executive's discerning shrewdness and wisdom, Dr. Charles E. Maddry, the executive secretary, quized and examined each candidate thoroughly and to the complete satisfaction of the Board, and presented them for acceptance. Many members of the Board claimed these young people as members of their churches or as young friends in their ministry, and almost vied with one another for the privilege of making the motion for the acceptance of these volunteers as they were presented.

The earnest stories out of the hearts of these young ambassadors for Christ would fill volumes and their seri-

ous sincerity and loving loyalty to Christ sounded an everlasting song of praise and joy in the hearts of the vast audience.

Six were second generation missionaries: Lois Corneille Glass, the daughter of Dr. and Mrs. W. B. Glass of Hwanghsien, China; Deaver Monroe Lawton, the son of Dr. and Mrs. W. W. Lawton of Kaifeng China; Harriett Law King, daughter of Dr. Mary L. King, Pochow, China; James Alexander Herring, the son of Dr. D. W. Herring and the late Mrs. Herring, of Tsinan, China; Helen Bagby, the daughter of Dr. and Mrs. W. B. Bagby of Porto Alegre, Brazil; and Mrs. A. B. Oliver, the daughter of Rev. and Mrs. A. B. Deter, Curityba, Brazil.

Mr. Herring and his beautiful madonna-like wife and their tiny four months' old James Alexander II, captured the hearts of every one as he calmly told the story of his school days at Buie's Creek where for five years he fought God's call, arguing that he, as the baby boy, must be a business man in America and make a home for his aged missionary mother, but "during those miserable years I learned that obedience to God is better than good works," he declared. And Doctor Maddry added that the little mother had slipped away to heaven only two weeks ago, happy and content that her boy was going back to China to carry on the work to which she had also given her life. This young couple goes to Kweilin, that far interior field of South China, from which Dr. and Mrs. J. M. Bailey have so recently come home to rest after the tragic drowning of their only two children last February.

Most of these young missionaries came from large Christian homes of twelve and fourteen children. All of them have had the best of education, and training possible. Most of them have received several different degrees, indicative of their excellent preparation. Their experience as teachers, pastors, church workers here in the homeland is added assurance of their ability and wisdom for foreign service. Their earnestness and unreserved devotion to God was the radiant theme running through every word and expression.

At the close of these three hours of sharing the sacred, intimate experiences of these twenty-three volunteers, Doctor Maddry assigned them to their respective fields of service and gave them their charge. The fervor of his voice was indicative of the love and understanding that bound these young people to his great heart. Dr. J. L. White, Foreign Mission Board representative from Florida, lifted them to the heart of God in prayer profound. Surely the same Spirit of God and his great love prevailed in this service even as he had surcharged the very atmosphere of a similar service a hundred years ago. (See picture, page 16.)

### The First Session

On Tuesday morning, October 15, at 9:00 o'clock, the Foreign Mission Board and the twenty-three volunteers met together with a multitude of friends and guests for the opening devotional of the three days' meeting of the Board. Dr. A. C. Donath, appointee to Nigeria, Africa, led the moments of worship. Romans 12 and hymns, "Send the Light" and "Must Jesus Bear the Cross Alone?" sounded the key note that prevailed throughout the week.

After the devotional, the Board committed itself to the careful consideration and thorough examination of the volunteers who would be presented and examined again publically at the First Baptist Church on Wednesday.

The evening hour was devoted to committee meetings: the Administrative, the Education, the Latin American, the European, African, Near East and Far East.

Visitors to the fall sessions of the Board included: Dr. George W. Truett, president of the Baptist World Alliance; Miss Kathleen Mallory, corresponding secretary of the Woman's Missionary Union of the Southern Baptist Convention; Dr. Everett Gill, superintendent of Southern Baptist European Missions, and Mrs. Gill; Rev. and Mrs. L. C. Quarles of Buenos Aires, Argentina; Dr. M. T. Rankin, oriental superintendent, and Mrs. Rankin, Shanghai, China; Dr. Hight C. Moore, editorial secretary, Sunday School Board, Nashville, Tennessee; Dr. and Mrs. John Lowe of Shanghai, China; Dr. George Green, Ogbomoso, Africa; Rev. Norman F. Williamson, Fukuoka, Japan; Dr. W. C. Taylor, Pernambuco, Brazil; Miss Sophie Lanneau, Soochow, China; Miss Ida Patterson of Shanghai, China; Dr. Wirt Trainham of Virginia; Dr. Rufus Weaver of Washington, D. C., and Dr. J. B. Weatherspoon of Southern Baptist Theological Seminary, Louisville, Kentucky.

### China Baptist Centennial Celebration

Continuing with the centennial celebration that had begun at the Wednesday afternoon service at the First Baptist Church, the Board joined the Woman's Missionary Union of Virginia in their Shuck Centennial Celebration at the Mosque Theater on Wednesday evening. This hour was under the guidance of Miss Blanche Sydnor White, corresponding secretary of Woman's Missionary Union of Virginia.

Dr. George W. Truett, pastor of the First Baptist Church of Dallas and president of the Baptist World Alliance, addressed the great theater's capacity audience from the text, "They First Gave Their Own Selves to the Lord."

Citing proofs that the self-centered life is doomed and emphasizing the truth that selfishness is the world's greatest sin, Doctor Truett presented the world as one great neighborhood, challenging every Christian everywhere "To be, to do, to live and to die, if needs be, to make Christ known to every life throughout the earth."

"The one supreme meaning of life is to glorify Christ in this one and only life we have to live. The world is

waiting unto death for lives who have undividedly recognized this crux of the whole matter and dedicated themselves unreservedly to triumphant living," declared Doctor Truett as he appealed to every individual of the vast audience to match his own consecration with that pledged by the twenty-three young people who had testified during the afternoon hour.

Following Doctor Truett's powerful missionary service, the pageant, "Two Lands and a Life that Lives," was presented under the direction of the author and reader, Mrs. C. D. Creasman of Lewisburg, Tennessee. The story of the life of Henrietta Hall Shuck was told in poetry, music, pageantry and tableaux. The missionary message of this hour will never cease to echo down the years of this second century of Southern Baptist missions in China.

Preceding the pageant Miss Kathleen Mallory, corresponding secretary of Woman's Missionary Union of the Southern Baptist Convention, read the Scripture message of the hour, and Dr. Wade H. Bryant, minister of Barton Heights Baptist Church, led the evening prayer.

At the close of the pageant, Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board, presented the twenty-three of the twenty-six new missionaries who were present, and Doctor Truett dedicated them to God in a prayer of love and faith.

### Reports of the Commission

Wednesday morning was devoted to the reports of Dr. Charles E. Maddry, executive secretary, and Dr. J. B. Weatherspoon, professor of Southern Baptist Theological Seminary, and Dr. M. T. Rankin, oriental secretary, who have recently returned from a survey of Southern Baptist mission fields in Japan and China.

From Doctor Maddry the Board received a comprehensive story of the progress, achievements and needs of the Orient. He pictured the splendid organization of the work in Japan and featured vividly their dire needs. He explained the proposed plans for more adequate mission government in China, presented the achievements of the institutions and agencies and concluded with the forceful statement: "We have the finest group of missionaries in all the world. All of them have their feet on the solid rock of Christ and are as sound as any Southern Baptist anywhere."

Doctor Weatherspoon portrayed the educational and evangelistic work that Southern Baptists are carrying on in Japan and China. Sketching the life story of several native Baptist leaders of the Orient, Doctor Weatherspoon paid high tribute to their ability, consecration and achievement. He added his convictions to that of Doctor Maddry that the Orient needs the *best* missionaries that Southern Baptists can send—the best of intellect, culture, charm—master of the language and with the attitude of heart of Christ.

"Christ calls us to Japan and China today just as surely as God called Jonah to Nineveh," was the final earnest emphasis sounded by Doctor Weatherspoon. "We are there to put Christ into their culture, into their midst. Jesus said 'Teach them by precept, by example, by service, by whatsoever we do'—and if he said it to a few, what does he say to the four million Southern Baptists who face the 400 million unsaved of China and the 70 million unsaved of Japan?"

Doctor Rankin's message summed up vividly and clearly a fifteen year's proposed program of progress for China. His comprehensive conception of all phases of the work in the Orient and his serious, earnest consecration combined to testify to the intelligent, practical and wise way that he is taking over his new duties as secretary to the Orient.

After presenting his practical and unselfish plans for leading Southern Baptist missionaries in China to relate themselves to the growing, changing China constituency, he concluded with the burning conviction that the Holy Spirit will take care of his message if Southern Baptists will only courageously and without fear present the living message of a living God.

### The Final Hour

At the last session on Thursday morning, many matters of business concerning the foreign mission enterprise around the world were considered.

Three secretaries were elected to assist Doctor Maddry in working more closely with the missionaries in their fields. These are veteran missionaries who will continue on missionary salaries. They are: Dr. W. C. Taylor, secretary to all Latin American fields; Dr. George Green, secretary to Nigeria, Africa; and Dr. M. T. Rankin, secretary to the Orient. Dr. Everett Gill will continue as European representative.

Doctor Maddry again encouraged the members of the Board to return to their states with plans for promoting the China Baptist Centennial. He proposed that a goal be set for special gifts in honor of this century of God's blessings. These plans included: From October, 1935, to January 1, 1937, to pay \$125,000 on the debt of the Board; to establish in Shanghai, China, an all-China Baptist Theological Seminary, for middle school and college graduates, to be known as the *Shuck Memorial Seminary*; to send out fifty-five new missionaries to China in 1935-36, to be known as *Shuck Memorial Missionaries*; to repair nine buildings that need prompt attention; to furnish repairs and equipment for hospitals at Wuchow, Kweilin, Chengchow, Kaifeng, Pochow, Pingtu, Laichow-Fu, Hwanghsien and Yangchow; and other miscellaneous needs of schools and missions.

The Education Committee reported an increasing interest throughout the homeland in mission study. A full graded series of books have been offered Southern Baptists on South America this summer. Of the five books published by the Board three have gone into the second and third editions. Vast missionary publicity is being carried on daily through the denominational and secular press, and many additional phases of literature and materials are being offered Southern Baptists through this department.

The treasurer reported a steady increase in gifts to foreign missions throughout the year, and announced that the year would close with no deficit and with the record that the Board had stayed within its budget.

The following officers were elected:

Dr. Howard Jenkins, president; J. H. Anderson, vice-president; W. A. Harris, secretary; Charles E. Maddry, executive secretary; Jessie R. Ford, assistant to Executive Secretary; R. S. Jones, field representative; Inabelle G. Coleman, publicity secretary; E. P. Buxton, treasurer; Basil M. Gwathmey, auditor; Dr. J. G. Loving, medical examiner; Hill Montague, attorney. Miss Mary Hunter was re-elected manager of the Book and Tract Sales Department.

Members attending the meeting included: State Representatives—C. B. Bobo, South Carolina; J. L. White, Florida; H. M. Fugate, Virginia; F. F. Gibson, Kentucky; J. H. Anderson, Tennessee; O. P. Estes, Louisiana; J. M. Kester, North Carolina; W. E. Holcomb, Mississippi; T. W. Medearis, Oklahoma; Roy C. Angell, Texas; W. P. Wilks, Alabama; Russell Wallis, Illinois; John E. Briggs, District of Columbia; E. B. Willingham, Missouri; Otto Whittington, Arkansas; Francis A. Davis, Maryland; and local members: Basil M. Gwathmey, R. Aubrey Williams, Mrs. T. Justin Moore, Hill Montague, L. Howard Jenkins, R. E. Gaines, J. G. Loving, Mrs. Simeon Atkinson, C. Sylvester Green, Wade H. Bryant, S. T. Mathews, Miss Alta Foster, W. A. Harris, Solon B. Cousins, Mrs. Julian P. Thomas, C. C. Coleman, John L. Slaughter, Mrs. John J. Wicker, Jr.

### NIGERIAN BAPTIST CONVENTION

(Continued from page 3)

ing of Deacons." and Brother Simons followed with a discussion of "Qualifications and Election of Deacons."

Brother Simons laid great stress on the private and family life of deacons. He said that Christ wanted to restore monogamy among his followers, therefore in the rules laid down for his church it was clearly stated that no polygamist could be either a pastor or a deacon. He raised the question as to how a deacon could look after God's house properly unless he could conduct his own private and family life in a clean, orderly way. He also stressed the necessity for soberness of speech and honesty of business life. These, said he, were the standards of the Apostles and should not be changed because men of this type are scarce. He further said the cause of Christ was sometimes set back a generation by the choice of unfit deacons. He recommended the apostolic method of choosing them, which was that after careful consideration and earnest prayer the *people chose* and the *ministers ordained* with happy results for the cause of Christ.

### "THE GOD WHO COULDN'T GET UP"

(Continued from page 6)

their incense before the image. During his life the Buddha urged the people not to waste their efforts in worshiping the gods. But today at Kamakura thousands of pilgrims come from all over the Empire to behold and worship. And from all over the world tourists come to look at the image, and some to *really see* the meaning of it.

Shortly before the Buddha died, his anxious disciples asked him what they should do after he was gone. Who would lead them then? Rather impatiently he answered, "You need not remember me. It is enough to follow my teachings."

How different from the one who comforted his sorrowing disciples with the message: "Let not your hearts be troubled." And again, "I will send another Comforter, who will guide you into all truth." "I will come again and receive you unto myself." And on that sacred night in the upper room, "This do in remembrance of me."

We turned to walk back under the twisted pines, out between the hideous gateway-demons who were guarding against the entrance of evil spirits.

Looking back, the glorious contrast between our Risen Lord and this "god who couldn't get up" stirred my heart anew with gratitude and love. Yes, but with it came the challenge: How great in sacrifice and service is the contrast between Baptists and the Buddhists? How much contrast in the purity and unselfishness of our lives? In worship and daily devotion?

There followed a period of discussion during which Brother McCormick warned the delegates against too great haste in the matter of deacons. He said three months of training would not make a good deacon out of unfit men. He announced that in the July Refresher Course there would be a course on deacons and suggested that the brethren bring their questions to this meeting.

Doctor Green was asked to define an organized church. He responded by saying that it was a body of baptized believers organized for Christian worship and service, who accept and promise to abide by the teaching of the Scriptures and who are willing to co-operate with other Baptist churches.

On Thursday morning after a devotional by Rev. S. G. Bada, the convention took up the recommendations of the Committee of Fifteen. Practically all of the time from Thursday morning till Friday noon was taken up with these discussions. There was much difference of opinion but an excellent spirit prevailed. The body made no attempt to vote on the various recommendations until it had gone through them one by one and had amended the wording where necessary. Late Friday morning after more than a day of discussion, the recommendations were put to a vote, one by one. The result was one of the most surprising things which has happened in our convention. Some of us expected a great division in the vote, but there was the greatest unanimity shown which the writer has ever witnessed in our meetings.

The fourteen recommendations which were adopted will appear in an early issue together with the amended wording of them.

The convention paused long enough to consider the matter of helping Dahomey. Brother Alawode, of Lagos, told of conditions there, saying there were at least seventeen places with Baptist groups. He made a strong appeal for help.

At the afternoon session, the most important matter discussed was that of the hymn book. It was decided that with some of the printing press money the convention will finance the publication of its own hymn book instead of having the C.M.S. Bookshop do it as was done last time.

This account would be incomplete without a word of appreciation for the manner in which the president conducted the meetings. It was perhaps the most difficult session of recent years to preside over because of the great amount of discussion and debate which were necessary in the consideration of the recommendations of the Committee of Fifteen. The fair, firm, yet kindly way in which he conducted the business contributed in large measure to the fine spirit of the meeting.

#### BUDGET FOR NEXT CONVENTION YEAR

Baptist World Alliance .....	£ 2:10:0
Office Expenses and Sundries .....	10:0:0
Theological Seminary .....	30:0:0
Traveling Expenses of Officers, Field Workers, and so forth .....	50:0:0
Traveling Expenses of General Secretary .....	20:0:0
Nigerian Baptist to help with extra expense of Convention Number .....	5:0:0
Total .....	£117:10:0

#### GENERAL SECRETARY'S REPORT OF ATTENDANCE AND OFFERINGS

Number of delegates present .....	97
Number of churches represented .....	43
Number of churches contributing to Convention Fund .....	77
Amount contributed .....	£66:13:9

## GLIMPSES FROM SOUTH AMERICA

*Missionary W. C. Taylor, Pernambuco, Brazil*

*EDITOR'S NOTE:* The following paragraphs will be invaluable supplementary material for teachers of any of our new books on South America.—I. G. C.

OUR Latin neighbors begin with the beginning of the New Year. Brazilians—and I write from their viewpoint, without generalizing as to the rest of Latin America, but with an acquaintance from reading with many similar customs in other Latin lands—Brazilians love to stay up all night. They begin the year that way. The streets are increasingly crowded with people till midnight. All clubs, hotels, restaurants and churches are open. The New Year enters in with much noise. The sidewalks are lined with tables, chairs, barbecued meats, fruit-venders, breadstands and knickknacks of every imaginable kind. After the worship or dance of the Old Year, the people come out hungry and eat with abandon and joy and hearty goodwill. Of course, elaborate luncheons are served in clubs and homes. The whole city is, from the culinary standpoint, simply cleaned out, to begin the year, and everybody begins it full to over-flowing.

Of course, it is the "good old summer time" and the beaches are crowded, the lightest of clothing is in evidence, bands are everywhere. Music and laughter and gaiety abound till day breaks and then the Year begins with a dead day, after a night of sociability. Evangelicals preach the gospel till midnight to great crowds, then pray in the New Year, often baptize, then serve coffee and cakes and rejoice till day together. Churches generally aim to pay off their debts as the old year ends, and begin with a balanced budget. Much sacrificial giving begins the year with God.

The tropics take their holidays by series, so there is a lull in business, much enjoyment of vacations, heavy sales of post-Christmas supplies in the stores, and a continual gaiety by day and by night till the "Day of the Kings." The Catholic church can tell you, to its own unhistorical satisfaction, what the names of the three wise men were who worshiped the child Jesus, that they were kings, where they came from, and so on. And it does all that to wind up the Christmas-New Year season on January 6.

Then the people settle down to work and to save up money and get clothes ready for Carnival, which is the Sunday, Monday and Tuesday before Lent begins. The daily papers have devoted pages to the propaganda of this festival for months. The population is called upon to go forth and meet the devil in the streets. He is called by many pagan names and they who seek him find him. Masks abound, unless a revolution is in the air. Noise-making devices are on the fingers. Every year some people burn up in the guise of bears and other animals, as they dance around rude torches in the streets and their fur coverings catch fire.

Traffic is barred, except for early hours of the day, from the center of the city. The streets are given over to an endless procession of floats, automobiles and marching clubs. Heavy donations from the public exchequer endow these clubs. There is a certain democracy in the tradition. The roughest plebeian may spring on the car of the bluest-blooded aristocrat and squirt perfume in the face and eyes of his fair daughter. No resentment is felt. Dances abound in clubs and fashionable residences.

The old African dances and beating of tom-toms and primitive music are followed by plebeian multitudes in the streets. At times it seems that humanity and the universe itself are in a mad whirl. Again there is a vast culinary exhaustion of the city's supplies. Confetti and streaming ribbons of colored paper are thrown from windows on one side of the street to the other, from windows to cars, from cars back to the cars behind, from cars to sidewalks. By midnight the autos can hardly pull through the paper, knee-deep in some places in the streets. Men go this pace for seventy-two hours without sleep.

I went to a store to buy food one Wednesday morning, the morning after the THREE nights before. The clerk poured my beans on a scales that had no pan to receive them and they rained down on the floor. He pleaded forlornly: "Forgive me, please. I do not know what I am doing. I have not slept since Saturday." The police report gravest consequences, murders, stolen girls, debauchery, gross immorality every year. The country is financially prostrate for a time. The poor have mortgaged their souls for a year. Sin has sown its rotting pollution in numberless bodies to eat its slow way along the long line of heredity. Such social evils in the popular life are called "extravagances," and many an aged penitent bemoans through after years the "extravagances" of his youth. If, perchance, it rains, sheer commercialism drives the merchants to promote a second Carnival on Easter Sunday and the Monday and Tuesday following, so all this paper and perfume will be sold. Of course, there is much innocent fun, safeguarded by careful families.

The following Wednesday is called "Ash Wednesday." The priests have been largely quiescent. Now their time to reap begins. The tired and debauched penitents, and all the devout, come to the confessional, begin Lenten observances, and a cross of ashes is put on their brows to signify humiliation and penitence. Sermons abound in the churches, by the most eloquent priests that may be had. I have heard some splendid sermons at such times. The population now gives itself as heartily to God, externally served, as it did to the devil. Every day the population wades deeper into the stream of religious observances.

Processions through the streets carry ghastly images back and forth. The ancient drama that culminated in Calvary is slowly reproduced throughout the forty days of Lent. Holy Week is a school holiday. Children go home. The mind of the people is on religion so all the evangelical churches preach—not Easter but Christ—during those days, and many are converted. Processions thicken. Finally the chief corners of the business streets are occupied with horrible images of the stages of the Cross, with candles burning before them and brass plates there to receive the coins that are deposited by the faithful. Business is heavy now in the confessional, for many Catholics do not treat of their souls but once a year.

Good Friday in the traditional Brazil was an awful day, and in many places it still is. No trains run. Telegraphs, newspaper offices, drug stores and all else are closed. The national flag is hung disconsolately at half mast in many public buildings. It is the day of the "Senhor Morto" (The Dead Lord). All images are draped in black in the churches. The way to God is veiled. A prostrate image of Christ is placed before the altar of the cathedral and the entire population passes slowly before it. Governors, generals, great capitalists, high society de-

votes, and paupers and lepers crowd in side by side and watch and take their turn at passing by in the snail-pace of the worshipers and kissing the cold, dirty, germ-laden feet of the image.

Many ceremonies fill these busy days. Candles are blessed, candles as tall as I am, candles great and small, for the churches and the homes. Holy Water is blessed and manufactured by the ecclesiastical formula. All sorts of things go in the great tank. That water is to be used for infant baptism, by preference. I have the translation of the Latin formula used. It is published in the daily papers that week every year. That water poured copiously once or three times (the rites vary) over the head of Brazil's babies is supposed to transform them magically from pagans into Christians. It is a source of horror to good Catholics that our Baptist children are left "pagan"—unbaptized infants, eternally separated from the "ineffable glory" in Limbo if they die in that state. This Holy Water mixture is further mixed in the act of infant baptism—salt, priest-spittle, and so on. A converted priest tells me of his visiting an old, dry-mouthed priest on one occasion when a caravan came in from the interior with eighty infants to baptize. The distressed priest exclaimed: "Oh my Father in Heaven, where shall I arrange spittle for the baptism of eighty babies?" The Rockefeller Commission yellow fever authorities told me the holy water bred the mosquitos in the Church of the Graces, in Pernambuco, that caused two deaths next door. So now they pour oil on all deposits of holy water, so much the holier.

The next great festival is Halleluiah Saturday. It is one I do not understand. They get Jesus up and out of the way in time to do business all day Saturday. At an early hour one hears a lot of fireworks at the church. He is risen. Then stores open and the market begins, in the interior. Most interior towns have only one day a week for trade and the purchase of food. Many cities have that day on Saturday. So business resumes that day. Easter Sunday a colorless, indifferent celebration of the orthodox Easter is tended to by the priest. Crepe is taken down, images stored away, business resumed as is normal and the watchers who kissed the dead Lord's toes with such reverence turn feverishly again to seek the devil in the streets or clubs in numberless halls. If the festival is rained out, part of the carnival and the confetti and carnival paraphernalia on hand is a loss to the retail business; then a second carnival follows Sunday afternoon and all night. It is French custom and is called *Nicareme*. The Catholic year is a round of Carnival, Lent, *Nicareme*, Seek the Devil, Kiss the Dead Lord, Seek the Devil again, and train all year for the dances and processions.

Business has a breathing spell. Then comes Mary's month, the month of May. It is a happy month. The people flock to the churches in the afternoons and early mornings. Crowds gather just to sing, mostly women and girls, and handsome lads to see the pretty maids.

Corpus Christi comes on, with a great procession in the streets, led by the highest ecclesiastical authorities, multitudes kneeling before the Host (the sanctified wafer that is supposed to be the Sacramental Jesus, re-created by the *fiat* of the priest every time the Mass is said and in it re-offered as a bloodless sacrifice, though he is supposed to be in the wafer, body, blood and deity). The National

(Continued on page 18)

ADDIE HOPE  
PARKER  
Albuquerque,  
New Mexico



(right)  
HELENA FABIAN  
Granite City, Illinois



"These and other young people, sons and daughters of our home missionaries, are eager to have a chance at an education"

Who will "go partners" with them?

## These Anxious Young People

*Una Roberts Lawrence, Kansas City, Missouri*

IN the issue of HOME AND FOREIGN FIELDS of July, 1934, there was an article entitled "Our Anxious Young Men," in which the critical situation of some of our fine young men and women in the homes of our missionaries of the Home Mission Board and on our home mission fields was presented for the consideration of those who love missions and young people.

Due to the very low salaries of our home missionaries, caused by the crisis in finances and continued depression which has so crippled the Board since 1928, our home missionaries were not able to send their children to schools beyond the local schools available where they lived. These, in some instances, were very inadequate, and in most cases provided no education beyond high school. Yet in the homes of our missionaries there are many young men and women, gifted, capable, consecrated and ambitious. They are eager for a chance in life and we believed that Southern Baptists, knowing the heroic way in which these fathers and mothers had stayed on their fields under bitterly difficult circumstances in order that Home Missions might live and continue its blessed work in our Southland, wanted these young people to have a chance at an education. So we told about a few of them who were at that time ready to go to school but could not unless aid of some kind came to them, much as the Margaret Fund offers to the children of foreign missionaries of our Convention.

The article, coupled with other fortuitous and providential circumstances, did stir interest. Some friends of Home Missions traveled to see some home mission fields and met some of these young people. Another friend was moved to make an initial gift for an endowment fund to be used for the education of the children of home missionaries. Woman's Missionary Union became interested and initiated a movement looking toward a fund for this purpose some day. All this was most encouraging. Best of all, while these movements began, looking toward some permanent fund with which to meet this acute need, some friends came to the aid of the young people who needed immediate help.

It seems most fitting that the story of last year's achievements should now be told and those friends interested in this cause should know just what are the needs for this year. Cuba, perhaps, was the field where our missionaries were suffering most acutely for lack of a little help for their children. Five young men, sons of our missionaries, and two young women, daughters of missionary homes, were pleading for a chance to prepare for definite Christian work.

One of these young women was taken by Miss Kathryn Sewell to live with her and attend a Presbyterian school in Caibarien, where Miss Sewell was then missionary without salary, supporting herself by teaching English and art. But this fine young woman did not lose the year. Somehow, Miss Sewell managed to see her through school last year.

A training course was begun during the year by our missionaries, and more than fifty young men and women were enrolled, among them these other sons and daughters of our missionaries who longed for an education. It is believed that this fall regular school work, with a small boarding department can be opened in Havana, thus providing opportunity for even better work for this group. Scholarships are needed to enable these young people to stay for residential work in this sorely needed seminary.

Due to the unsettled condition of the country, Cuban schools of higher grade are not yet reopened and no one knows when they will be running in regular order again. So our young people in Cuba, children of our Baptist church members as well as our missionaries, are totally dependent upon our own schools for an education. Never before in the history of our work in Cuba were mission schools, especially of the higher grades, more needed or more desired by Cuban people than today.

In the States some interesting events changed the whole outlook for some of our home mission boys and girls. Through the effective interest of Texas Woman's Missionary Union, the two sons of Prof. and Mrs. Austin Velez, of El Paso, entered Howard-Payne College at Brownwood, where through a scholarship from the Foreign Stu-

dent Fund of Texas W.M.U. they completed freshman year. This fall, through the continued investment of Texas W.M.U. they will go on in their studies, being joined by their younger brother who won many high honors last June on his graduation from El Paso High School. His scholarship has been partly provided by friends in South Carolina and Missouri, the first half of the year only being now in sight. He is not eligible for a scholarship from Texas W.M.U. having been born in the United States! But in faith, believing the rest will come before the year is out, he has been entered. Doctor Taylor and the school are most generous in making possible these three young men entering this year at a minimum cost. All three, of course, are working for part of their expenses.

The young son of Brother Donato Ruiz, Heriberto Ruiz, made good last year in his first year at San Marcos Academy, winning the highest praise from his teachers for his fine spirit and splendid development as a student. This, too, was made possible by a scholarship from the Foreign Student Fund of Texas Woman's Missionary Union and added gifts from interested friends. The scholarship this year will take care of all save eighty-five dollars of the necessary cash needed for his year in school. We have only twenty-five dollars of this in sight, but knowing this lad to be such a splendid investment, we believe this, too, will come by mid-year, when it will be needed.

We count it a real privilege to be able to help so notable a youngster as Alpha Marie Worthington, the daughter of our missionaries to the Osage Indians. Since she became a member of the 4-H Club, she has been winning honors every year until her collection is truly astounding. County, state and national honors have been hers by the dozens, together with trips to the great gatherings of youth under the auspices of the Department of Agriculture in Kansas City and Chicago. Not only is she a most capable young woman, but she is already an invaluable help to her mother and father in the mission work. While she goes down to Oklahoma Baptist University to complete her education she will be sorely missed at the Osage Mission at Pawhuska. Working for part of her expenses, through the generous arrangement made by Doctor Raley, president of that great school, Alpha Marie will be able to stay in school because friends in Georgia and Oklahoma W.M.U.'s believe in her and want her to have her chance to prepare for whatever the Lord has in store for her.

There are several not yet provided for who must somehow have aid during this year. One is the lovely young daughter of Rev. and Mrs. J. B. Parker, of New Mexico, who has managed to get through her first year in college and now cannot see how she is to go on without aid.

Another is the son of Rev. and Mrs. J. G. Sanchez, of New Mexico, who likewise has managed to work his way through one year at the University. But Brother Sanchez is most anxious that he should be in a Baptist school, yet there is no fund from which even a small sum might be secured to give him the necessary lift toward entering Hardin-Simmons, the nearest Baptist college, or any like school.

Then there is the brave, frail, appealing son of Rev. and Mrs. Maurice Aguiard, our French missionaries in New Orleans. Sound and well in mind and body save for a growth in his throat that makes an operation every few

weeks necessary if he breathes, and even then breathing all the time through a tube in his throat, this lad has courageously kept up with his grade in school and is now in high school. It is marvelous how he manages to keep up with his studies, despite the frequent absences for hospital treatment and those dreaded, inevitable operations. They now number more than seventy, in the past eight or nine years, yet Jack Aguiard smiles through them all, a bright sunshiny smile, and plans some day to play a worthy part in some part of the world's work. "Perhaps I'll be a writer," he smiles and whispers in the hoarse, soft voice that is all he can manage.

Just now Jack's mother and father are trying to see how they can possibly manage to keep him in school, and also pay these recurrent hospital bills every six weeks or so. He is seventeen, a sophomore in Alcee Fortier High School, New Orleans. Perhaps five dollars a month would see him through this year. Some one will want to "go partners" with this brave boy.

Another need that is not yet met is that of lovely Helena Fabian whose father was for many years missionary of the Home Mission Board to the Hungarians of southern Illinois. She is a junior in Shurtliff College where she has already opportunity to work for her board and part of her tuition. East Saint Louis Woman's Missionary Union is helping her, but there is still \$100 to be raised if she is to stay in school. Dr. C. O. Johnson, of Third Church, Saint Louis, writes of her, "She is a very charming little lady and I believe will be a valuable worker in the cause of Christ."

It is an appealing story, this story of youth given a chance. How happy these young people are! How eagerly they undertake the difficult task of working and studying, and most of them also taxing physical strength to teach in Sunday school, work in missions, and lead in other religious activities on and off the campus.

Herbert Ruiz worked in the Mexican Mission at San Marcos, Texas, as did also Felipe and Tali Velez at Brownwood last year. They are promising young people, these sons and daughters of our home missionaries. The investment being made in them will bring rich returns. Of this we are deeply convinced.

## Home Mission News

*Gathered by Una Roberts Lawrence*

### A Navaho Baptist Wedding

From Brother R. A. Pryor, missionary-pastor at Farmington, New Mexico, comes the following interesting news item, dated September 5:

"I am having new experiences every week out on the Reservation. But the most unique one was last Friday a week ago. An Indian came to our house and wanted me to go with him to Shiprock, some thirty-nine miles from here, to marry two couples of Navahos. So at 8:30 I united in marriage my first Navaho couple. The marriages took place in the beautiful decorated auditorium of the Government School, with a large group of Navahos present. Since they did not speak English, and I did not speak Navaho enough to perform the ceremony, I had to use an interpreter. I do not know whether or not they agreed to accept each other, but they went away smiling, and I hope "to live happily ever after."



### Schools Open on Mission Fields

LETTERS from Cuba report the best school opening at Cuban-American College for many years. Not only is the enrolment larger, due largely to the more peaceful situation in Havana, but the spirit of the students, the eagerness to get into school work and the response to the Christian activities of the school life are better than for many years. Miss Josefina Silva, who is a product of our school, having entered the kindergarten when six years of age, is the new kindergarten teacher this year. She is a beautiful young woman, teacher in the Sunday school of Calvary Church and soloist in the choir. Dr. Martin Vivanco is the principal of the school. He and his wife and Miss Eva Smith are the only missionaries engaged in the school, each having many other duties outside of the school also. The rest of the faculty is supported by the income from tuition. The outlook is bright for the re-opening of the Seminary, funds for this having been made available from the Bottoms Trust Fund. Careful plans are being worked out and announcement of this long needed and much prayed-for Training School will come a little later when further developed.

Acadia Academy, the center of our home mission work among the French people of South Louisiana, opened September 10 with a fine enrolment. The presence of Dr. J. B. Lawrence and Dr. J. W. Beagle gave added interest to the opening. Dr. Alfred Schwab, the new principal, begins his work auspiciously with several gifts of needed food, equipment and money for the student body, all of whom work in the institution as well as go to school.

No news of the opening of the Mexican Institute at Bastrop has yet reached my desk, but the faculty, Rev. and Mrs. Paul Bell, Rev. Pascual Hurtiz, and the three new members, Miss Bertha Hunt, Mr. Charlie Pierson and Mr. George Lewis, have been busy getting ready for the coming in of the Mexican preacher boys in the fall. At El Paso the children are swarming over the grounds of Anglo-Mexican Institute and Professor Velez is having again to turn away many students for lack of room. We sorely need a kindergarten and primary building on our spacious grounds at this school. Last year only five grades were taught, there being no room for more. We could have a full grammar and high school here at this strategic center of Mexican life if we had the buildings for it. The students plead to come and are willing to pay for the privilege, though other schools are cheaper. Miss Weatherford and Miss McLanahan are the two excellent teachers, both speaking the Spanish language well, though school sessions are held in English. Last year two-thirds of the students were from Juarez. The same proportion will likely be true this year. Pray for these schools, each one of which is a center of evangelistic activity that reaches far into the life of its people.

### Home Mission Christmas Trees

For several years many missionary societies, Sunday schools and B.Y.P.U.'s have found great joy in providing the gifts for Christmas trees on many of our home mission fields. Boxes may be sent as late as December 15 and be in time for use, though it would be easier for our missionaries if they could arrive between December 1 and 10. From Rev. R. A. Pryor, Farmington, New Mexico, comes a call this year for the growing work among the Navahos on the northern edge of the Reservation where

the Grahams planted the Word of God in the hearts of many Navaho people many years ago. There are nearly twenty thousand Navaho Indians in the two large northern counties over which he travels to reach the families where there are believers. He hopes to have a Christmas service at Farmington and a great gathering of these scattered Baptist Navaho families. He writes:

Of course we will need gifts, dolls, and necklaces for the girls; knives, marbles and balls for the boys; ties, handkerchiefs, stockings, and clothing for men and women, and toys for all. But my main needs are for real clothing. Our Indian people are hungry and cold in the cold weather and I can hardly bear to see their suffering. We need shirts and trousers, for men and boys, underwear, top and overcoats, hats and caps. The women need sweaters, flat-heeled shoes, stockings (cotton), coats and large woolen skirts. They can sew and darn torn places. We need also quilts and blankets, almost anything you can send that will help to keep them warm in their cold hogans. I also need some medical supplies such as dryback adhesive, iodine, gauze, bandages, Gray's ointment and such other supplies as will be helpful in treating sore eyes, sores and burns.

Other Christmas services among the Indians of New Mexico will be dependent upon the generous helpfulness of the friends of the work for the gifts for the trees: at Isleta and other Pueblo centers, at Albuquerque and Santa Fe for the students of the Indian schools, and at Alamo for the Navaho church in the Canyon south of the Reservation. All these services will be in charge of Dr. and Mrs. Stumph and Miss Cammack. All boxes for these services should be sent to Dr. C. W. Stumph, 1010 North Eighth Street, Albuquerque, New Mexico. Boxes of toys, clothing, quilts, coats, shoes and hose, wash rags, combs, soap and so forth, are all most acceptable, as well as cash to buy food and candies. All these have meant more than words can tell in past years to our Christian Indians on these fields.

### Progress among the Spanish Americans

The thirteenth annual Spanish-American Baptist Association of New Mexico convened with the Spanish Baptist Church, Albuquerque, New Mexico, August 30 to September 1, with five churches represented by eighteen messengers. They reported seventy-three baptisms and a total of \$1,302.34 given for all causes. One of the liveliest discussions of the meeting was on the liquor traffic, with a ringing emphasis upon the necessity of our Spanish-American Baptist people taking a positive and sacrificial stand for its abolishment. Second in interest, perhaps, came the discussion of the Co-operative Program. Our Spanish-American people, led by Brother Sanchez and Brother Parker, our missionaries, Prof. Solomon Gallego, a devout and able layman who is professor in the Normal School at Las Vegas, and other consecrated workers are deeply and sincerely loyal to the cause of missions. They have little, but they give sacrificially.

### Bibles for Distribution

From the Mexican Border comes a letter of rejoicing from Missionary J. A. Lopez, of Pearsall, who works among the Mexicans on the great ranches south of San Antonio. He writes:

As I visit, the Lord's word goes into every home. A brother from Mississippi not long ago sent me some literature which is of very good use. A sister from Dallas sent me one dozen Bibles. Another from Memphis sent me some New Testaments, and a brother from the Valley sent me 2,000 portions of the Gospels. This summer was a very blessed one for me, as a missionary, because the Lord is visiting me and I see souls turning to the Lord.



Choir of Baptist Church, Regla, Cuba. Antonio Molina in back, to right (See page 19)



Missionary J. C. Powell, newly elected president of the Nigerian Baptist Convention



Twenty-two of the new missionaries dedicated to service in foreign fields of the annual fall meeting of the Foreign Mission Board in Richmond, Virginia, October 16, 1935.

Left to right, first row—Miss Auris Pender, to Shiu Hing, China; Miss Floy Flora Hawkins, to Waichow, China; Miss Hattie Gardner, to Nigeria, Africa; Mrs. A. C. Donath, to Nigeria, Africa; Miss Edyth Eula Boyd, to Shanghai University, Shanghai, China; Dr. A. B. Oliver and two children, Bruce and Bennie Mae, and Mrs. Oliver to Curitiba, Brazil.

Second row—Mrs. L. A. Thompson and Mr. Thompson, to Shiuchow, China; Dr. A. C. Donath, to Nigeria Africa; Miss Lena Lair, to Nigeria, Africa; Dr. John L. Riffey and Mrs. Riffey to Brazil; Miss Helen Bagby, to Porto Alegre, Brazil; Mr. James Alexander Herring and Mrs. Herring, to Kweilin, China; and James Alexander Herring, Jr.

Third row—Miss Ruby Daniel and Miss Maude Cobb, to Budapest, Hungary; Rev. R. S. Jones, field representative of the Foreign Mission Board; Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board; Dr. M. T. Rankin, oriental superintendent; Mr. M. C. Brittain and Mrs. Brittain, to Soochow, China; Mrs. Eugene L. Hill and Mr. Hill, to Canton, China.

Miss Annie Genevieve Trainham, to Chengchow, China, is not shown in this picture (see page 25); and the three new missionaries now in China are: Miss Lois Corneille Glass, of Peiping; Miss Harriett Law King, of Pochow; and Rev. Deaver Monroe Lawton, of Laitow-Fu.



In mid Pacific Ocean en route to the Orient—(left to right, standing): Missionaries Phil E. White, Misses Addie Cox, Pearle Johnson, Helen McCullough, Mattie Vie Summers. (Sitting): Miss Ruth Ford, Mrs. White, Geneva Josephine White, Miss Dorothy Carver, and Dr. William L. Wallace

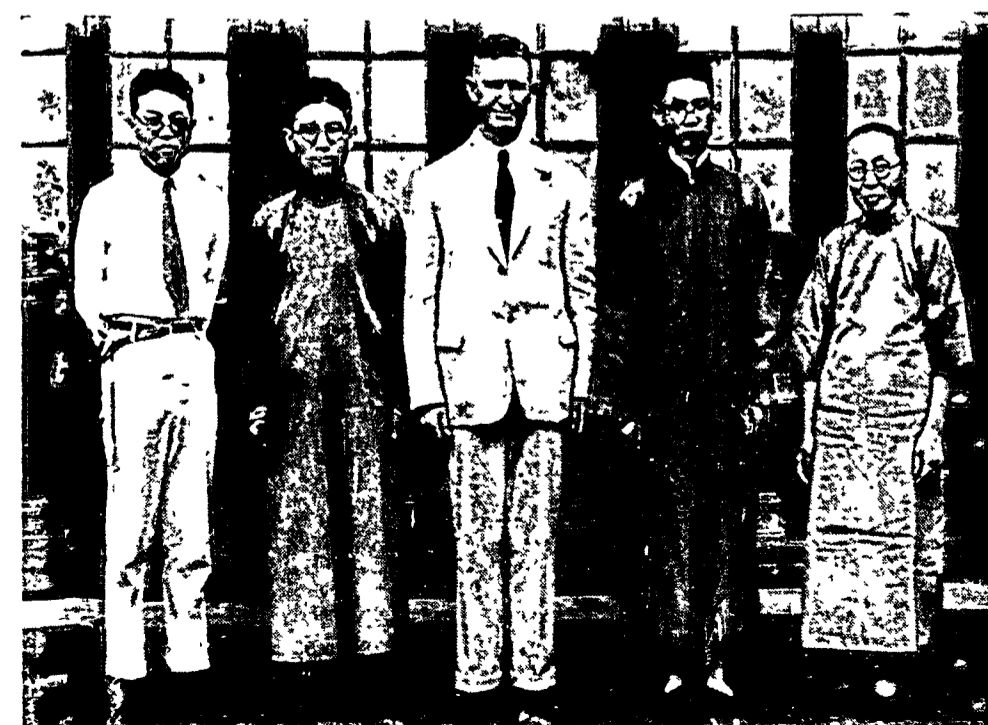


Mary, Eugenia and Harold Johnson, children of Rev. and Mrs. W. B. Johnson of Kunshan, China. They are in the States with their parents on furlough. Address: Pulaski, Virginia

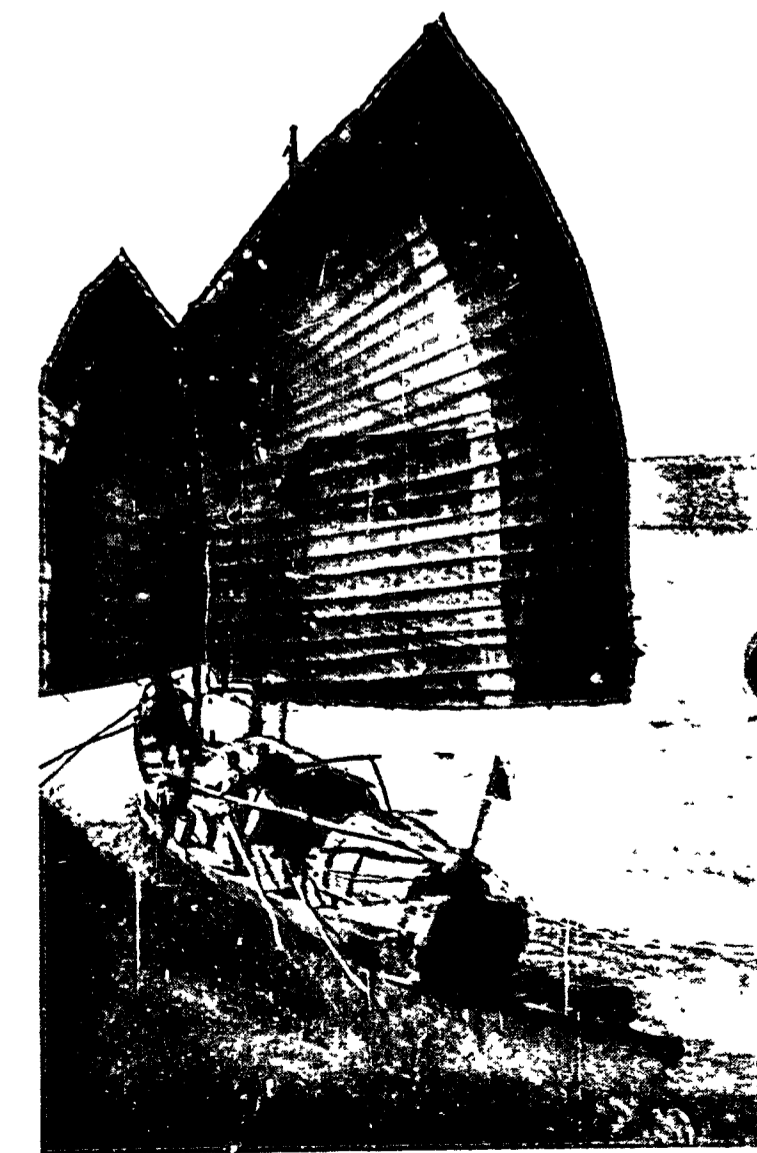


Baptist Good Will Center Groups Soochow, China

Left—The W.M.S. Right—The Open Air Evangelistic Band. Missionary H. H. McMillan stands in the center



Chinese Yellow River Boat



## GLIMPSES FROM SOUTH AMERICA

*(Continued from page 12)*

flag is often carried along by the wafer. Brazilians are accustomed to bare their heads before the flag, so many who would not take off their hats to a piece of idolatrous ecclesiastical cracker tip their hats when the flag passes and none can read their hearts to know the motives, so they are counted as worshipers.

June is the rainy month in the North, season of mid-winter holidays. These holidays come in with a tremendous celebration of the saint day of Saint John the Baptist and go on all week to the joint saint day of Saints Peter and Paul. Cakes are baked, native dishes of grated green corn, corn roasts over charcoal fires on all the street corners, immense fires are built like we pile up railroad ties, fireworks are shot off and it is a general home-coming time. Brazilian cities are hilly and this week, with its great fires before every home, every city that is set on an hill cannot be hid.

Many servants in the interior of Brazil do not know the calendar names of the months. They speak of Mary's month (May), Saint John's month (June), Saint Anne's month (August), and so on. June is when the sugar mills take off a week and clean out the furnaces and the cotton mills make necessary repairs, so it is a carefree, merry-go-lucky time.

August is our most beautiful and most pleasant month, our unaccentuated spring. There is a festival concerning the Virgin. But religion lets down as the hot season comes on and relaxes its energies till Lent. All Saints Day (the day after our Hallowe'en) is observed there somewhat as here. Memorial Day is November 2. People spend much of the day before the tombs of their dead, burning candles and offering prayers. Masses abound.

Other saint days and festivals of the Virgin come in, then Christmas. It is the hottest day of the year, everybody who can get to the beaches or the mountains is away from home, so little is made of it. Crowds dance all night on improvised platforms around rural or suburban churches, go in at midnight for the "rooster mass," as it is called, then dance on till day. The Catholic calendar is meant to fill the year with excitement, color and gaiety and cover all life, evil and good, with the cloak of ecclesiastical formality.

Preachers have, until now, had little to do with weddings or funerals, except to help raise the money for the wedding fees and get the coffin bought and aid in carrying the corpse in it through the streets to the cemetery. Only judges could perform marriage ceremonies. Mass overshadowed the funeral hour. Custom did not associate the comfort of religion with the burial, but with the mass said a week, a month or again a year after the death. Most believers live in divided homes and with no tradition of order in such an hour and in the scene of wild confusion that often attend the removal of the corpse, even they often did not attempt evangelical services. Songs are especially objectionable to some. So these two hardest parts of a preacher's life have not been such a factor in the missionary's life. But now things change. Brazil legalizes weddings performed by the ministers of any religion. And the sweet comfort of the Scriptures has become a tradition and a priceless boon in evangelical homes visited by the death angel.

## THE PRODIGAL SON

*(Continued from page 1)*

the good that we have in our hearts and in the home—they ought to have the best we have. All the blessings of the home must not be grasped for ourselves, but shared with the brothers of all lands.

4. We do not know, the Father may have persuaded the elder brother to come in and enjoy the feast, but he may have still sulked and lost the greatest joy known to human hearts—welcoming the lost and found, dead and alive again, back into the fellowship of the home. What a feast we may all have in our Southland if we will but join in the feast of the gospel meant for all peoples, and rejoice with the Father and the angels as we see the wayward sons in all lands coming back to the Father. The feast and the joy is for us all.

\* \* \*

## WHEN A CHINESE "HEART IS BROADENED"

A MISSIONARY is examining an old woman of seventy-three for baptism and admission to the church:

"Who is Jesus?"

"Jesus died for me."

"How did he die?"

"I don't know."

"Who were Jesus' disciples?"

"I don't remember. I can't read."

"Do you know the names of any of the books of the Bible?"

"When one can't read. . . ."

"Where did Jesus live on earth?"

Silence.

The missionary stopped. The old woman had made a very poor showing.

"This old lady is one of our most faithful Christians," said a deacon. "She always comes to our meetings, though she lives three miles away. She gives cheerfully what she can to every good cause. She used to have a terrible temper, but since she believed, she has become kind-hearted and patient. Everybody knows about it."

The missionary looked at her. Seventy-three years old. She might be gone before he could come around next year. He decided to go on with the examination.

"Who is God?"

"God is our heavenly Grandfather."

"Where is he?"

"Wherever I go, he is there."

"Can you talk to him?"

Her face brightened with understanding: "Yes, I can."

"When do you talk to him?"

"Why, very often. When I am working in the fields, when I am making bread, when I feel sad, I talk to him and my heart is broadened." She was now on familiar ground. "I talk to him whenever I want to. Sometimes I have more to say and talk longer. Sometimes I have only one or two thoughts and talk shorter. Whatever I have in my heart, I say."

From Jesse R. Wilson's new book, *Men and Women of Far Horizons* (paper, 60 cents; cloth, \$1.00), which is published by the Firendship Press, New York.

—*The Missionary Review of the World.*

# The Christmas Spirit

*Missionary Rosalee Mills Appleby, Petropolis, Brazil*

HOW can I ever get into the spirit of Christmas? was the thought that disturbed the Yuletide season in the Southern Cross land. It comes in the midst of a tropical summer with not even a suggestion of snow—no holly, no blazing fireside or hung stocking. All the memories of life's morning were bound up with this gladsome time with its holly wreaths, its hillsides wrapped in snow and other associations of merriment and friendship. To hear the greetings given in a strange tongue on a hot day, and



GREETINGS! . . .

*From David Appleby*

the absence of loved ones, robbed the season of its meaning. Then the old significance of Christmas was folded away in my book of memories like a lock of hair and a pressed rose. There came in its place a deeper symbol, whose happiness did not depend on people or things.

After all, it is the spirit of Christmas that we must carry down through the years and not any of its outer trappings. Doubtless it is not a popular subject to discuss the spirit of a thing in an age bowed down with despondency over the lack of leisure deemed to be necessary for happiness. But let us at this time travel back to the simplicity of that first Christmas so free from ceremony, so poor in a material way, so full in its gladness.

There was no pomp about the first Christmas, yet on the silent hillsides in the hush of the night, heaven paid her mysterious homage. The celestial chorus wafted its softest music above the lonely hills. The speechless stars shone down in all their splendor. The star-spangled sky glowed with ominous glory. Angels whispered the sweetest story that ever stirred the human heart. The spirit of Christmas pervaded simple, reverent souls in such a glorious way that it mocks our cheap celebration of this marvelous event. Their joy that memorable night was too deep and sacred to be compared with the gilded pleasures that come by mere exchange of gifts.

Joy unspeakable, full and wondrous, overflowed the hearts of humble men. Peace that no gold could buy stole

into the lives of these unspoiled shepherds. Their eyes beheld what kings would fain have seen—the promise of centuries, the hope of the ages. It was given to their ears the privilege of hearing first the glad news of Christ's coming. Truly they knew, as few have known since, the real meaning of the Christmas spirit.

Shall we not go back to that first Christmas and catch up its spirit in our lives at this glad season; be still until angels announce his nearness; be so empty of self that his fullness may fill us with the wonder of it all; so child-like that its mystery shall grip the heart with a new gladness; so busy in bearing the Good News that we may forget our petty whims?

Oh, for the supremacy of the spiritual in the celebration of Christmas! Oh, for the enthronement of the superlative Christ! Ah, the grandeur of godly, reverent hearts tuned to hear and ready for his coming! The sacredness of sweet memories born out of gratitude and love! Oh, that the gladness of this Christmas may come from the consciousness of Christ within, and from the joy of sharing him with others throughout the world!

Then truly we may say "Merry Christmas," not with lip formality but from *heart reality*.

## WHAT THE CHOIR AND CHRISTMAS MEANT TO ANTONIO

*Mrs. Herbert Caudill, Missionary, Regla, Cuba*

CHRISTMAS in Cuba! No fires, no icy breezes, no mistletoe and holly, no Santa Claus, no turkey dinner on Christmas Day. Then how *do* they celebrate Christmas in Cuba? Well, they don't really celebrate on Christmas Day at all, for the big feast comes on *Noche Buena* (*Good Night*, or Christmas Eve) anywhere from eight or nine o'clock to midnight. If the family is strictly Catholic at midnight it must be, or after, for they must fast all day the day of the twenty-fourth. Instead of turkey they have roast pork. For weeks beforehand the markets are full of little pigs. Sometimes one gets away, and the owner has to go running down the narrow streets, in and out, dodging traffic, until he catches the squealing pig that is destined to be some family's *Noche Buena* supper.

Then there are the traditional black beans—no *Noche Buena* supper is complete without them—and piles of rice, radishes, lettuce, wine or cocktails or beer, grapes, nuts, turrón, a kind of delicious candy full of almonds that comes from Spain, and membrillo, a sort of crystallized sweet made of fruit and nuts, also from Spain. One does not wonder that, after such a conglomeration of food, especially if eaten at midnight, they frequently spend Christmas Day in bed.

It is not until the sixth of January that the toys come for the children. That is the date when the *reyes*, the three kings or wise men, come and bring the toys. Sometimes the little American children who live here insist that, although Santa Claus came to see them on Christmas Eve, the *reyes* surely would not pass them by, just because they are American children! And so they may receive two sets of toys.

In the Catholic churches a special mass is held at midnight on Christmas Eve. In the big cathedrals in Havana, these midnight services are quite elaborate, with anthems by large paid choirs and orchestras. Usually the manger

scene is depicted with dolls and elaborate scenery in one corner of the cathedral. They say that the baby Jesus was born after the cocks crew at midnight, so they see to it that a cock crows at midnight, and then the service begins. The expenses of these big masses are often borne by a group of wealthy members, and entrance is by special printed invitation only.

The services in the evangelical churches are open to everybody, if not quite so pretentious. All of our Baptist churches have their Christmas "fiestas," with some kind of religious play, cantata or pantomime, always with some gospel lesson or message. There is the singing of carols, sometimes the Christmas tree, and the offerings and gifts for the poor. The churches are always packed for these fiestas, for many go into an evangelical church for the first time to see the Christmas program. The Calvary church in Havana has put on some of the loveliest Christmas plays I have seen anywhere. The power behind the throne is usually Miss Edelmira Robinson, Doctor McCall's secretary, who is a genius at getting up such programs, and an incessant worker when it comes to practicing, costuming, and stage-settings.

Sometimes the young people who take part in these programs receive a greater blessing than those who merely come to witness them. That was the way it was with Antonio Molina. (*See picture, page 16.*)

Antonio had been coming to our services here in Regla for just a short time, having come the first time at the invitation of a very pretty girl, and having continued to come because the church gave him a convenient place to meet Dolores. He began coming to everything—Sunday school, B.Y.P.U., and even the missionary society! I noticed that he was learning the hymns very quickly and seemed to greatly enjoy the singing, so I asked him if he would like to join the choir. He said he would. I was not sure whether he was more interested in the music or in Dolores, who is also a member of the choir, but whatever the reason, I was glad to see him so regular in attending the practices. He proved to have a splendid tenor voice, and although he could not read music, he quickly caught the tenor of the anthems as I played his part separately for him, and he came to be a most valuable addition to the choir.

Soon he and Dolores had a quarrel. Surely, we thought, Antonio would stop coming now. The main attraction was no longer an attraction. But we were happily mistaken. Antonio did not miss a practice. Furthermore, he continued to come to B.Y.P.U., Sunday school and all the preaching services. He and Dolores would greet each other, but everybody knew that they were no longer sweethearts.

When time came to choose our cast for the Christmas play, we needed another shepherd. Who could be the "youngest shepherd"? Would Antonio take a part?

We explained to him about the play, and showed him his lines. He said he would try, but since he had never taken part in any kind of public performance he would not guarantee how well he would do.

The next Friday night Antonio came to B.Y.P.U. early, and announced that he already knew all of his part by heart, and started saying some of it to us. He was always the first one present for the rehearsals, and as the play began to take shape we realized that we had made a wise choice. When the day came for fixing the improvised



The beauty of a candle touches me:  
It is so softly gay—  
So steadfast and so careless of itself  
Giving itself away.

—Anna B. Payne.

stage, Antonio was on hand to climb the ladder, hammer, hang decorations, and run errands, from early that morning almost up until time for the play that night.

The curtain was pulled, and the youngest shepherd's voice rang out with confidence, as he asked the older shepherd why he believed the promised Messiah was really to come, why he had such faith in the holy Scriptures, what he thought the promised One would be like? Somehow I kept identifying Antonio with that seeking, open-hearted shepherd of the story. Was Antonio also an inquiring young man, looking for the truth about holy things, with heart open to receive the Messiah?

We noticed a strange woman with two little girls sitting over in one corner. I wondered who these new people could be, and hurried over after the program to invite them to the other services, as our custom is. As I was talking with them Antonio came over and introduced them to me as his mother and little sisters. How proud that mother was of her son that night! How happy that son was that at last he had persuaded his mother to come to the church. The mother promised to send the children to Sunday school and to the Sunbeam Band, and to come to the service on Sunday night. They kept their promise. The little sisters never miss Sunday school and Sunbeams now, and Mrs. Molina is always present for the Wednesday and Sunday night services and has recently joined the missionary society.

In the early spring Antonio was making a trip with Mr. Caudill to visit another church, and while they were riding alone in the bus, he told Mr. Caudill he would like to be baptized. They talked together of the meaning of baptism and church membership, and it was not long before we were convinced that Antonio was really ready to take that important step. On a warm spring night he was baptized in the pool in the patio of the church, along with two lovely girls, Dolly and Zoe Coira, who are also members of the choir.

He is still like the inquiring shepherd lad, seeking to become more acquainted with the Bible, and reading the Bible aloud to his mother, who cannot read and write. Last Friday he was elected secretary of the B.Y.P.U. He hesitated at first, for he did not know how to make out a report or write up minutes, but when we suggested that now was the best time to learn some new way to be useful, he humbly accepted. He has spoken two parts on the program without reading them, and a few weeks ago he prayed his first prayer in public. How it delights our hearts to see a young Christian thus develop. Were the choir and the Christmas play worthwhile? Antonio will tell you that they were decidedly worthwhile.

## CHRISTMAS IN JAPAN

*Missionary Naomi Schell, Tobata, Japan*

A MOMENT'S thought brings to mind the fact that the Christmas celebration is of three kinds, social, commercial, and religious. And although in Japan the universal and national holiday is New Year which is observed by a three days' celebration, still there is found Christmas in all its variations.

The Japanese are a very sociable people, and are almost punctilious in observing social obligations. According to their code of etiquette many occasions call for gifts, and the generosity of their natures finds joyous expression in gifts—gifts at New Year's, gifts at mid summer, gifts when returning from a trip, gifts to one departing on a journey or removing to another town, gifts to commemorate anniversaries, and again gifts in return for every gift received. And if a favor is to be asked, that indeed is a choice occasion for a gift—which gift is expected to insure the granting of the favor asked. When acquaintance with missionaries or other foreigners brought the knowledge that Christmas is a time of giving, many Japanese who still were far from observing Christmas in the true significance, added it to their list of opportunities for gifts. Perhaps at first this was confined to their foreign acquaintances, but now not a few non-Christian families have their Christmas trees as regularly as do Americans.

Commercial intercourse with America and England early acquainted Japanese merchants with the holiday season as an opportunity for increasing sales. Apt pupils as they are, they soon improved the opportunity, and even in country towns, Main Street's stores take on a holiday air early in December. Santa Claus, the proverbial stocking and chimney, with a grand array of tinsel snow-be-sprinkled gifts may be seen in many a window. And if any one is ever tempted to doubt the "Made-in-Japan" stamp on the ten-cent store, and other stores, stock, one stroll through the shops in Japan when they are displaying holiday merchandise would replace doubt with conviction. Tempting suggestions for gifts are on every hand, and one is all too often reminded of that obligation not yet met, and lured into buying even against one's will. Thus do the merchants promote the observance of Christmas; and one cannot escape the fact that the commercial missionaries have indeed been effective in their work.

Santa Claus, sad to say, is not always confined to the shops and street corners. Up until a few years ago, he was the climax to every Christmas program given by churches and Sunday schools. These programs, too, were startling at times in the variety of subjects included and in the ingenuity in including everybody's child on the program as well as in the interminable length. Missionaries have often been reminded of the elaborate cantatas and Christmas pageants of their childhood, and wondered what evil genius perpetrated the same outrage in Japan.

But the last few years have seen a wonderful improvement in the tone of the Christmas programs published in Japanese. And there has been, too, a deepening of appreciation of the true significance of Christmas on the part of those directing the local programs.

As there are always many among those attending a Christmas program in Japan who hear the Story for the first time, the first part of the program often portrays the incidents of the Christmas Story—the second part, in



*The first Christmas at Tobata Baptist Church. White gifts for our King, brought forward and offered at the manger by four Tobata girls who were students at Southern Baptist School for Girls*

many places, has come to consist of bringing forward by either individuals or classes gifts for the poor. And the day after the program the Sunday school teachers and pupils carry these gifts to the homes of the needy.

At a few of the Sunday schools, and at our own Southern Baptist School for Girls, the White Christmas has been adopted as the permanent basis of their Christmas celebration. Although it happened several years ago, the story of one White Christmas at the Girls' School at Kokura may illustrate this point.

The program was opened by the students marching in singing to the old familiar tune, though the words were strange, "Angels from the Realms of Glory." One of the student committee on religious life gave the Scripture reading, using the twenty-fourth Psalm with its refrain, "Who is the King of Glory? Jehovah . . . He is the King of Glory." President Hara then led in prayer, and three of the teachers sang in English one of the Christmas hymns. Then followed the pageant giving the celebration of the birthday of the King of Cathay—the king who wished his birthday celebrated only by pure white gifts.

The second scene showed but the bare stage, and the Herald proclaimed the celebration of a greater though unseen King and the Interpreter explained how we may bring our gifts to Jesus our King. One attendant stepped forward and called for *gifts of substance*. At once the student body began singing, "Our Offerings Now We Bring to Thee," while the Student Committee took forward

pledges of offerings for the coming year, written on white cards. These, strung on white ribbon were festooned on the lower branches of the Christmas trees which stood undecorated and unlighted, one on each side of the stage. But as the pledges of offerings were placed, a row of candles glowed into light while the class officers came forward time and again with white bundles, the gifts for the poor brought by the students. When these had all been arranged below the trees, a second attendant stepped forward and called for *gifts of service*. "Make Me a Channel of Blessing" was sung as a higher row of candles was brought to light by pledges of service to be rendered in church, Y.W.A., Sunday school or class, prayer meetings, or, though unannounced, in the hidden nook with an unsaved classmate. Then came the call of the third attendant for *gifts of self*. Again the Committee came forward bearing white trays from which they took and draped on the trees the signed decisions of *one hundred sixty-two girls* to accept Christ as Saviour and Lord. Three of these girls and one teacher signed a life service pledge "to bring Japan, the Orient and the world to Christ." During the draping of these strings of pledges on the trees the students were singing very quietly, "Oh Jesus, I have promised to serve thee to the end," and the lights climbed to the highest point of the pledge-laden tree.

At this time the purpose of the offerings was explained and the guests were given an opportunity to share in the giving. When these gifts were brought forward the student body arose, and in the light of the torches set aglow by their own offerings sang with bowed heads,

"Dear Father, the gifts that we offer today  
Few though they be, accept them we pray."

Just that—but would that you could have heard those earnest voices as they echoed and re-echoed until of a surety there was singing up in Heaven in response to the outpouring of sincere hearts in that hour.

That closed the program, but the pledges have been kept until many of those students are now Sunday school teachers, teachers in missions schools, founders of Christian homes, or leaders of church work as pastors' wives.

At the Tobata Good Will Center Sunday School it was asked one day why certain children had stopped attending. The answer was, "They don't like to come all the time, but they are coming again just before Christmas." And another added in a loud whisper, "They think they will get a present at Christmas."

These poor children are outside the pale of that social round of gifts and rarely know the joy except at New Year, and many of them not even then. You can know how happy it made the G.W.C. workers to be enabled by boxes of simple gifts from America to have a remembrance for each child, and for each adult—either a Gospel, or a small book explaining the Christian faith. Here, too, the children give a program, usually of tableaux showing the Christmas scenes; but as this is one time of the year when a number of the fathers as well as mothers and other grown people can be persuaded to attend, the main thing on the G.W.C. program is a talk making clear the blessing of the Gift of God's Son—whose name was called Jesus for he came to save each one from his sins. This gives the opportunity of teaching that whatever gifts they may receive, they are but symbols of God's great Gift.

Christmas in Japan, then, varies almost as widely as in America. But in Japan, and in America, cannot the celebration of the birth of the Prince of Peace be made to count so toward the inculcation of his Spirit in the hearts of men both East and West that the misunderstandings and suspicions of each other may give place to real understanding and Christian brotherhood? The Japanese Southern Baptists are already beginning to plan for the fiftieth anniversary of the opening of Southern Baptist work in Japan. They are expressing their gratitude for the assistance given heretofore by American Baptists; but even yet not one-half of one per cent of Japan's millions know the Christmas Story nor the Christ of Christmas, and so they are asking of Southern Baptist that we help them yet many years to spread the good news of Peace on Earth, Good Will among Men.

*"Shall we whose souls are lighted  
With wisdom from on high—  
Shall we to men benighted  
The lamp of Life deny?"*

\* \* \*

## WEAK, YET STRONG

*Thelma Frith, Collegio Baptista, Porto Alegre, Brazil*

WHOEVER has heard of the conquest of the conquering Christ in Porto Alegre, Brazil, has heard of the life and influence of our cherished child, Ondina Brum, for, like that Mary who "remembered," all that she does "is spoken of as a memorial." Although she is twenty-three now, no one can think of her as grown up. From eleven major operations and two minor ones, her unconquerable faith and valiant spirit have written themselves across our sky. As no one can gather the sweetness spilled through the years by Mary's alabaster, neither can we collect the fragrant testimony of Ondina's life.

A few weeks ago we baptized a wholesome, genuine, enthusiastic believer, who was led to Christ as she lay in her bed of suffering, next to Ondina's in the hospital. Recently we met accidentally an intelligent woman, who is now faithfully working in the interior, who was reached during yet another operation.

This year she is graduating from our school. She cannot walk a step; each day she is carried up the stairs to classes, where she stays all morning, without moving about. We have finished the first two months, and she got the gold pin for the highest average in school. There are nights she does not sleep, hours when she faints and we wonder if that is the end, but she is a monumental marvel of God's grace, and we are glad he yet lends her to us.

This week I found her "sunning" in the grape arbor and I knew at once heaven had touched earth again. As soon as we were alone—for she is such a modest little soul she is always afraid some one will find some element of "her" in his ministrations—she thrilled my heart with the following account:

Doctor Antunes, the twenty-six-year-old nerve specialist and surgeon, who attends her free of charge, is a graphic exemplification of "the Master beholding him, loved him." His tenderness, concern and tirelessness for her, are beautiful. The day we were talking, he had asked:

"And, Dona Helena (*Helen Bagby*), is she well?"

"Yes, we receive good news of her." (*Turn to page 32*)

# PERSONS AND PERSONALITIES

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



Henrietta Hall Shuck

## Shuck Centennial Snapshots

IN a quaint little book entitled *Scenes In China*, written by Henrietta Hall Shuck, and published by the American Baptist Publication Society eight years after the death of the author, we find sketches of the religion and customs of the Chinese. The sketches would be creditable if written today, when our information of ancient and modern China has been enriched by many years of study and first-hand contact with cultured and well-in-

formed Chinese leaders. It is surprising to see the grasp of "things Chinese" which this little pioneer gained during her eight short years of actual life in China.

The book in the library of the Woman's Missionary Union of Virginia is very precious, since it is the gift of Mrs. Charles Winston, into whose hands it came from an ancestress, Miss Gillie Jones, of Orange County, Virginia, who received it from her friend, Netty Shuck, in 1853. We recognize Netty Shuck as Henrietta's little girl whose frail health was the cause of so much anxiety to her missionary mother.

One of the fifty-three sketches found in this book is of especial interest, since it deals with the Chinese conception of Christ before Protestant missions brought to China the New Testament picture of our Lord. We give the sketch as it was printed in "Henrietta's" book.

### A MYTHOLOGICAL ACCOUNT OF CHRIST

The following sketch concerning the *Saviour* of the world, is from a Chinese Mythological History, consisting of twenty-two octavo volumes, compiled by Tsen, a medical man, during the reign of Kang-he, the second emperor of the present Tartar dynasty. In this work Jesus is ranked among the number of the gods. It also possesses many plates, one of which represents our Saviour as a little boy having on a Chinese hat and dress.

In one sense, China may be said to have already heard of the Redeemer of mankind, as in the imperial and most popular native dictionary, compiled by order of Kang-he, is this sentence, "Yay-soo" (Jesus) "said by the western nations to save the world." There is but little doubt that the writer of the following account obtained his knowledge on the subject from the Catholic missionaries, as the terms he uses to express certain names are identically those employed by the Catholics, Pa-tih-leh, was intended to express the Latin word Pater.

"The extreme western nations say, that at the distance of ninety-seven thousand le from China, a journey of about three years, commences the border of See-heang. In that country, there was formerly a virgin named Ma-le.



J. Lewis Shuck

In the first year of Yuenchee, in the dynasty Han, a celestial god named Keapegeh-urh, respectfully reported to her, saying, 'Teen-choo, the Lord of heaven, has selected thee to be his mother.' Having finished his discourse, she actually conceived, and afterwards bore a son; the mother filled with joy and reverence, wrapped him in a common cloth, and placed him in a horse's manger. A flock of celestial gods sang and rejoiced in the void space, i.e., the firmament.

"Forty days after, his mother presented him to the holy teacher, Pa-tih-leh, and named him Yay-soo. When twelve years of age, he followed his mother to worship in the holy place. Returning home, they lost each other. The mother's heart was bitterly pained. After three days' search, coming into the palace, she saw Yay-soo sitting on an honorable seat, conversing with aged and learned doctors, about the works and doctrines of the Lord of heaven. Seeing the mother, he returned with her, and served her with the utmost filial reverence.

"When thirty years of age, he left his mother and teacher, and traveling to the country of Yu-teh-a, taught men to do good. The sacred miracles which he wrought were very numerous. The rich families and those in office in that country, being proud and wicked in the extreme, envied him for the multitude of those who joined themselves to him; and planned to slay them. Among the twelve disciples of Yay-soo, there was a covetous one, whose name was Yu-tah-sze. Aware of the wish of the greater part of his countrymen, and seizing on a proffered gain, he led forth a multitude at midnight, who, taking Yay-soo bound and carried him before A-nah-sze, in the court house of Pe-lah-to. Rudely stripping off his garments, they tied him to a stone pillar, inflicting on him upwards of five thousand and four hundred stripes, until his whole body was torn and mangled; and still he was silent, and like a lamb, remonstrated not. The wicked rabble, taking a cap made of piercing thorns, pressed it forcibly down on his temples. They hung a vile red cloak on his body, and hypocritically did reverence him as a king. They made a very large and heavy machine of wood, resembling the character ten, which they compelled him to bear on his shoulders. The whole way it sorely



pressed him down, so that he moved and fell alternately. His hands and feet were nailed to the wood; and, being thirsty, a sour and worm-wood drink was given him. When he died, the heavens were darkened, the earth shook, the rocks striking against each other were broken into small pieces. He was then thirty-three years old.

"On the third day after his death, he returned to life, and his body was splendid, and beautiful. He appeared first to his mother in order to remove his sorrow. Forty days after, when about to ascend to heaven, he commanded his disciples, in all a hundred and two, to separate, and go everywhere under heaven, to teach, and administer water, to wash away the sins of those who should join their sect.

"Having finished his commands, a flock of ancient holy ones followed him up to the celestial kingdom. Ten days after, a celestial god descended to receive his mother, who also ascended up on high. Being set above kew-ping (the nine orders), she became the empress of heaven and earth, and the protectress of human beings. The multitude of the disciples spread abroad, and went about teaching and renovating men."

### "HEAVEN MUST BE LIKE THIS"

Mrs. Janie Lowrey Graves is at home. The meaning of that statement depends upon one's knowledge of Mrs. Graves, for she is "at home" on three continents. She is at home, certainly, in China. Missionary to the Chinese in California for some years: missionary to South China for almost fifty years, China will always be "home," wherever she may be.

Mississippi is "home" to every Lowrey, no matter where she happens to be living. In fact, many of us identify the state of Mississippi as the state which gave to us the Lowrey family. What this family has meant to education, to righteousness, to Baptist growth would require a more versatile pen than mine to tell—yes, Mississippi is "home" to Mrs. Graves, wherever she may be.

And Heaven, (can Heaven be called a continent?) is "home" to one of whom it might be said, as it was said of Henrietta Hall Shuck—"Her life has brought many, many of us much nearer Heaven. Yes, the Heavenly land will be her home some day, though, selfishly perhaps, we hope that day will be long delayed.

So what do we mean when we say Mrs. Graves is at home? During the summer she came to Blue Mountain, Mississippi, accompanied by her niece, Miss Mary Anderson. The Lowrey clans gathered in Blue Mountain for a family reunion. In groups sometimes, one by one at other periods, they came in. Mrs. Graves has given the sight of both eyes to China, you know, but familiar voices announced the coming brothers, sisters, nieces, nephews, great nieces, great nephews, cousins, galore. Happy time! What the reunion meant to the dear missionary was expressed in her exclamation, "Heaven must be like this; meeting and greeting one's dear ones as they come in."

Just now she is in Mobile, Alabama, with the Anderson family. Beloved friend of so many people, it's good to have you in America. What of Mo Kwong School for

Blind Girls in Canton? I wonder if we could find a more beautiful object for our Christmas Offering than this,—to rescue, feed, clothe and save for the Kingdom of God these blind girls of China. Wouldn't you like to have a part in this?

### THE SECOND BATTLE OF THE CRATER

Near Petersburg you will find a marker pointing to the site on which in 1865 so many Federal soldiers and some of our own men died. It was at the first Battle of the Crater that the Confederates checked the enemy's advance by springing an underground mine. In the first Battle of the Crater a young South Carolina officer was buried under the earth thrown up by the explosion. Surely, that was the last of the young Confederate. But it required more than explosion and a burial to "finish" Captain Lake. He came out of that grave to fight again, though most of his subsequent fighting was in the peaceful pursuit of building a home.

Near Petersburg, again, on August 7, 1935, two sons of that Confederate soldier were riding along the Federal Highway. One was a soldier of the Cross, John Lake, who had fought for thirty years in the Foreign Legion. The wife and baby of this missionary were in the car with the two sons of the man who had risen from the ground on that bloody day of '65. As they talked of the past, the present rushed upon them in the shape of a defective shoulder of the road and the car, as relentless as the explosives in the day of long ago, rolled over on its side, burying our missionary under its body. In his arms was little Virginia. Shielding her, he went down under the weight of the others and of the heavy car. Again it required more than a wreck, a bruised body and sprained bones and muscles to keep this soldier down. Resting for a month in Wake Forest, North Carolina, then going to the Missouri Baptist Hospital, Saint Louis, for treatment, we find him speaking of China as though the Second Battle of the Crater had never occurred. No, not quite that, for he must sit down now while he preaches and he suffers terribly as a result of the effort.

Why not rest awhile? Those hundred lepers on Tai Kam Island look to him for food and treatment and the haven afforded by the Leper Colony there. He cannot stop. He just won't submit to killing, this soldier of 1935, as his father refused to stay buried seventy years ago. Why not raise an endowment fund for Tai Kam as a part of our Christmas gift to Christ and as a part of the Shuck Centennial? Gifts sent to John Lake, Hongkong, or John Lake, care of Dr. Edgar Godbold, 1023 Grand Avenue, Kansas City, Missouri, will cause a joyful explosion, not a bit dangerous, which will be heard and felt out in the South China Sea on that Island where hungry lepers hold out their maimed hands and mutely echo the words of the leper of Palestine, "Lord if thou wilt." Remembering the words of Jesus, shall we say to him, "I will," thus enabling him to cleanse the poor lepers of Tai Kam?



# NEWSCASTINGS from AROUND the WORLD

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

## Sailings

*To China*—On September 14, Rev. and Mrs. J. E. Jackson and family sailed from San Francisco, California, on the *S. S. President Jackson* for Wusih, China, where they will resume their missionary work.

Rev. and Mrs. C. C. Marriott returned to Chinkiang, China, October 12, aboard the *Steamship President Pierce*. These veteran missionaries have served twenty-five years in China, and are returning again to their field after a year's furlough in the States.

## Arrivals

*From Africa*—Dr. and Mrs. George Green and Charlotte of Ogbomoso, Nigeria, Africa, have arrived on furlough. They are located at 214-B Jefferson Avenue, Danville, Virginia.

*From Argentina and Uruguay*—Rev. and Mrs. B. W. Orrick of Montevideo, Uruguay, are spending their furlough in Madisonville, Texas.

## Resignation

Rev. E. T. Snuggs and Miss Faith Snuggs, of Fort Bayard, China, have resigned as missionaries of the Foreign Mission Board of the Southern Baptist Convention. They have accepted appointment under the Premillennial Mission Board of Fort Worth, Texas, and Oklahoma City, Oklahoma.

## Transferred

Rev. and Mrs. Victor Koon of Chengchow, Interior China, have been transferred to Harbin, Manchuria, North China. They will be associated with Dr. and Mrs. Charles A. Leonard in missionary service in this vast field.

## Reappointments

At the semi-annual fall meeting, October 15-17, the Foreign Mission Board reappointed the following missionaries to foreign service: Rev. and Mrs. Heubon M. Harris of Madison, Indiana, to Kaifeng, Interior China; Rev. and Mrs. Lucius Bunyan Olive of Mars Hill, North Carolina, to Chinkiang, China; Rev. and Mrs. Vernon Leroy David of Meridian, Mississippi, formerly to Spain, to Argentina; and Miss Bertha Lee Hunt of Hillsboro, Texas, to Pernambuco, Brazil.

## Appointments

Twenty-six new missionaries were appointed to foreign fields at the October (15-17, 1935) meeting of the Foreign Mission Board in Richmond, Virginia.

*To Nigeria, Africa*—Rev. and Mrs. A. C. Donath of Mart, Texas; Miss Lena Valinda Lair of Anna, Texas; and Miss Hattie Mae Gardner of Rockingham, North Carolina.

*To Brazil*—Miss Helen Bagby of Porto Alegre, to Porto Alegre; Rev. Albert Benjamin Oliver of Cameron, Texas,



Miss Genevieve Trainham, of Marion, Virginia, appointed October 16, 1935, to serve in the Baptist Hospital at Chengchow, China

and Mrs. Oliver of Sao Paulo, Brazil, to Curityba; Dr. and Mrs. Leslie Riffey of Brinkley, Arkansas, to Rio de Janeiro.

*To China*—Miss Edyth Eula Boyd of Dallas, Texas, to Shanghai University, Shanghai; Rev. and Mrs. Milner Callaway Brittain of Washington, D. C., to Soochow; Rev. James Alexander Herring of Tsinan, China, and Mrs. Herring of Jackson, Louisiana, to Kweilin; Miss Sallie Auris Pender of West, Mississippi, to Shiu Hing; Miss Annie Genevieve Trainham of Baltimore, Maryland, to Chengchow; Miss Flora Floy Hawkins of Comanche, Texas, to Waichow; Rev. and Mrs. Leslie Albert Thompson of Forest City, Missouri, to Shiuchow; Rev. Deaver Monroe Lawton of Kaifeng, China, to Laichow-Fu; Miss Harriett Law King of Pochow, to Pochow; Miss Lois Corneille Glass of Hwanghsien, who is now studying in the Language School at Peiping, China, and Rev. and Mrs. Eugene Lowell Hill of Louisville, Kentucky, to Canton.

*To Hungary, Europe*—Miss Jane Maude Cobb of Raleigh, North Carolina, to Budapest, Hungary; Miss Rűdy Inez Daniel of Hester, North Carolina, to Budapest, Hungary.

## Illness

Friends around the world will rejoice to hear that Miss Elsie Clor has recovered sufficiently to leave the hospital. She is now at 1230 Sixth Street, New Orleans, Louisiana, and improving rapidly.

### Deaths

On September 29 (1935) news came to the Board of the death of Miss May Perry's father, B. A. Perry, of Madison, Georgia. Miss Perry is in Abeokuta, Nigeria, Africa, teaching in Southern Baptists' Girls School. Her friends will want to remember her during these days.

On October 6 in Baltimore, Maryland, Mr. Joshua Levering completed his Master's work just one week after his ninetieth birthday. The Foreign Mission Board extends the tenderest sympathy to his loved ones and words of deepest gratitude and appreciation for all that Mr. Levering meant to foreign missions. He gave forty-eight continuous years of faithful, wise and sacrificial service as a member of the Board; he gave of his substance far beyond any tithing; and he gave his daughters as missionaries. Twice he visited several of Southern Baptist mission fields in various parts of the world. Always he was an active, alert friend of God, eager to evangelize the world. Truly the Foreign Mission Board will miss him.

### Wedding

On November 2, in the Grove Avenue Baptist Church, Richmond, Virginia, Miss Ruth Yeamans, stenographic secretary to Dr. Charles E. Maddry, became the bride of William S. Cudlipp, Jr., a member of the law bar of Richmond, Virginia. After November 15, they will be at home at Apartment 11, 1610 Grove Avenue, Richmond, Virginia. Mrs. Cudlipp will continue her work with the Foreign Mission Board.

## FACTS AND FINANCES

*E. P. Buxton, Treasurer, Foreign Mission Board,  
Richmond, Virginia*

A NUMBER of large designated gifts have been received within recent weeks to gladden our hearts and to supplement in a much-needed way our income from regular sources. Sometimes when regular receipts are disappointing and the financial outlook becomes dark, apprehensions are brushed aside by the arrival of some unheralded and wholly unexpected gift from some friend or society or church. Nor are such gifts confined to those of our own constituency. It was our pleasure recently to receive a goodly sum from a lady in Michigan who is now trying to complete the handsome gift of her husband that was interrupted by his death several years ago.

In addition to designated gifts from living friends there have been quite a number of legacies left to our Board by former friends who have lately answered the summons to come up higher. Surely their spirits must rejoice in the splendid accomplishments that have been made possible through their kindly remembrance of foreign missions. What a privilege to live on in the hearts and lives of others through generosity wisely bestowed!

The steady reduction of our debt is a source of constant joy and thanksgiving. At the beginning of this year our outstanding bank loans amounted to \$924,500, and the outlay for interest for the previous year was nearly sixty thousand dollars. This appalling debt has now been cut almost in half, and the interest load for the current year has been proportionately reduced. Our prayer now is that there may be no slackening of effort on the part of any

until this debt has been paid in full, and this obstacle to progress entirely removed.

The outlook for the new year is full of hope and bright with promise. For the first time in recent years is it now possible for us, through increased receipts, to halt the policy of retrenchment that has too long paralyzed our progress, and to face with confidence and enthusiasm the far-flung opportunities that confront us on every field. A large number of new missionaries were appointed at the October meeting of our Board to go out as re-enforcements to the foreign fields where vacancies have recently occurred on account of death and resignations. This has put new heart in our missionary personnel, and given fresh impetus to the work around the world.

## CHRISTMAS TOKENS

"Let's put Christ into Christmas" has been the carol call of the women of the South throughout this holy, happy season. The Foreign Mission Board has offered them three responses: The little book—*The Conquering Christ*, by Coleman (25 cents); the lovely *photograph* of Henrietta Hall Shuck (25 cents), the first American woman to pioneer to China; and the *wall poster* (free) of the pictures of all of the 119 Southern Baptist missionaries who are supported by the Lottie Moon Christmas Offering.

May every Southern Baptist claim these guides for putting "Christ into Christmas!"

## SECOND EDITIONS OF GRADED SERIES

The Missionary Education Committee of the Foreign Mission Board is elated over the manner in which Southern Baptists have received the 1935 graded series of mission study books on South America. This is the first time in all the ninety years of the life of the Board that it has offered a completely graded course of study. Some conservative people wondered if this project would not be a financial failure and cost the Board a definite loss.

But on October 10, when the fall study courses are really just beginning with force and numbers, Miss Mary M. Hunter, manager of the Book Sales Department, reports that of the five books published since May, 1935, already three have gone into the second edition, and the other two will be reprinted within the next month.

Surely Southern Baptists are not only giving with a new consecration and vision, but they are also studying—studying and buying the books that their study may be more adequate. Such studying means *more love* for God and the work, *more prayers*—intelligent prayers for the missionaries and their work, and *more gifts* from hearts that yearn to see a lost world won to Christ.

This evident manifestation of increasing interest in mission study books has given the missionary education corps of workers at the Board rooms such encouragement and satisfaction that even better plans are being made for the 1936 graded series on Africa.

\* \* \*

### A Searching Question

A father was one day telling his little boy what manner of man a Christian was. When the lesson was finished the father got a stab that he never forgot, when his boy said, "Father, have I ever seen a Christian?"—*Christian Herald*.

## HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

### Birthdays in February

Date	Name	Address
1	Miss Sara Funderburke*	Route 4, Monroe, North Carolina
1	James Alexander Herring	Kweilin, China
4	Mrs. J. E. Jackson	Wusih, China
4	Mrs. C. F. Stapp	Campina Grande, Brazil
5	Rev. Robert F. Elder	Calle Bolano 262, Buenos Aires, Argentina
5	Miss Lila F. Watson	Shanghai, Central China
6	Miss Hattie Mae Gardner	Shiu Hing, China
6	Mrs. F. W. Taylor*	912 So. Walter St., Albuquerque, New Mexico
7	Miss Mattie Baker	Rua Homen de Mello 57, Sao Paulo, South Brazil
8	Miss Katie Murray	Chengchow, Honan, Interior China
9	Mrs. Gladys Y. Blackman	Shanghai, China
10	Rev. C. A. Baker	Rua Plombazine 192, Bello Horizonte, South Brazil
10	Mrs. L. M. Reno	Victoria, South Brazil
11	Miss Clifford I. Barratt	Pochow, Interior China
11	Mrs. C. A. Baker	Rua Plombazina 192, Bello Horizonte, South Brazil
12	Dr. J. B. Hipps	Shanghai University, China
12	Miss Ruth Randall	Rua Conde de Bomfim 743, Rio de Janeiro, Brazil
13	Mrs. M. S. Blair*	Bartlett, Texas
14	Miss Nellie L. Putney	Waichow, via Canton, China
15	Miss Juanita C. Byrd*	Care of Foreign Mission Board, Richmond, Virginia
15	Miss Martha Linda Franks	Hwanghsien, Shantung Province, China
15	Miss Olive A. Lawton*	903 Pendleton Street, Greenville, South Carolina
16	Mrs. L. L. Johnson	Maceio, North Brazil
16	Miss Ola V. Lea	Soochow, Central China
16	Rev. John Mein*	115 Rucker Avenue, Georgetown, Kentucky
16	Rev. E. M. Bostick, Jr.	Wusih, Central China
17	Rev. A. Scott Patterson*	Madison, Georgia
17	Mrs. R. E. Chambers	Shanghai, China
18	Mrs. L. M. Duval*	226 Douglas Avenue, St. John, N. B., Canada
20	Rev. Harold Hall	Yangchow, Central China
20	Rev. Ivan V. Larson*	4621 Forest Avenue, Kansas City, Missouri
22	Miss Agnes Graham*	2107 San Antonio Street, Austin, Texas
23	Mrs. R. E. L. Mewshaw	Kweilin, China
23	Miss Flora Dodson*	Monticello, Kentucky
24	Mrs. R. L. Bausum*	Box No. 252, Annapolis, Maryland
24	Mrs. R. T. Bryan	Shanghai, China
24	Miss Lora A. Clement	Kong Moon, South China
25	Mrs. J. McF. Gaston	Tsingtao, Shantung, China
25	Miss Florence C. Lide	Hwanghsien, Shantung, China
25	Miss Alice Huey	Laichow-Fu, Shantung, China
26	Rev. Leslie Albert Thompson	Shiu Chow, China
26	Mrs. Rosalie Mills Appleby	Caixa 21-Es-do Rio, Petropolis, Brazil
27	Miss Jane Maude Cobb	Budapest, Hungary
27	Mrs. A. S. Gillespie	Kaifeng, Interior China
28	Rev. J. V. Dawes	Tsingtao, Shantung, China
28	Mrs. W. E. Sallee	Shanghai, Central China

\* At present in this country.

NOTE:—Beginning with this issue, the *Birthday Greetings* list will include not only the active missionaries but also the pensioned missionaries.

Friendship is a chain of gold  
Shaped in God's all perfect mold,  
Each link a smile, a laugh, a tear,  
A grip of the hand, a word of cheer.

## Stranger Than Fiction

CHARLES E. MADDRY

*Executive Secretary, Foreign Mission Board*

THE Italian government has closed four of our Baptist churches and the congregations cannot meet to worship. The pastors of these churches are not allowed to preach or perform the duties of a pastor. All because in the concordat with the Vatican in 1929 all non-Catholic religious work must be limited to the churches and places where we were at work at that time. Just this summer the government has decided to enforce the law. The Catholic church of course is behind it all; dark and tragic days are just ahead for Baptist work in Italy.

OUR Japanese Mission was opened in 1859. Rev. and Mrs. J. L. A. Rohrer were sent out in 1860 but were lost at sea.

Since that time sixty missionaries have been sent to Japan. During these years we have lost by death, resignation, ill health and retirement forty-six. Only fourteen are now in the active service of the Japanese Mission.

DURING the life of our Japanese Mission, sixty-four native pastors and evangelists have been raised up, twenty-five of whom are now in active service.

SLOW progress has been made in Japan, but when one knows the conditions under which our work is carried on, it does not seem so small. On our last visit to Japan late in June (1935), we took part in the memorial service for Rev. Hanji Sugano, the first convert won by our missionaries. He became a devoted pastor and evangelist and died this year. It is seen, therefore, that the years of our Baptist work in Japan are measured by the span of one life. When we see the results accomplished in one generation we see truly that the results are nothing short of a miracle.

TWO splendid young Japanese ministers are studying at Louisville and will go back to teach in our Seminary at Fukuoka.

ANNUITY bonds of the Foreign Mission Board are increasing in popularity and there is a growing demand for these safe and attractive investments. During the last few weeks, we have sold several good sized annuity bonds. One in September was for ten thousand dollars. These annuity certificates pay a return in interest and at the same time help the cause of Foreign Missions.

DURING the year our interest charges have been greatly reduced because of the fact that the debt is being rapidly reduced, and because of the further fact that the banks have reduced the interest charges from six to five per cent.

# WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

## "GOOD TIDINGS"

Mrs. R. C. Moore of Concepcion, Chile, writes:

THE program of last December's "Day of Prayer Around the World" was a great blessing to all our Chilean churches and especially for me in my own life. In most of the churches the men and the young people took part in the evening services which were an inspiration to all. Oh, we do need to get the people to lift up their eyes to all the fields! You will be interested to know that with the gift which came to Chilean W.M.U. this year from the Lottie Moon Christmas Offering we will continue to publish the quarterly W.M.S. and Sunbeam programs, will also train certain young women in Bible courses and practical church work, will help two rural churches and will pay the traveling expenses of our vice-presidents to visit the societies of their respective districts in order to stimulate the organization and growth of the societies.

Mrs. D. G. Whittinghill of Rome, Italy, has written:

THE gracious wave of generosity of the Lottie Moon Christmas Offering for 1935 has reached our Italian brethren, helping them in the following—first of all in the publication work: *Il Testimonio*, our monthly church organ, is of great importance because it unites our people, keeping them in touch with each other and somewhat informs them as to our religious movement. Think of what it means to a pastor, isolated and in a remote place, surrounded by prejudice and suspicion, to receive news of fellow Baptists! Another useful means for the propagation of the gospel is through *Il Seminatore*. This is a leaflet of propaganda for the working classes. The printing of tracts is also of benefit, though the present laws, somewhat handicap this activity, and distribution must be done with prudence and tact.

The headquarters for our Mission is situated in the center of Rome. This has been kept going—thanks to the December Lottie Moon Christmas Offering. Secretaries and typists are also paid from this fund. If this office were closed, it would be like removing the mainspring of a watch and still expect it to run!

You see of what benefit and necessity your help has been. May blessings continue to flow from this river of giving and always be for his glory and the coming of the Kingdom!

Mrs. B. W. Orrick of Montevideo, Uruguay, writes:

WE had the most wonderful "Day of Prayer" this past December that we have ever had. Really the Spirit was with us, for before we finished the day several who were not Christians stood to their feet and told what the day had meant to them, saying how happy they were and that they wanted to follow the Lord. There was weeping all over the house, from joy. It was the greatest hour I have ever been in down here. The room was filled with the Holy Spirit, and *we felt so near the Lord*. There was a larger crowd who attended this last December than ever before, too. We took our lunch and ate there at the chapel, and continued the service on till six P.M. I am

going to miss being with them this year, but I told them last year that wherever I should be in the U. S. they could know that my prayers were going up to the Throne of Grace with theirs, and we would be very near each other that day.

Mrs. T. C. Babgy of Sao Paulo, Brazil, writes:

THE amount included in the Lottie Moon Christmas Offering for the Brazilian Baptist Publishing House at Rio will, I feel sure, be seed sown in good ground. What excellent service the Publishing House renders to the cause! How many souls are reached through our literature! The weekly denominational paper, *O Jornal Baptista*, takes the "good tidings" into many places where mere man might not be allowed to enter. Behind prison bars it goes taking light. Yes, there have been conversions among the imprisoned because of this "torch bearer" published in Rio. And the Sunday school literature and that for the W.M.U. and B.Y.P.U., the many books and tracts—words fail me to express what this help from the Lottie Moon Christmas Offering will mean through the Brazilian Baptist Publishing House.

In 1931 it was my privilege to visit the *Dios de Julho* (Second of July) Baptist Church in Bahia, and it made my heart ache to see such a small, ugly old building accommodating the principal Baptist church in the city where Southern Baptists began work in Brazil over fifty years ago. I said to the pastor, Brother M. G. White: "No place in Brazil needs a building as much as your church." Bahia is such a strong Catholic center—the Catholics there can point out to you a Catholic church for every day in the year. Our work has been hard in Bahia. The climate is trying, the opposition is strong, the converts are largely from the humble class. A gift towards the building of *Dios de Julho* church is timely. The better class is not attracted to its little meeting hall. Oh, that it may have a beautiful building for the preaching of the Word for all generations to come!

Mrs. E. A. Nelson of Manaus writes from tropical North Brazil:

*As thy days, so shall thy strength be!* How often have we proved the truth of this precious text. God's promises are indeed "Yea" and "Amen." This year has been full, caring for the sick and suffering besides the regular work. When we got back from a June trip to Para we found the wonderful good news that the dear W.M.U. was able to grant the request of \$500 to finish the house of worship at Santarein. I sent them the good news at once. I do not know how many praise services they held on receiving the good news!

Miss Minnie Landrum also writes from Brazil:

WE had a meeting here in Rio in September of the Executive Committee of our Brazilian W.M.U. We made plans for the W.M.U. headquarters in the new building that the Publishing House plans to have soon. We have been talking two or three years about setting aside some of our Lottie Moon gift to make our head-

quarters permanent, so we were able to offer Mr. Stover what he thought would be fair for four rooms. The committee was so happy. We just stopped in the middle of the discussions and thanked God for the gift and that we could plan for a permanent place and sufficient room that will care for the needs in the future even though the work grows by leaps and bounds. The office girl will have her room, the corresponding secretary will have one, there will be one for the deposit of literature and mailing, and so forth, and then there will be one to be used when there is an emergency. It sounds too good to be true!

We had a great day in First Church here in Rio on August 25. We celebrated our Fifty-first Anniversary and the Sunday school put on a special program. Usually we have 500 in Sunday school, but for that day we wanted to have 700 present. Each department was given a goal and asked to try to reach it. My department, the young people's, was asked to have 190 present. We worked hard, prayed a lot in our meetings, sent invitations and made visits. We felt that it was all worthwhile when we counted 246 young people in our department that day, and the nice thing was they were all taken care of in the classes and heard the lesson about Barnabas, a friend of young people. We had 1,206 in the entire Sunday school. The Adult Department had 524. And everybody stayed for preaching! We had glorious singing and a fine evangelistic sermon—then at night the building was well filled again and another good sermon. It was one of the finest days I ever spent in Brazil. God is surely blessing our pastor, John Soren. He is wise and alert, so humble and consecrated.

Miss Bonnie J. Ray writes from Pingtu where Miss Lottie Moon opened up the work nearly fifty years ago:

MANY Christians on the Pingtu field can say, "The Lord hath done great things for us; whereof we are glad." They were glad because he sent Miss Lottie Moon to them. We are glad because he has greatly blessed this work from the beginning. Let me introduce you to a few in the Bible class here in the city.

Mrs. Sun's husband was saved while he was teaching in the girls' boarding school. He later sent for his wife to come in for a few weeks, hoping she might find Jesus as her Saviour. She was saved in a short time and has been faithful since, but in a heathen surrounding she did not grow fast. She sent for two Bible women to go to her home and tell her neighbors and friends about Jesus. She entered the Bible class here and is a joy to all of us. How she studies that she may be able to read her Bible. The burden of her prayers is for the unsaved in her family. In her quiet way she loves to tell others about Jesus. In class she listens and tries to appropriate what she hears. A few days ago she gave me a dollar for the Bible-class work. She said: "I don't know much about giving the tenth, but here is part of what I received from home today for food."

Mrs. Wang was married into a heathen home. Her life so impressed the family that they asked her at the New Year if they should put up the false gods and other things for heathen worship. Strange it seems; but they did not, after she advised against it. That was not enough, for she wanted to see them "born again." In prayer meetings here she would pray and weep over them. After

a year she had the joy of seeing both her father-in-law and mother-in-law saved. Truly, "they that sow in tears shall reap in joy."

Dr. J. T. Williams sent on September 7 the following from Shanghai, China:

IT is a little late to do so, but this is to thank you most heartily for the gracious gift of \$1,500 from the Lottie Moon Christmas Offering for publication work in China. During these years of depression we have been very short of funds for printing Christian literature. The first part of this year our stock of Bibles was exhausted. Some of our missionaries began to inquire when we would get out another edition. We could only reply that we would print them just as soon as the Lord provided the money. One day our hearts were made glad when a Letter of Credit came from the Foreign Mission Board for \$1,500 from the Lottie Moon Christmas Offering for publication work. I did not know this money was coming, but immediately I thanked our Father in Heaven for this gift, and said, "Now we will get out more Bibles." In a few days 3,000 Bibles will be ready to go out over China to carry the knowledge of our Saviour to many souls who are waiting to be redeemed. (Continued on page 30)

## PROGRAM OUTLINE

### THEME—DECEMBER DECISIONS

*Prayer* of thanksgiving that "the love of God constraineth" Christians to pray: "Thy will be done"

*Hymn*—"Have Thine Own Way, Lord"

*Scripture Lesson*—Prayer and Praise That Preceded the Birth of the Christ-Child—Luke 1: 5-13, 80; Luke 1: 46-53

*Talk*—Decision to Pray More Faithfully

*Three Talks*—Prayer-Power on Mission Fields (Ask three members to study articles on pages 8, 19-21, 22, deciding which stories as to prevailing prayers each will tell at the meeting.)

*Hymn*—"Sweet Hour of Prayer"

*Talk*—Prayer, First of W.M.U. Chief Aims (See pages 16, 29, 99, of 1935 W.M.U. Year Book.)

*Season of Prayer* that members may "pray without ceasing . . . in faith, nothing doubting"

*Rendering of Leaflet*—Prayer as a Missionary Method (Order leaflet for 3 cents from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Alabama.)

*Talk*—Decision to Observe "Christmas for Christ"

*Three Talks*—(Have three members study articles on pages 7, 8, 14, 25, 28, deciding what facts and which stories each will tell at the meeting, thus showing that gifts to Christ's work in foreign lands are bearing "good tidings of great joy to all people" in such places.)

*Season of Prayer* for the largest possible results through the Lottie Moon Christmas Offering

*Hymn*—"Give of Your Best to the Master"

*Business Session*—Reports on: (1) Observance of Week of Prayer for Foreign Missions; (2) Stewardship of Tithes and Offerings; (3) Mission Study; (4) Personal Service; (5) Enlistment; (6) W.M.U. Young People's Organizations—Minutes—Offering

*Silent Prayer* as 1936 is anticipated

Dr. J. T. Williams, Shanghai, writes:

(Continued from page 29)

This money was given through sacrifice on the part of the givers and in answer to prayer. The staff of the China Baptist Publication Society and other missionaries to China have joined in praise for this gift from him.

The opportunities for Christian literature in China today are just wonderful. We have always made good use of literature but with the ever increasing numbers who can read, the day is really just dawning for the use of Christian literature in this vast country. Please pray for this most important phase of our mission work.

\* \* \*

## A LETTER TO A MISSIONARY

By-products of mission study classes sometimes are very interesting. The Spring Mission Study Institute, of Atlanta Associational W.M.U. used *Winning The Border* as the W.M.S. and Y.W.A. textbook. During the Institute Mrs. Ben S. Thompson, president of Georgia W.M.U. spoke of the Mexican mission work on the Border as she had seen it in a mission trip the previous May. Mrs. L. M. Freeman, president of the Associational W.M.U., writes of one result of the study:

We became intensely interested in the Mexicans. Believing that it is well that spiritual impressions have material expression, we gave the women opportunity the last day of the Institute to do something in Jesus' name, and they voluntarily agreed that a collection should be taken and a love gift sent the Lopez family. We took the collection and so much more was given than expected that we decided to divide it and send half to Mr. Mixim. The sum was not large, \$6.00 each, but we rejoiced in being able to show that the impressions were real, and had led to action.

The letter to these two missionaries, sent with the love gift, contained this interesting paragraph.

Through Mrs. Una Roberts Lawrence, Mrs. Ben S. Thompson, and others who visited your mission last summer, the women of Atlanta Woman's Missionary Union have learned of your devotion to the Master's Cause and of the splendid work you are doing in his name. Then, too, our interest and knowledge concerning missions for our Mexican neighbors and friends have increased recently as the result of the study of the book, *Winning The Border*.

This better understanding has brought new sympathy and appreciation of you and your work. We assure you that you have both our gratitude and our prayers. As a small expression of our interest we are sending you a little "love gift." We hope you will use this for yourselves in any way you may see fit, and please know that it comes from friends who "thank God always on your behalf, for the grace of God which is given you by Jesus Christ."

Could the result desired in mission study be more beautifully stated than in the last paragraph of this letter? Let us see to it that our mission study classes result not only in the impulse to make such "love gifts" but also in increasing our steady giving to all the causes of the missionary enterprise among Southern Baptists.—U. R. L.

# BAPTIST BROTHERHOOD

J. T. HENDERSON

## HOW TO PUT ON A SUCCESSFUL EVERY MEMBER CANVASS

### Organization—

**F**IRST, the pastor and deacons should thoughtfully outline their plan, carefully select the Campaign Committee, and submit this action to the church for consideration and approval. At least two members of the Campaign Committee should be deacons.

Second, the Campaign Committee should divide the membership into groups of about twenty-five and select a team of two canvassers for each group, making sure that the leader of each team is an expert salesman. He needs to be tactful, winsome and resourceful. In the canvass he should do most of the talking. If the deacons measure up to the scriptural requirements, they should be included in the list of canvassers.

### Preparation of Canvassers—

1. Prayer on their part for divine guidance.
2. They should be thoroughly coached by the pastor or other capable leader.
3. They need to be optimistic in spirit and wisely persevering in action.

### Preparation of Membership—

1. *Concert of prayer*—first for themselves, then for the rest of the church.
2. *Sermons by the pastor*, for a month prior to the can-

vass, on Missions, Stewardship, and The Scriptural Plan of Kingdom Support.

3. *Brief talks* by capable speakers before all the groups, and also before the entire congregation.

4. *By precept and example* let the Sunday school teachers, also the officers of the B.T.U., W.M.S., and Brotherhood create sentiment for generous support in their groups.

5. *A strong letter*, outlining the plan, carefully prepared by the pastor and chairman of the Campaign Committee, should go through the mail to every member. A printed slip, showing the budget, should be inclosed.

Lack of space forbids the mention of other valuable agencies of preparation; these will no doubt occur to the pastor and campaign committee.

### Canvass—

1. The canvassers should have their lists several days in advance that they may "get a line" on those they are to solicit.

2. The canvass should be made on Sunday, following the spiritual stimulus of the morning worship.

3. It is vitally important that every canvasser shall make a liberal pledge before starting.

4. Call on the most sympathetic and generous first, that the spirit of the canvassers may be kept buoyant.

5. Don't stop until every member has been solicited in the most winsome way possible.

The Brotherhood publishes four tracts on the Every Member Canvass; these will be furnished on application for fifty cents a hundred and postage.

## NEWS NOTES

## A Successful School—

The notes for last month were finished in the midst of a very interesting School of Missions and Stewardship in the First Baptist Church of Fountain City, Tennessee.

On Sunday, September 15, the opening day, there were three sessions, when Worldwide Missions, The Office of Deacon, and Stewardship were discussed. The attendance, both on Sunday and the evenings that followed, was very creditable; it grew from Monday evening to the close. In connection with the inspirational hour the last night, several people committed themselves to the tithe.

## Calvary, Knoxville—

On Sunday evening, September 22, by invitation the General Secretary attended and spoke on "The Office of Deacon" in connection with an ordination service at the Calvary Baptist Church of Knoxville. Two other deacons from the First Baptist Church of the city accepted the invitation to be present, and also two deacons from the Inskip Baptist Church participated in this service. Deacon J. H. Anderson made some very impressive remarks in connection with this ordination. Mr. Geo. R. Sims, the deacon who was ordained, is a man of exceptional qualifications for this important office and will no doubt add very greatly to the efficiency of the church.

The auditorium was filled with interested people, the ceremonies were very impressive and Brother H. K. Williams, the zealous pastor, was greatly encouraged by the spirit of the occasion and the prospect of increased efficiency in the church because of the addition of this official.

## Informal Conference—

On September 26 the General Secretary had the opportunity of a very interesting conference in Memphis with three eminent laymen and two prominent pastors. While this meeting was by no means official, some very vital matters connected with the policies of the Brotherhood were discussed in an informal way. These men were unanimous in their conviction that a concerted and intensive effort should be made to secure a large attendance of laymen at the next meeting of the Southern Baptist Convention in Saint Louis. Each Brotherhood Chairman in the several states has been requested to have this plan emphasized in all the state meetings and also to urge the members of the state committees to begin now to give this effort wide publicity in every way possible.

A committee of the Brotherhood has already conferred with the Program Committee, and has been given the promise of a good hour for the Brotherhood in the meeting of the Convention. The members of the conference were unanimous in the opinion that it would be a stroke of good policy to arrange for a great rally of men the evening before the opening of the Convention, when two or three of the leading laymen in all the land would be invited to make inspirational addresses.

## Madison, Georgia—

Sunday morning, September 29, was spent with the Baptist Church of Madison, Georgia, speaking on the Southern Baptist Situation and Outlook both in the Homeland and in the Regions Beyond. It is worthy of note that the church building proper in Madison is seventy-seven years old and yet the auditorium is attractive and commodious.

This is the home of Mrs. Ben Thompson, the eminent leader of the W.M.U. of Georgia; her husband is both superintendent of the Sunday school and moderator of the local association.

There is a very fine missionary spirit in this church, and the intelligent audience gave a responsive hearing to a report of the progress of the work both in our Southland and in the fifteen countries in which Southern Baptists preach the gospel.

At the evening hour, in response to the cordial invitation of Pastor Adams, representative men and women from seven of the eleven churches of the Morgan County Association assembled with the Madison Church to hear a discussion of the subject: "What God Expects of Men." In this company of visitors, were a number of pastors.

Rev. W. S. Adams is not only aggressive in his own church, but is awake to every opportunity to promote the highest development of the other churches of his association.

## Central Association, Georgia—

On the afternoon of the above date, Pastor Adams, two of his deacons and the General Secretary drove fifteen miles to Shady Dale to attend a meeting of representative men from the churches of the Central Association. This meeting was authorized by the recent session of the Association and was promoted in large measure by the Executive Committee, of which M. S. Shivers is the wide-awake Chairman. There were present on this occasion 103 men, representing nineteen of the twenty-five churches of the Association; in this company there were eight pastors and forty-four deacons.

Following an address on "Men and the Kingdom," an Associational Brotherhood was organized by hearty and unanimous vote and M. S. Shivers, a successful business man and zealous deacon, was made president. It was the consensus of opinion of all present that this was a most significant occasion and gives promise of a new day in this association.

## Milledgeville, Georgia—

In response to the gracious invitation of Rev. J. M. Teresi, the General Secretary journeyed to the former capital of Georgia to speak in the First Baptist Church at the prayer meeting hour on Wednesday evening, October 2.

Pastor Teresi had little time to give this occasion any special publicity and was not very sanguine as to the attendance. He, therefore, arranged to have the service in the prayer meeting room; the people came in such numbers that it was found necessary to open up the church auditorium. Not only was the attendance quite gratifying, but the audience was composed of people that were mature and above the average in the matter of intelligence. There was only one person present under twenty.

The pastor and deacons had already been planning the organization of a Brotherhood and it was hoped that the address on "Men and the Kingdom" might stimulate interest in this matter. There are so many capable and zealous men in this church that a Brotherhood should succeed and prove a valuable asset to the church. Among these are President Wells of the Georgia State College for Women and other members of the faculty of this institution, also teachers from the Georgia Military College.

Milledgeville is a very attractive town of 6,000 people, an educational center, and Pastor Teresi has the opportunity to speak every week to a great company of aspiring

young men and women from all parts of Georgia and some from other states. He is fitting into this important situation in a glorious way.

The fine spirit and the hospitable reception accorded the Secretary rendered the visit unusually delightful.

## Macon, Georgia—

On Thursday, October 3, some sixty representative pastors and laymen of the Rehoboth Association held a very significant conference in the First Baptist Church of Macon. There were two sessions, beginning in the afternoon and closing with an evening session.

E. Y. Mallary, Jr., a successful business man and zealous deacon, was the leading promoter of this conference and presided at both sessions. He was strongly re-enforced by his pastor, Dr. J. P. Boone of the First Baptist Church of Macon.

The different phases of a man's obligation to the Kingdom were discussed in a very intelligent manner by a number of local men.

By request, the General Secretary spoke in the afternoon on the Organization and Conduct of an Associational Brotherhood and at the evening hour on Tithing. While most of this zealous company were already tithers, when the opportunity was given for volunteers, a half dozen strong men responded.

The leading objective of the conference was to quicken the interest of the men to such an extent that they would recommend to the coming session of the association the organization of an Associational Brotherhood. This action was taken by a unanimous vote.

The attendance of a fine representation from Forsyth, including faculty members of Bessie Tift College, was very much appreciated. The spirit of these men gives hope of even a greater day for the Rehoboth, although it is already making a worthy record.

## Sweetwater, Tennessee—


Sunday, October 6, was spent in this thrifty town, which is located in a fertile valley of the Secretary's native county.

The First Baptist Church has a magnificent building and a very attractive parsonage. The church has a membership of 820 and the Sunday school an average attendance of 401. The Men's Bible Class, ably conducted by Major Price, had one hundred ten present, the day of our visit, a little below the average.

It is an established policy of this church that the men shall make two thorough Every Member Canvasses each year; one of these is spiritual and the other financial. The first is not only a large factor in promoting fellowship and spirituality, but is fine preparation for the financial visitation.

Rev. J. B. Tallant, the zealous pastor, was in Columbia, South Carolina, conducting a meeting. Deacon R. H. Thompson served most acceptably as master of ceremonies.

The visitor spoke at the morning hour



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on the Missionary Enterprise and at night on Men and the Kingdom. While the audience was good in the morning, it was even larger at the evening hour.

Perhaps the most significant meeting of the day was the Conference on the Qualifications and Duties of the Deacon at 2:30 P.M. There were nearly a hundred present, including preachers, laymen and a few elect women, representing eleven churches.

Pastor and deacons came from Athens, fourteen miles to the west, and a similar

combination from Loudon, about the same distance to the east.

The Secretary has rarely participated in a meeting of this nature that was more satisfactory.

#### Etowah, Tennessee—

Responding to an invitation of long standing, the General Secretary found it possible to spend Sunday, October 13, with the First Baptist Church of this little city of six thousand people. Rev. Ira Dance has been pastor less than two years, is held in high esteem, and there is a fine spirit of unity in the local membership of nine hundred. The treasurer reports each month a surplus in the treasury; this is conducive to harmony.

While the men do not have a Brotherhood, a number of them meet regularly for prayer and to plan evangelistic and enlistment service, both in their own community and in the regions round about. They have made an unusual record in soul-winning.

We were informed that this church leads the association in the support of the missionary enterprise. The congregations were large, both at the morning and eve-

ning hours, and gave a sympathetic hearing to the discussion of "Missions" and "A Man's Obligation to the Kingdom."

The Conference in the afternoon was attended by men from six churches and continued for an hour and twenty minutes; about half of this period was devoted to an informal discussion of the Deacon and the remainder to the consideration of Scriptural Finance; in this connection, special emphasis was given to *thoroughness*, both in the preparation for and the conduct of an Every Member Canvass.

Etowah has three Baptist churches inside the corporation and one just outside.

#### Record of Tennessee—

As General Secretary, to be sure, I am greatly interested to see all the states do something worthy for our Co-operative work, but as a native and resident of Tennessee, I must be allowed to express my pleasure that the old Volunteer State takes the lead in September in the support of this work. Those who are acquainted with the situation think they are justified in claiming that the activities of the Baptist Brotherhood are in considerable measure responsible for this good showing.

## WEAK, YET STRONG

(Continued from page 22)

"Were these holidays given to her because she was tired?"

"No—she has been here seven years, and a vacation is granted to all missionaries every seven years."

He thought long before he began again. . . . "Yes, it is much better than being a sister . . . much better so. I do not like to think of the lack of liberties of the sisters. Then, I suppose the pay compensates for the work."

"Do you think so!"

Her tone roused him and she promptly told him what *did* compensate.

He was so amazed he only shook his head, and said more to himself than to her: "What abnegation . . . and I always thought that missionaries worked for money!"

"Yes," the little champion of the cause, went on, "the people think so, but the people do not even pay their pastor. They pay only church rent, lights, and so forth."

"How extraordinary! How different it is from what I thought—from what all the young people I know, think."

"Yes?"

"Yes. And you are different from all my patients. I do not know what it is . . . your eyes have something in them—I do not know why; you are patient, gentle, resigned. There is *something* about you that attracts me! (And they are a contrast, these two—he, so handsome, yearning, yearning for something; and she, with her little paralyzed face, with all her teeth out in front, so shining that those of us who love her forget that she is not pretty.)

"We *are* different, Doctor Antunes. Do you know why?"

He smiled slowly, sweetly, wonderingly and said, "No, Ondina, I do not know, and I would like to know."

"Jesus, Doctor Antunes, only Jesus makes the difference. It is only after having given my heart to Jesus that I have been different. 'To be different' is to me the thing of greatest value. Behold in him the thing that makes us to differ from the rest of the world."

"Ondina, you speak as though you *knew*, and I have

seen your life and your convictions. I believe in you."

"Would you not like to experience this difference?"

"Who knows but that I will become what you call a Christian . . ."

"Our Lord would like so much to have your heart in exchange for the cross he has borne for you."

"Ondina, for a long time I have coveted a place in your heart such as Doctor Lavieiri has. I have known that you pray for him, and I have watched his continued progress. That was why I came here to ask you to pray for me before my first operation, where I knew my skill would not be enough. I fear God, and know that he can do all things, but I do not know how to love him. I saw the Testament you gave Doctor Lavieiri on his desk where he keeps it, and it is marked and worn out. I have never been in a Protestant religious service, because I have always heard that we should not enter them, and until now it has never interested me."

"And do you not want to know us better?"

"Yes! And one day I shall go to your church . . . and suppose I should become what you call 'a son of God!'"

"What would you say if you knew there are at least three in this house who pray daily that you may?"

"Can it be true?" . . .

"It can be true, and you, by lifting hands of prayer, can help to sound the trumpet that shall never call retreat. We enter Heaven with prayer."

\* \* \*

#### Laborers Together

No man can keep up his physical strength without exercise, and no man can keep up his spiritual strength without spiritual exercise, i.e., without working for his Master. The working Christian is the happy Christian. The working Christian is the strong Christian; the working Christian is the Christian patterned after the manner of the Lord Jesus.—R. A. Torrey.

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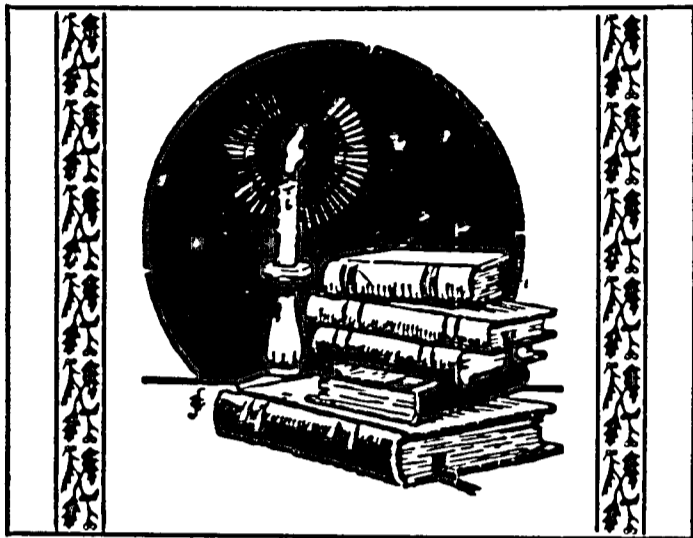
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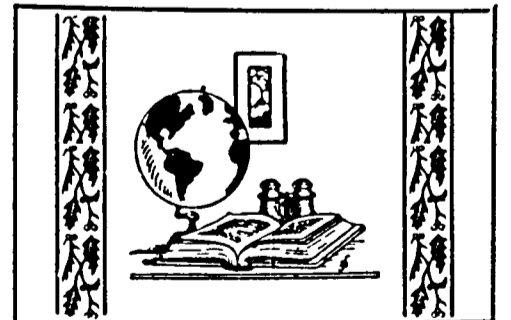
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