

# HOME AND FOREIGN FIELDS



CHAN TUNG LIN (EASTERN LOTUS)  
A FAIR FLOWER OF THE ORIENT

JANUARY 1936

COMMEMORATING THE CHINA BAPTIST CENTENNIAL

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# HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, Editor

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## Surveying the First Century for Christ in China

*M. T. Rankin, Secretary to the Orient*

**T**O survey the achievements of our missionary work in China today is both timely and appropriate. As Baptists we have been working in this country for one hundred years. The cost of these one hundred years of service can not be estimated. Millions of dollars and thousands of lives have been invested. Years of labor and unknown amounts of loyalty and service have been given by our people at home. After a hundred years, what achievements are there to justify such expenditure?

During the past ten years many serious questions have been asked about the place and work of foreign missions.

Through more intimate knowledge of actual conditions on the fields, many of our people in the homeland are beginning to realize, perhaps for the first time, that our missionary forces are no more endowed with perfection in character and wisdom than are our Christian forces in the homeland. During the past hundred years, there have been failures, mistakes, and even sins on the part of missionary workers, just as there have been such things among our forces at home.

As we stand at the end of a hundred years of work, we should recognize the enormous cost of this work, we should face the tremendous difficulties of conducting such a work in the midst of pressing needs in the homeland, and we should acknowledge honestly and frankly the failures and mistakes which we have made. Then, we should ask ourselves, what are the things to be achieved which can challenge us to go on with the work of foreign missions? In the light of this question, one can not begin to write about buildings and institutions, or to give numbers and quote statistics. One turns to his own inner soul and thinks of that living relationship with Christ which has come into his own life and which he describes by the word "saved." And he answers, "That is what we want accomplished, that they may be saved also."

That people shall be saved in Christ is the one purpose above all others that can justify the cost of our mission work. Have people been saved? Are they being saved? The party traveling with Dr. Charles E. Maddy through the Orient had frequent opportunities to visit cemeteries to see the graves of some of our pioneer missionaries who had been laid to rest in China. But the graves of the missionaries are not the only ones to be seen in those cemeteries; there are scores and even hundreds of others near by. They are graves of Chinese men and women, boys and girls who had been led to know Christ as Lord and Saviour, who had lived for and served him, and who have passed on from this life to be with Christ through eternity. We can not visualize what this means, to be with Christ in eternity, but it is a reality of our faith. Thousands and tens of thousands who have been saved by Christ through these hundred years are with him in heaven today! Here is an achievement which nothing can take away or change. It is eternal.

Mrs. Henrietta Hall Shuck wrote to her father that if she could be used to lead one Chinese person to know Christ as Lord, she would count all that she had endured in



*The First African Baptist Church, Richmond, Virginia, located on the exact site of the old First Baptist Church, from which J. Lewis Shuck and Henrietta Hall Shuck went forth to China one hundred years ago*

those days of pioneer missionary work as worth while. But tens of thousands have been saved since her day!

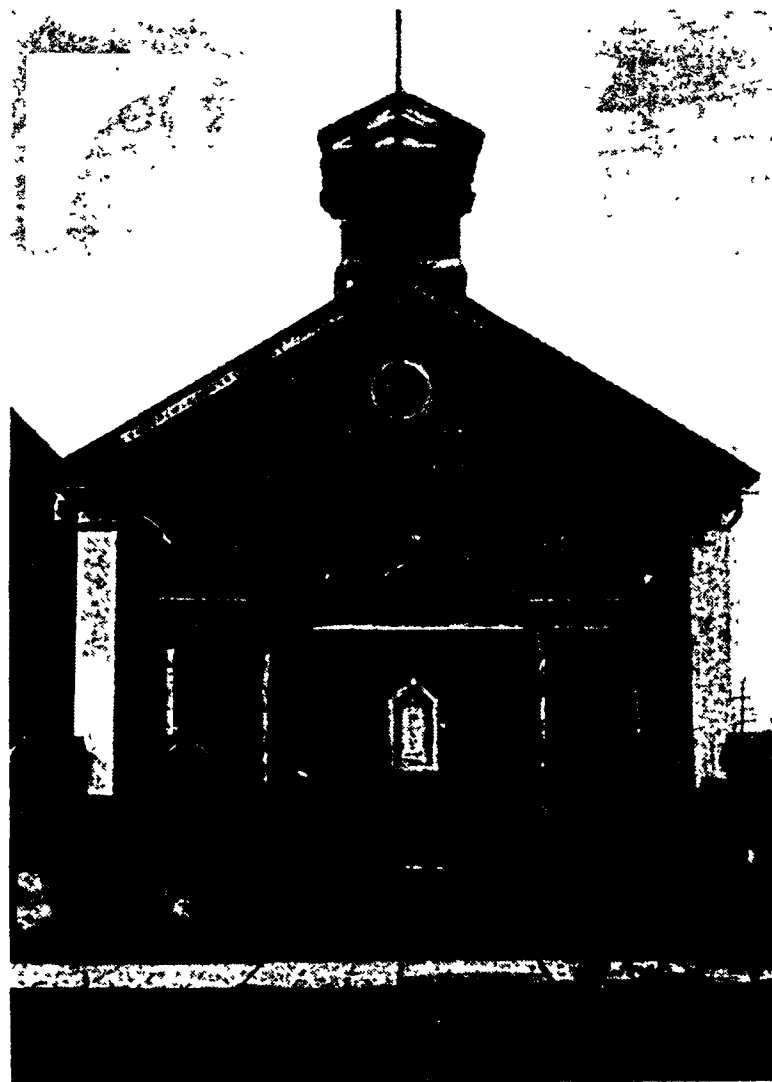
We do not look only to the past for worthy achievements. What is being accomplished today? From one church comes the report that over a hundred people have been baptized in that church during this year. In one section of a mission, a report states that nearly one hundred and fifty have been baptized. From all parts of China these reports come. People are being saved, not in great crowds, but in constantly growing numbers.

What does this mean in the lives of these people? What does it mean to the life of the Chinese people as a whole? Visitors to our missionary work are often impressed by the visible evidence of the transforming results of Christianity in the life and character of the people. After attending services in the churches, after visiting in the homes of Christians and after meeting and talking with Christian business men and laborers, they say: "These people are different from the masses of the people. Their faces are different, their attitudes and manner of life are different." They are different because they have come into an experience with Christ as personal Saviour. It is the personality of Jesus which establishes the supremacy of Christianity as compared with Buddhism and Confucianism.

These other religions can not bring the people to know a living God. Their gods are dead. Christians are different because they have come to know personally a Father who is living and personal, who loves, who understands, who forgives. They are different because they have had created within themselves new impulses and desires for truth and honesty and goodness. The moral precepts of Confucianism are sufficiently high to make any one who lives up to them good, but there is no dynamic in them to help one live up to them. Christians are different because something has taken place in their hearts; the love of Christ has taken hold of them and created them new creatures. They are different because in Christ they have hope. Without Christ, fatalism is the only recourse for endurance in China, but with the hope of Christ, the Christian becomes victorious over the sufferings and miseries about him, even though he does not understand them.

A personal Saviour, an inner dynamic for right living, an individual hope in Christ: these make the Christians different. They make their homes, their business, their work and their personal relationships different. These things not only make the Christians different, but through them, they are making the life of China different. The influences of Christianity are evident throughout the life of China today. Relative to the number of Chinese people the number of Christian people is small, but in spiritual and moral dynamic, they constitute the most potent spiritual and moral influence in that country. They are God's leaven planted in this great mass of humanity. Not only have their souls been saved, but their lives have been transformed; and they, in turn, are a transforming power in the life of China.

Souls that are saved and lives that are transformed constitute the aim and purpose of our missionary work. But if these are to be achieved, there must be institutions and organizations. Just as Christ made provision for the formation of churches in order that his gospel might be given to men, so must we work toward the establishment and growth of churches and Christian institutions in China. It is right that our people at home should ask,



*First Baptist Church (Old North Gate) Shanghai, China, organized in 1847 and built in 1874 by Matthew T. Yates*

*(See additional information, page 27)*

"Is there growing up in China a Christian constituency which, under the leadership of the Holy Spirit, will in time assume the responsibility of leading its own people to follow Christ?"

The measure of our success is not so much what we are able to achieve directly through our own efforts as it is what we are able to achieve in and through the Chinese Christians. If we stand long between them and God, as an intermediary, we shall be standing in their way instead of helping them. Churches which, under the direct leadership of the Holy Spirit, are independent and self-directing, must always be our objective; through such organizations intimate witness for Christ will be made.

The recent visit through the Orient of the Commission from Southern Baptists has enabled us to realize the greatness of our achievements with respect to this objective. In South China, with Canton as a center, is the Leung Kwong Baptist Convention, which recently celebrated its fiftieth anniversary. Through their nine permanent boards, these Chinese Baptists are carrying on a great kingdom work. It includes direct evangelistic work done through about thirty churches and chapels that are aided and supported by the Board of Evangelism; educational work with schools having over 3,000 students; a hospital; an orphanage; a home for the aged; ministerial education; the promotion of Christian literature, and young people's training work. Most of the work formerly conducted by the Mission in that section has been turned over to the Chinese Convention.

Just recently the Foreign Mission Board deeded to them large tracts of land in Canton which are used for Baptist work. In the center of their great community of work in

Canton is a church with almost two thousand members. Through these fifty years, there has grown up in South China this strong, vigorous Chinese Baptist organization composed of earnest, efficient Chinese Christians who are more and more assuming the task of giving the gospel of Christ to the people of that section.

From South China the Commission went to Central China, where they found running up the Yangtze River valley from Shanghai another group of vigorous Chinese Baptist churches which are organized into the Kiangsu Baptist Convention, and which also have their boards and institutions for kingdom service.

Farther on in the interior of China, with Kaifeng and Chengchow as centers, is another group of churches, smaller and younger, but alive and growing.

In North China, centered in Shantung Province, is the North China Baptist Convention. It is among the Chinese Christians in this section that the Holy Spirit has been leading in one of the most genuinely indigenous spiritual movements ever to occur in China. Away up in Manchukuo, centered about Harbin, is a group of twenty churches which have been organized within the past ten years of strife and turmoil.

In all of these sections, while the work of saving souls and transforming lives goes on with constantly renewed emphasis, the growth and development of the Chinese churches, associations and conventions are not neglected. As time goes on, small associations will be joined together to form conventions; conventions will be joined with conventions to form larger and stronger conventions. Sometime, out in the future, we look and pray for the coming of a great Chinese Baptist Brotherhood of China, which will unite the Baptists of China into one body for God's use in bringing in his kingdom.

As we attempt to survey the achievements of missionary work in China during the past one hundred years, our minds turn to the Apostle Paul when he went from Ephesus to Troas. He was discouraged. The riot at Ephesus had forced him to leave there. The church at Corinth was torn asunder and Titus had not yet come to re-

## A MISSIONARY'S SPIRIT

TO THE FOREIGN MISSION BOARD, SOUTHERN BAPTIST CONVENTION

Dear Brethren:—

You are aware that I left China some months ago with the desire of remaining at least a few years in this country in order to be near my motherless children. Since my arrival, brethren in various parts of the country have pressed the subject of a Mission to the Chinese in California upon my attention. Of this, after frequent conversation with brethren of my more intimate acquaintance, I have thought favorably, inasmuch as I might thus be within comparatively short distance of my children, and, indeed, have some of them with me there. The Domestic Board at Marion have now offered me an appointment to labor among the Chinese emigrants to California, and it seems proper that I should seek a release from my engagements with your Board to take effect, if you please, the last day of June, 1853.

In being called upon, in the Providence of God, to seek such a release, allow me to express my sincere gratitude to you for that friendliness and forbearance which you have exercised toward me during the whole time of my official connection with the Board. And be assured that wherever my lot may be cast for the future, I shall ever cherish a warm interest in all that concerns the Board, and their missionaries and their operations.

Begging a continuation of your prayers and Christian regards,

Believe me,

Faithfully and fraternally,

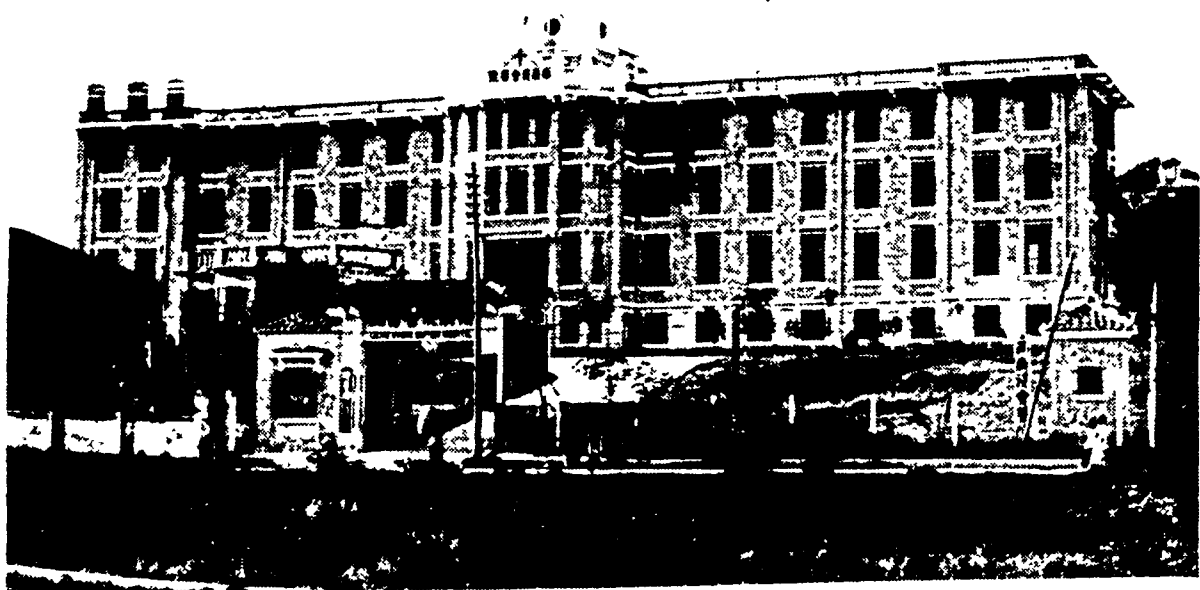
(Signed) J. LEWIS SHUCK.

Kilmarnock, Virginia,

June 25, 1853

port on the conditions. Paul himself was sick. He was so discouraged that he left open doors at Troas and went away into Macedonia. And yet, when he looked back on that experience, he could say, "Thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place."—2 Cor. 2: 14.

During these one hundred years of missionary work many mistakes have been made; there have been difficulties and obstructions at all times; and in some cases there have been sins and disappointing failures. The laborers have been human, capable of the achievements of Spirit-filled men and women, but subject to their weaknesses. But in and through it all, we join with Paul and say, "Thanks be unto God, who always leadeth us in triumph in Christ."



This main building of the Leung Kwong Baptist Hospital, Tung Shan (a part of Canton City), is a veritable sermon in modern missionary methods! It was erected by Chinese Baptists at a time when the political upheaval in South China was at its worst, and when Canton was the center of the trouble, and when the Russian Bolshevik agitators had their main headquarters at Tung Shan. We helped our Chinese brethren financially, and gave them our prayers and moral support; and they, in turn, are our loyal friends, and the hospital is open to us and to our families.—M. T. Rankin.

## HOME AND FOREIGN FIELDS

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## EDITORIALS

**C**ENTENNIALS are by no means new to Southern Baptists. Many churches, associations, and institutions have observed such anniversaries within recent years; others are planning similar celebrations in the not distant future; obviously such occasions must become very common as the years go. This year, however, Southern Baptists are commemorating an event which can never become commonplace and can never be regarded as just another centennial. The calendar reminds us that one hundred years ago Baptist mission work in China was inaugurated; the Convention, accordingly, has ordered observance of this centennial, and we would make our contribution to that end.

For some months we have carried most interesting articles concerning Missionaries J. Lewis and Henrietta Hall Shuck, Baptist pioneers in China. There is no danger at all that too much emphasis be given to the constructive, heroic services of these noble missionaries; they laid the foundation and furnished the inspiration for the monumental achievements of the century; we shall continue to bring information to our readers concerning the Shucks. Practically all of our feature articles in this number have to do with our work in China. It is not necessary to urge the reading of these articles; the constituency of HOME AND FOREIGN FIELDS is a reading constituency. But we do venture to express the hope that the happy enthusiasm of our new missionaries will be just as thrilling as the record of achievement of those who have gone before; we would link the pioneer with those who are just now about to pass on the torch.

The observance of this anniversary should provide a great amount of information, but more important than that it should kindle missionary fires throughout the bounds of the Convention. So may it be.

## THE RECORD SPEAKS

**S**STATISTICS are not particularly inspiring. We have sometimes coveted the eloquence of the speaker who could hold his audience by simply reciting the multiplication table. The brief exhibit appearing below carries an eloquence all its own. With only a little information and with an imagination only slightly cultivated, every reader will derive lasting benefit from the quiet contemplation of this short table of statistics:

## 100 Years in China

1835	Southern Baptists	1935
0	Churches	221
0	Christians	41,450
0	Missionaries	203
0	Native Workers	523
0	Schools	132
0	Students	11,893

## BAPTISTS IN 1835

**T**HE missionary program of American Baptists was not very commanding when Mr. and Mrs. Shuck left for China. There were only 454,520 Baptists in the United States in 1835. The largest Baptist State was New York with a membership of 68,295. Virginia came second, with a Baptist membership of 55,102. Foreign mission work at that time was confined to Burma and Siam. There were fourteen missionary families in Burma, with eight churches and six hundred converts. In Siam were two missionary families and one Chinese church. Modest beginnings these, but they were beginnings of the recognition on the part of Baptists of their responsibility to give the gospel to the whole world. The death of the immortal William Carey, June 9, 1834, inspired the Christian world to review his marvelously fruitful life and to contemplate anew the missionary spirit and message of the gospel. It is impossible to know the positive effect of such experiences upon the interests of the English-speaking world in foreign missions, but it is certain that a survey of the achievements of Carey quickened missionary zeal and enthusiasm even in the United States.

## MISSIONARY FORERUNNERS

**A**MERICAN Baptists, of course, were not the first to enter China with the gospel; they followed in the train of worthy predecessors. The London Missionary Society began work in China in 1807. In 1827 the Netherlands Missionary Society entered China, but withdrew in 1835. The Rhenish Missionary Society opened its work in China in 1832. These pioneer organizations had taken some of the strangeness away from foreign missions and are entitled to credit for no little contribution toward paving the way for the coming of the American Baptist Missionary Union in 1835.

Six foreign missionaries to China preceded the Shucks. Robert Morrison had gone in 1807 and had wrought wonderfully in China; he had died in 1834 and his death both emphasized the importance of the task of giving the gospel to China and challenged con-



certed efforts in that direction. W. H. Medhurst arrived in China in 1817. Charles Gutzlaff entered China as a missionary in 1827, but resigned to become Assistant Interpreter for the British Government. E. C. Bridgman was appointed in 1829, and S. W. Williams, a printer, and Peter Parker were sent out in 1834. When the Shucks reached China in 1836 there were only five Chinese Protestants in that vast Empire.

## REAL PIONEERING

IT is positively exciting to note how many "firsts" in Baptist achievement in China must be traced to the Shucks. Since they were the first Baptist missionaries in China everything that they did was "first," until they were joined by other missionaries; but it is surprising to note in how many things they were first. J. Lewis Shuck was the first Baptist missionary to China; Henrietta Hall Shuck was the first American woman missionary to China. These two organized the first Protestant church in China and the first denominational boarding school in China. Mr. Shuck baptized (immersed) the first convert in China, ordained the first Chinese Baptist preacher, purchased the first denominational property in China, and was the first Baptist translator in China. Mr. Shuck was the first Baptist to make a country evangelistic tour in China, purchased the first denominational property in an interior village in China, and organized the first Christian school in an interior village in China. By a strange combination of tragic events Mr. Shuck became the first missionary of Southern Baptists in China. In 1845 Mrs. Shuck died, and Mr. Shuck returned to his native Virginia, bringing his motherless children and his first Chinese convert. American Baptists had just divided into Northern and Southern Conventions, and the newly organized Foreign Mission Board of the Southern Convention appointed Mr. Shuck as its first missionary with headquarters in Kiangsu. Mr. Shuck was also the first Baptist to work among Chinese in California. Even this hurried survey indicates how impossible it is to make a beginning in the study of Baptist work in China without some knowledge of the pioneering Shucks.

## PROGRESS BY DECADES

SINCE 1936 is the year adopted by China for the celebration of the China Centennial, it is interesting to review the significant part that the "sixes" have played in the development of Baptist work in China. In 1836, J. Lewis Shuck and Henrietta Hall Shuck landed in China and began the blazing of trails which Southern Baptists continue to follow in their missionary program. In 1846, the Southern Baptist Convention appointed Matthew T. Yates, the great missionary to Central China, the solid importance of whose labors becomes more impressive with the passing years. In 1856, Dr. R. H. Graves went out to China; we remove our shoes and bare our heads in memory of this great-

est missionary that we have ever had. In 1866, the Canton Mission extended its boundaries to include its first new stations, Shiu Hing and Wuchow. In 1896, Dr. R. T. Bryan organized a Bible class which was really the foundation of Shanghai Baptist Seminary. In 1906, Eugene Sallee and Annie Jenkins were married in Shanghai, thus forming a life partnership which was as fruitful in missionary service as it was beautiful in personal relationship. In 1916, John T. Anderson, "Greatheart of the South," began his medical ministry in China which was cut short by his death two years later; but the radiance of his witness inspired many young people to follow in his train. In 1926, S. E. Stephens died after twenty-two years of distinguished service as educator and evangelist in North China. So, the decades remind us of much that makes the century glorious in missionary history.

## SOME EARLY TROPHIES

OUR survey would be incomplete without mention of a few of the native Christians. We wish we knew more of them, for we are certain that the sacrifices, sufferings, and achievements of the early missionaries were shared by nameless Chinese, whose faithfulness we would like to record.

Yong Seen Sang, Mr. Shuck's first convert and so far as we know the first Chinese Baptist, was a most remarkable man. From 1845 until 1882 (the year of his death) the Ladies' Missionary Society of the First Baptist Church, Richmond, Virginia, supported this native preacher. Missionaries testify that the quiet, consecrated, compassionate Yong Seen Sang was their main earthly encouragement and support.

Wong Mui, for years pastor of the First Baptist Church, Canton, was another notably useful Chinese Christian. His rugged witness earned for him the enviable title, "The Luther of China."

Lough Fook, a member of the Canton church, caught the missionary spirit and sold himself into slavery in order to spread the gospel, going to British Guiana as a coolie. His preaching was greatly blessed. He organized a church which was not only self-supporting but sent gifts to the mother-church, opening and supporting two out-stations near Canton. At his death in 1884 his church reported two hundred members and was giving two thousand dollars a year to missions. Of Lough Fook, Doctor Graves said, "Thus has passed away one of the brightest jewels that Christianity has recovered from the dust-heaps of China. He is a proof of what the grace of God can do for a Chinaman, and what a Chinaman can do when renewed by the grace of God."

We delight to remember the labors of these and other Chinese brethren along with the services of our own missionaries under whose ministry the Chinese found the Christ. We thank God for the fellowship through Christ of races so radically different and we revive our conviction that only the gospel of Christ can ever bring about "on earth peace, good will toward men."



Miss Lula F. Whilden, in 1874, established Kin Tak day school, the oldest school of the Southern Baptist Convention in South China. Later she and Mrs. Graves founded Mo Kwong Home for Blind Girls, which is maintained by present and former students of Blue Mountain College

Miss Emma Young, of Missouri, who founded Pooi To, the first permanent boarding school of the Southern Baptist Convention in South China. She is shown here with her Chinese teacher in Canton, in 1888



Mrs. Valleria Page Greene went to her reward in August, 1934, after 45 years of efficient work in South China. Her enduring monuments are: her daughter, Mrs. M. T. Rankin, of Shanghai, son, G. W. Greene, of Hongkong; and Pooi In Bible Training School, in Canton, where she was principal from its beginning

## On the Wings of Time in South China

### A Few Scenes from the Baptist Schools of the Past Century

Mary Raleigh Anderson, Former Missionary to China

*"Time goes, you say? Ah no!  
Alas, Time stays, we go."*

**T**HEN, let us pause for a brief interview with Time, for we are entering a year that is unique in the history of Baptists.

Turning back the calendar exactly one hundred years, we fly with the Spirit of Time out over the Atlantic to a little storm-tossed vessel, the *Louvre*, which is slowly sailing toward the ports of the Orient bearing a consecrated couple, J. Lewis and Henrietta Hall Shuck, on their way from Virginia to China.

Act I—Place: Singapore, Macao, Hongkong—Time: 1835 to 1844

After a tedious voyage of one hundred ninety-two days, Mr. and Mrs. Shuck disembark at Singapore on the last day of March, 1836. In Singapore they find eight missionaries, five of whom are women with at least one school for Chinese girls which had been opened five years before with fifteen pupils.

Mr. and Mrs. Shuck only pause at Singapore for five months of language study after which we sail with them into the harbor of the beautiful, romantic, but desperately wicked city of Macao where they are cordially received into the home of Doctor and Mrs. Gützlaff. Soon Henrietta opens a school which is popular from the beginning, such large numbers applying for entrance that in 1838 "one hundred boys might have been received within a few days, if the funds of the mission had been adequate."

In 1842 Mr. and Mrs. Shuck remove to Hongkong, Henrietta being the first foreign woman to establish a residence there, and her school being the first Christian school for girls in the colony. In Hongkong, as in Macao, the number of students is limited only by the funds available.

The year 1844 is to be remembered both for its bright prospects and for its sad disappointments. In the fall the Baptist mission in Hongkong looks out on a new situation, feeling that many of its hardships are in the past. After eight years of struggles, the Baptist mission now has two



schools, "a boarding school of fifteen or twenty pupils opened in March," and Mrs. Shuck's girls' school of thirty pupils. Mr. Shuck and Mr. Dean have two organized churches, for one of which they have erected a building with an assembly room, seating one hundred people, "two vestry rooms, a belfry and a bell." Also they have "a new mission school house, fifty-five feet long, twenty-five feet wide, and two stories high (which has) just been completed through the liberality of the foreign community in China." Native hospitality encourages and inspires.

Nor are the Baptist missionaries working alone in Hong-kong, for about this time "upward of eighty Chinese scholars" are assembled "much to their own amusement and gratification." Probably the occasion of this gathering is the opening of the new school house, for Henrietta writes, "We intend to invite Mr. Brown's boys, Doctor Legge's, and Mr. Ball's, and I shall, after the dedication, give them a dinner."

But the increasing demands of her school are taxing Henrietta's decreasing strength, so, just as hopes are being realized and the future looks bright, she is suddenly called away from her labor of love. How different would have been the history of Baptist missions in China if the Triennial Convention had conserved the results of the work which Henrietta had so ably begun. The first mission school for girls in Canton might have been established by Southern Baptists in 1845 instead of by the American Board of Commissioners in 1846, and the Christian students in our schools today might trace their ancestry back to Jane Maria of 1836 instead of to the Senns, the Wongs, and the Yeungs of 1888.

#### Act II—Place: Canton—Time: 1874

Our next journey through the years is a long one which brings us to the time of Miss Lula Whilden. Exactly forty years after the beautiful life and death of Henrietta Hall Shuck, Southern Baptists open their first permanent school for girls in South China. In the meantime other denominations have pushed on ahead of us. The Wesleyan mission has been training teachers for nearly twenty years when Miss Whilden arrives in Canton in 1872. Also, in the Presbyterian mission a number of single women have, by a system of day schools, laid the foundation for their central boarding school, True Light Seminary, which is opened the year Miss Whilden arrives, being indeed "A Light in the Land of Sinim."

In 1874 Miss Whilden, who lived in Canton when a little girl, opens a day school, Kin Tak, near the First Baptist Church in Canton. Throughout her long and useful life, she superintends many day schools while she and Mrs. Janie L. Graves together found Mo Kwong Home for Blind Girls. Both Mo Kwong and Kin Tak have come down to the present time.

#### Act III—Place: Canton—Time: 1888

At this pause in our flight, Time points to several women, who must be mentioned even as we pass over many others who ought to be remembered.

In January, 1888, Miss Henrietta North enters the South China mission and begins her work which is to continue for nearly forty years. "Making bricks without straw" in difficult, interior stations, and sharing her half-salary with the poor around her, she keeps her love for little children and her interest in the education of Chinese

womanhood. It is Miss North who, about 1912, organizes the Shiu Hing Sunbeam Band, the first in South China. She translates many stories for children, her Swan Song being the "Story of David" which is written on her last trip to America as she comes home to die of an incurable disease. Perhaps no other missionary of our Board ever made greater sacrifices for the cause she loved.

In 1888 Miss Emma Young, from Missouri, opens Pooi To, the first permanent Baptist boarding school for girls in South China. The Baptist women of Missouri, who are deeply interested in this young missionary, furnish much, if not all, of the initial equipment of the school. But Miss Young's missionary career is short, as she returns to the States the following year to become the wife of a Baptist minister. As Mrs. W. S. Ayers, she leads a long and useful life, finally going home to her reward, leaving the school she founded in China and the family she established in America to pass her blessings on to future generations.

After the resignation of Miss Young, the Baptist women of Missouri send out Miss Mollie McMinn, who is at present the senior member of the Mission. (*See picture, page 10.*) As she is now organizing the work of the Centennial Committee, she is able to help the Spirit of Time make vivid the scenes of the passing century.

When Miss Young leaves China, the principalship of Pooi To is given to Mrs. Janie Lowrey Sanford, later Mrs. R. H. Graves, who arrives in China three months before its founding and remains at the head of the school for thirty-five years.

On the third of March Pooi To is opened with twenty pupils, ranging in age from little girls to an old lady of eighty-two. This remarkable character, Mrs. Wong, had heard the gospel from a relative who knew little more than the fact that Jesus had died to save sinners. Not knowing how to worship, these old ladies built an altar on the public road, by the side of the idol shrines, marked it *Ye-So* (Jesus) and burnt incense before it. When Mrs. Wong heard that a school had been opened in Canton, she entered that she might learn to read the Bible. We watch her as she learns to read the New Testament but is never able to master the many difficult characters of the Old. She loves, however, to tell the story of Jonah, her version being that when Jonah refused to go to Nineveh, he was thrown into the sea where he was swallowed by a whale that swam straight to the city of Nineveh and spit him out! But notwithstanding her limited knowledge of the Bible and geography, even today she is said to be the greatest Bible woman South China ever had. Many were the souls she led into the kingdom, and her grandchildren, great-grandchildren, and great-great-grandchildren still testify to the gospel she preached.

#### Act IV—Place: Canton—Time: 1909

From our revolving calendar we see that the educational work of the mission has become a system, with day schools in all parts of the field and boarding schools at the main stations. We see educational missionaries and Chinese teachers, but Time, urging us to hurry, points to one figure only, a preacher's wife and a mother in Israel. For almost a score of years in China, her heart has gone out to other wives of other preachers, and now she gathers them into an institution of their own where she can share with them the training she has had. The married women

are taken from the Pooi To classes and Pooi In Bible Training School is founded by Mrs. Valleria Page Greene.

Pooi To is left with few more than half a hundred pupils but Mrs. Graves, Mrs. Lake, and Mrs. Yip, relieved of the women's problems, are now free to turn their attention to building up the school for girls.

**Act V—Place: Canton—Time: 1923**

From the time of Mrs. Shuck to 1909, the changes had not been greater than those we note as Time halts our calendar at 1923.

From a little handful of women, Pooi In has developed into an efficient training school with 187 students and more than forty children. Already her former students are scattered over the field as Bible women, teachers, and wives of preachers. New buildings have been erected and the curriculum has been extended.

At Pooi To the enrolment has reached 873 students with fifty-one officers and teachers. The largest numbers are in the lower classes forming a wonderful foundation for future years. Securing the large Chinese faculty is difficult, for high school graduates are few and college graduates are rare indeed. However, the foreign staff has been strengthened by the coming of such teachers as May Hine, who has organized the English department, and Flora Dodson, who has helped in standardizing the work. The Chinese and foreign faculty are a unit and, with the students, form a happy school family, Mrs. Graves being the beloved mother.

Pooi To Academy for girls and Pooi Ching Academy for boys are about equal in number of students. In both schools all students attend Bible classes, and there are many voluntary religious organizations. About nine-tenths of the students in the upper classes of Pooi To are Christians and, looking over the field, we find that practically all positions of Baptist leadership in the Two Kwang Provinces are filled by Pooi Ching, Pooi To, and Pooi In students of former years.

Pooi To is crowded beyond belief as, from 1909 to 1923, the Board has given only eight hundred dollars for buildings. Now, however, funds for a new building have been promised. The sum is more than twice as much as all the cost of all her buildings of all her former years. Moreover, money has come for library and science equipment so long needed. Pooi To has already sent out several classes of

*(Continued on page 13)*

## THE MONTHLY DEVOTIONAL

**W**E feel that a word of explanation, if not of apology, is due with reference to the "Monthly Devotional" which appears in another column. At the 1935 Conference of State W.M.U. Secretaries, the following motion was passed:

"That we ask Doctor Hill to prepare himself a devotional for each issue of HOME AND FOREIGN FIELDS, to be used in circles, and that for 1936 they be in keeping with the Bible topics suggested in *Royal Service*."

Being anxious to comply, so far as possible, with any request that these good friends make, we are offering this "Devotional" each month in the hope that it may be suggestively helpful in the thousands of circles in which the mission fires are kept burning from month to month.—Editor.

# Building for Christ in Kunshan

*Missionary W. B. Johnson, Kunshan, China*

**N**O more funds, you will have to close the schools." That was the message sent in 1926, to Mrs. Zee, who was then principal of our Baptist primary schools in Kunshan. The Foreign Mission Board had with one stroke suddenly cut off all its appropriations for primary school work. This marked the beginning of the decline in the Baptist work at Kunshan, which had been for many years probably the most flourishing out-station of the Central China Mission. Then followed wars and other political disturbances, lack of missionary and native workers, and still further shortage of funds. From neglect and the lack of leadership the work continued to go down until the church also became more dead than alive.

Kunshan is a city of some twenty thousand people located on the Nanking-Shanghai Railway about thirty-three miles from Shanghai. It is the county-seat and is an important center in the midst of a fertile and thickly populated section of the Yangtze River valley. The work there was opened up years ago by Dr. Matthew T. Yates. The Kunshan Baptist Church is the second oldest church of our Central China Mission. It is second in age only to the Old North Gate Baptist Church in Shanghai. The Kunshan Church was organized fifty-four years ago by Doctor Yates with sixteen members.

When Mr. S. H. Lieu (a Chinese preacher) and I went to Kunshan in May, 1932, and began our work, there were eight people present at the first Sunday morning service, including Mr. Lieu, a ministerial student and myself. The Lord blessed our efforts and the old members of the church began to rally. Before very long we began to receive new ones. Attendance at Sunday school and church services increased rapidly. The work has grown until we have a church membership of over one hundred and forty. We have a well organized Sunday school, young people's work, and a very active Woman's Missionary Society. We have also opened two chapels, one in the east suburb of the city and one in Cheni, a town about five miles away.

We had a church building fund of \$4,000, Chinese currency, for Kunshan. This fund had been on interest for several years. We needed a new home for the Chinese pastor. By using some material out of some old buildings, we were able to build a new home for the pastor out of the accumulated interest, at a cost of some over \$900. The church had raised a little over \$800, which was added to our original fund of \$4,000, and we began work on our new church building.

December 17, 1933, was a great day in the history of our Kunshan work when we dedicated our new building. That morning we used our baptism for the first time. Ten persons were baptized and received into the church at that service. Interested Chinese Christian friends gave the pews and other furniture for the new building. How happy we were to be able to build and dedicate these buildings free of any debt and also to have a little balance left in our building fund as a nest egg for future expansion.

We have four Baptist churches in the Kunshan field.

Within the area of our territory are about a half million people with probably three hundred of them Christian, including all evangelical denominations. Very little is being done in this field aside from Baptist efforts. I am the only missionary in that whole area. How we do need workers to go out and preach the gospel unto these people. There are a dozen large towns in the Kunshan field where we should have thriving Baptist churches—towns in which no one is telling the "Old, Old Story of Jesus and his Love." There are also hundreds of villages with multitudes

of people who never hear the name of our Lord.

Every door is wide open to us now for preaching the gospel in China. The people's hearts are hungry for some message of hope. They are reaching out after God in a thousand ways. Can we who have the Light deny them longer? They are looking to us. Christ is depending on us. May Southern Baptists realize the obligations and opportunity of the hour and rise to meet the needs with consecrated lives and love offerings to the Lord supported by unceasing intercessory prayer.

When Dr. Charles E. Maddry and his party visited Kunshan, he climbed to the top of the mountain and stood on the spot where Matthew T. Yates stood a half century ago when he opened work in the Kunshan field of a half million people. Dr. Yates prayed, and then claimed for his Master all he could see of the Yangtze Valley. The Kunshan Baptist Church—second in age to Old North Gate Church, Shanghai—extended a most cordial welcome to the party. Left to right: first row—Mrs. Ban, Bible woman; Mrs. Zee, president Soochow - Shanghai - Wusih W.M.U. Association; Mrs. Charles E. Maddry; Dr. Maddry; Dr. M. T. Rankin; Mr. Lieu, father of Pastor S. H. Lieu; second row—Missionary W. B. Johnson; Mrs. S. H. Lieu, pastor's wife and mother of six; Mrs. W. B. Johnson; Mrs. Tsang, Bible woman; Mr. Yang; Mr. Zee, assistant to Mrs. Johnson; Mr. Miao



Rev. Yang Mei Tsai

unfavorable surroundings, the devotion of the Pingtu Christians shown by their faithfulness in the delivery of the "message" made some impression on him before he left home for a change of environment in Siberia.

After two years of hard experience there, on his return, this lad had a narrow escape from drowning in the Chefoo harbor. This providence brought before him the goodness of God and led to his repentance and salvation.

After a thorough education in our Pingtu Christian Institute and in our Theological Seminary, Hwanghsien, he entered upon an enthusiastic ministry.

In response to Doctor Love's suggestion, the North China Baptist Association decided to begin work in Harbin, North Manchuria. Brother Yang became their first missionary to that distant half-Russian, half-Chinese city.

## CHEFOO'S PASTOR

Missionary C. W. Pruitt, Chefoo, China

**Y**ANG MEI TSAI was born in that great county for Christians, Pingtu. He tells me that in his early years he was educated in non-Christian schools, where he was taught that Christianity was a foreign superstition and utterly unthinkable for a Chinese. In spite of these

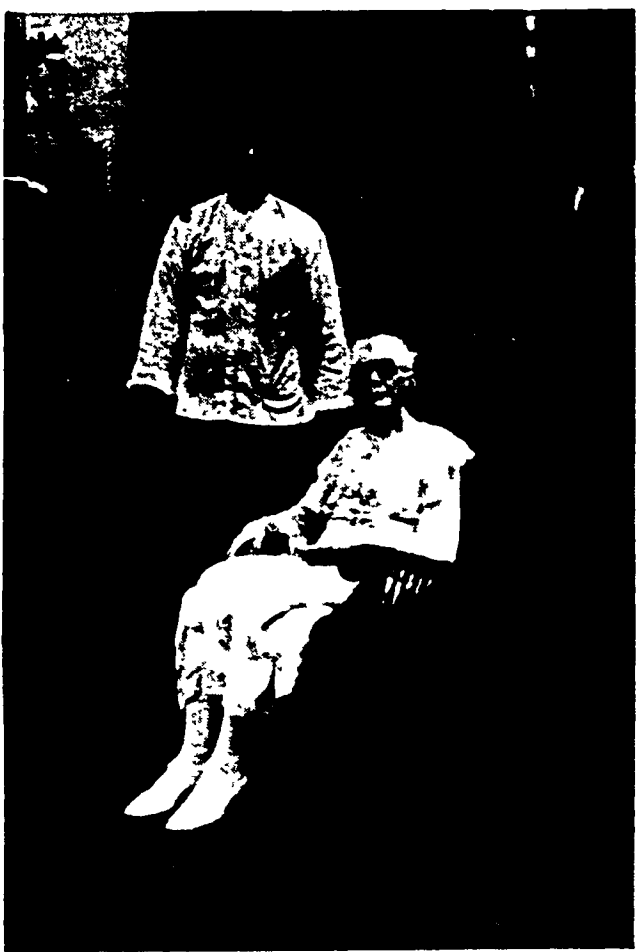
This was an entirely new work, but even there, Christian business men from this region had preceded him. These, with a number of new converts, became the nucleus of the new church ready to the hands of missionaries Charles A. Leonard and C. E. James, M.D., when they with their wives opened this city for Baptist Mission work in 1924.

Brother Yang continued for years to be the Chinese pastor of the Harbin church and baptized many rejoicing converts. He also traveled widely and with the missionaries and Chinese brethren established many centers of Christian work.

In the beginning of 1933 brother Yang Mei Tsai accepted the call of the Chefoo Baptist Church to become its pastor. Incessant labors in the severe climate of North Manchuria had made inroads on his health. Chefoo, besides being a more healthful climate, is also much nearer his home town, which he naturally wishes to visit occasionally. But when he accepted the call he did not know what a splendid opportunity was awaiting him there. The Chefoo revival came when he came, but without his planning. Several scores of new converts were soon baptized by him, and the work is still exceedingly promising.

Although in a new place, and physically not strong, I am sure our pastor is a happy man in the midst of this very active Christian group. He is one of the very best Chinese preachers I know. Moreover when his face is shining with the glory of his message, he is handsome.





*Mrs. R. H. Graves and Chan Yuet Tak (Moon Virtue Chan), who was her cook for nearly a quarter of a century*

## The Close of an Uncommon Career

*Missionary Mollie McMinn,  
Wuchow, China*



*Miss Mollie McMinn, now senior missionary in the South China Mission*

THE retirement of Mrs. R. H. Graves and her return to America mark an epoch of real significance in the annals of the South China Mission. A period of continuous service in any one line of more than fifty-three years is in itself no ordinary thing. But when that service is characterized by such consecration, devotion, unusual wisdom and sound judgment as Mrs. Graves brought to her labor, it becomes outstanding.

To say that she comes from the distinguished Lowrey family of Blue Mountain, Mississippi, so prolific in its production of pastors, preachers, college presidents, teachers, congressmen and Christian leaders, speaks volumes and guarantees success.

Left a widow in early womanhood, by the death of her first husband, Rev. John W. Sanford, after a brief but unusually happy married life, God came to her, and laid the work of witnessing to Chinese women on her heart. As the coming of a single woman to China at that early date was attended with so much hazard, and there was a great need in our newly reopened work among the Chinese on the Western Coast of America, she accepted the latter position as from the Lord.

It is no easy task to learn to speak good Cantonese, even in China, but with the limited facilities in California, it is far more difficult. However, Doctor Hartwell, then superintendent of the work among the Chinese on the Western Coast, was able to secure for her an excellent teacher, and Mrs. Sanford with genuine linguistic ability, learned to speak Chinese accurately and fluently in a comparatively short time.

By day and by night she devoted herself to work among the women and children there, with no small measure of success. Some of our Chinese Baptist leaders, both here and in America, still hold her in great reverence and affection as the instrument under God of their conversion and their development in kingdom enterprises. But the

voice from China continued to call with persistence, and after six years of faithful and efficient work in San Francisco, Mrs. Sanford came to the broader field in this great land, arriving in January, 1888.

This proved a suitable sphere for her unusual abilities and talents. Within less than two years after her arrival, Mrs. Sanford was married to Rev. R. H. Graves, D.D., senior missionary in South China, co-pastor of the First Chinese Baptist Church of Canton, preacher, teacher, translator, author and sinologist, *all par excellence*. As the wife of such an influential man, and the leader of the work among the women and girls of this great field, her usefulness and influence were both wide-spread in territory, and far-reaching in time.

It was the happy lot of the writer of these lines to come as an utterly inexperienced and a very verdant young missionary into the household of dear Doctor and Mrs. Graves; which proved to be at once a charming home, an excellent language school, and a training school combined. No happier days have come into my life than those spent with them. If the work I have tried to do these many years has ever counted for anything, it was largely because of the spiritual help and training received in those initial years at the hands of these two saints. Many other workers of South China could give similar testimony.

For thirty-five years principal of the Pooi To School, established in South China for women and girls, Mrs. Graves saw the enrolment gradually mount up, the departments increase, and the situation develop, until "the little one became a thousand" even after the women were placed in a separate school.

Mrs. Graves saw the beginning of Pooi To with twenty pupils, two teachers, no fixed standards, no system of grading, and no course of study, the only subjects taught being the Bible and the Chinese classics. In 1923, when Mrs. Graves completed her thirty-fifth year in the school, there were 873 students with fifty-one officers and teachers; the school was doing twelve years of carefully graded work;

her equipment met minimum standard requirements; and her graduates were received without conditions, into standard colleges in China and America.

Wherever you go in the Two Kwang Provinces of China, or among the Chinese of America, especially in Baptist circles, you find useful Christian women—wives, mothers, teachers, Bible-women, and others—who have received training under Mrs. Graves. As a Bible teacher she excelled, revealing not only her knowledge of the Word but her splendid qualities of mind and heart.

For more than a decade now Mrs. Graves has given her time to Kin Tak, our oldest day school in Canton; the Mo Kwong Home for Blind Girls; and the Graves Memorial (First) Church. These institutions all show the touch of her skilful hand, and reflect her wonderful Christian spirit.

During the past few years her eye sight has gradually failed, until now at the age of eighty-one, she is practically blind, owing to a complication of eye troubles. But as the darkening shadows have developed, obscuring the earthly vision, the spiritual vision has grown clearer and keener, a development of marvelous beauty. It has sometimes been the privilege of the writer to help minister to this saint during the past year, and the memory of such a blessed privilege will be treasured through the years.

No one who witnessed the expressions of gratitude, and the marks of esteem and affection on the part of the Chinese at the farewell scenes with her, and her greatly beloved niece, Miss Mary Anderson, who accompanied her, can ever forget them. Pastors of churches, past and present; principals of schools; teachers; preachers; Bible-women; brethren and sisters; present and former students; friends; fellow missionaries; servants and children—all showed their appreciation in words, by tears and by handsome presents, which our dear Chinese so delight to give. A goodly number accompanied them to the train in Canton to say good-bye, and another large group to the ocean steamer at Hongkong, sorrowing most of all that they would see the face of dear Mrs. Graves no more.

Enshrined in the heart of the writer is the memory of that last morning on the ship, with Mrs. Graves sitting between the two faithful servants, who have been members of her household for nearly a quarter of a century, leading them in a short season of prayer.

For nearly four score years the South China Mission has felt the impress of Doctor Graves, and the widow he left, who has rendered such effective service. What this has meant to kingdom development here is simply beyond computation! We thank God for such leaders, and humbly pray that we may be worthy to follow in their train.

## If Our Missionaries Should Withdraw Now

*Missionary Mary C. Alexander, Canton, China*

IT would mean that Southern Baptists had failed in full obedience to Christ's last command: "Go . . . preach . . . teach." When did he countermand his Great Commission? How could he do this in the face of the waiting millions in all earth's fields whitening unto harvest? In China alone only one four-hundredths of the work he assigned has been accomplished. One hundred years ago, J. Lewis and Henrietta Hall Shuck led China-ward the vanguard of Baptist witnesses. Followers in their train, white and yellow, have increased through the century, 1836-1936, at the rate of about six hundred per year, only one in each hundred of these being foreign missionaries. How slow and lagging our feet have been in obedience to Christ's commands! What if Christ at his cross had withdrawn ere his task of provision for the world's redemption was consummated? Christ did not, could not withdraw! Southern Baptists must not, cannot withdraw from his program of world conquest. . . . "And lo, I am with you alway, even unto the end of the world."

It would mean that Southern Baptists had failed in the faithful stewardship of the mysteries and manifold grace of God. European and American Christians are the heirs of centuries of Christian experience and "growth in the grace and knowledge of our Lord and Saviour Jesus Christ." Centuries versus decades of being "rooted and grounded in love"; centuries versus decades of "being strong to apprehend and know the love of Christ"; centuries versus decades of "being filled unto all the fulness of God" must needs make differences in backgrounds that are far-reaching indeed in individual as well as in collective Christian life. Is the meaning of "Faith of our Fathers" or "Amazing Grace" the same for the average

Southern Baptist and for the Chinese Christian? Neither root nor fruit of these grand old hymns is the same. Whence our wealth of Christian hymnology, and all the other myriad forms of Christian literature? Have they come down to us as the expressions of heartfelt spiritual experience through a long line of our Christian forbears as they walked by faith, warred the good warfare, and became "an ensample of them that should thereafter believe on him unto eternal life"? All Christians, whether occidental or oriental, are of course heirs of the experiences in Christ Jesus of all ages and all climes and all faiths. Appropriation, assimilation, and appreciation of Christian truth wherever found comes through the process of growth from the status of a babe in Christ to the "man of God . . . complete, furnished completely unto every good work." Is not the conclusion for the more experienced, for the fuller grown man of God evident as he ultimately faces an accounting in his stewardship of the unsearchable riches of Christ? A background of repression in things spiritual and religious makes imperative a Christian leadership in the expression of Christian experience in word and deed in China. In this wonderful day of opportunity for missionary leadership and fellowship in things spiritual, even in "the deep things of God," the faithlessness indicated by withdrawal of our Southern Baptist missionaries would be the grossest unpardonable sin and is unthinkable.

It would mean that Southern Baptists had grown weary in well-doing, and had fainted by the way ere God's due season for full reaping had come. Chinese Baptists in South China have shown a strength and virility of praiseworthy Christian character and of high Christian resolve as they are seeking through the various Boards of the

Leung Kwong Baptist General Convention to bring in Christ's kingdom that is indeed heartening. These Chinese Christians, as both sowers in tears and reapers in joy, promote with Christlike compassion their three own benevolent institutions—the Leung Kwong Baptist Hospital, the Leung Kwong Baptist Orphanage, and the Leung Kwong Baptist Old Folk's Home. They also share in the promotion of the Tai-Kam Leper Hospital and Mo Kwong Home and School for Blind Girls. They, with pride too, have carried out now for nearly a half century a highly worthy Christian Education program in Pooi Ching Baptist Academy and branch schools. The fruit and the more fruit of well-doing in the regions beyond, even to the ends of the earth, during the past century has been and is to the glory of God; but the "much fruit" which our Father is yet waiting on us to bear for his glory should fill us with prayerful concern and joyful anticipation. Look for a moment, if you will, how some of the "much fruit" for its yield awaits the "abiding-in-Christ" branches; "for apart from me ye can do nothing."

The doors of Kweilin Baptist Hospital are temporarily closed because of Dr. and Mrs. J. M. Bailey's enforced furlough. Neither foreign missionaries nor Chinese Baptists were available or able in that new and undeveloped field to lay hold in the continuation of the ministry of healing of soul and body for the multitudes who could and should be reached through the open doors of hospital and clinic. Ramseur Memorial Hospital in the North River Hakka Field has been closed for ten years because the sorely needed "much fruit" bearers have not gone because they have not been sent. Weary? Faint? Withdraw when so imperative and urgent is the well-doing needed in so many already opened fields and in the vast far-lying areas as yet untouched and unentered!

It would mean that Southern Baptists had failed to evaluate properly the real worthwhileness of the past century of investment of men and means in Kingdom building enterprises around the globe. A very large proportion of the heavy-hanging debts on the Mission Boards, before which hearts tremble and faith falters, are for payment of the borrowed principal for investments now paying wonderful dividends in the salvation of souls, in an ever enlarging Christian constituency, in a growing consecrated Christian leadership, and in the uplift of great nations for whom Christ died.

In the commercial world is it not naturally the rich dividend investments that are continued, protected, and enlarged? Shall it not be even so with the business men of the Kingdom Eternal? From out large city churches and small village chapels, from out kindergarten and university class rooms, from out hospital and clinic walls, and from publication houses have been sounded forth the glad tidings of Jesus, his redemption,—yea, even the good news of his promised abundant life. Which shall it be: Withdraw or continue to stand in faith on God's exceeding great and precious promises? . . . "For as the rain cometh down and the snow from heaven, and returneth



Leung Kwong Baptist Convention B.Y.P.O. Board. Missionary Mary Alexander, center

*not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55: 10, 11).*

It would mean that Southern Baptists had refused to stand by Chinese Christians sympathetically and understandingly. Chinese nationals—politically, socially, commercially, educationally, spiritually—today face the most critical, the most momentous issues in all their nation's long history. It is true as Dr. Stanley Jones recently said: "China has decided not to be anti-Christian; but they have not yet decided between Christianity and Communism." Christian sympathy, understanding and counsel by those older in the faith are imperative. Changing China is not a myth, for changes throughout every nook and corner of China are sweeping at flood tide, revealing everywhere youth and old age ill prepared for this vast influx of things new and for the enforced modification or elimination of things old. Shall the struggle through this maelstrom of life be a struggle unto death for this hoary old "celestial kingdom" or unto life, even the life eternal of the true Celestial Kingdom?

Christianity has begun in a very real way to permeate both private and public life in China. Christian officials, Christian business and professional men, Christian teachers and students in government schools and colleges, Christian authors, Christian home-makers, and Christian citizens in all walks of life are becoming less and less uncommon, though as yet all too few. By-products of the spread of Christianity are found on every hand and are too numerous to name here. To refuse then to stand by to encourage and quietly in prayerful sympathy to help direct these new national and Christian life-currents in old China

(Continued on page 30)

*"Another year is but another call from God  
To do some deed undone and duty we forgot:  
To think some wider thought of man and good,  
To see and love with kindlier eyes and warmer heart,  
Until, acquainted more with him and keener eyed  
To sense the need of man, we serve  
With larger sacrifice and readier hand our kind."*



## ON THE WINGS OF TIME

*(Continued from page 8)*

high school graduates, most of whom have remained to teach in the lower grades. From the class of 1923, one enters Lingnan University in China, while another comes to Baylor University in Texas. Both enter without conditions and both receive the B.A. degree in four years.

But changes come suddenly in 1923. The Pooi To primary school is given to Pooi Ching, leaving Pooi To without a foundation and bereft of nearly half the property she has struggled to acquire. She also faces the problem, difficult in China, of financing a small high school without a primary department to balance the budget. Pooi To is then placed under the joint management of the Foreign Mission Board in America and the Leung Kwong Baptist Association in China, the Mission being relieved of its responsibility.

## Act VI—Place: Canton—Time: 1936

As Time brings us into the present, our eyes are dazzled by the material prosperity.

Pooi Ching, with branch schools in Canton and Hong-kong, is the largest Christian school in all China, having an enrolment of nearly four thousand. The campus seems limitless with spacious athletic fields surrounded by handsome buildings. The principal is a grandson of the old lady who learned to read at eighty-two; the dean is a strong Christian man, a graduate of Pooi Ching Middle School and of Yenching University.

Land has been purchased and plans are being made for establishing a junior college. Already the library is equal to that of many colleges. The ample equipment and the efficient management, in addition to the strength, the courtesy, and the keen intellects of the students, give promise of a bright tomorrow.

At Pooi To the building promised in 1923 has been erected and the library and science funds have been wisely used. There are 498 students, with large classes going out each year. Staffing the school is easy for many able college graduates in China are now among the unemployed. The principal of Pooi To is a daughter of Mr. Chan Tsaap Ng, one of the best loved teachers of former years, while the dean is a daughter of Mrs. Lei-Senn Sau Ling who helped to found Pooi To nearly half a century ago.

Both Pooi Ching and Pooi To are registered schools which means that students can not be required to receive religious instruction or attend religious services. Both have become schools for the wealthy, drawing their students largely from non-Christian circles. Although there are heroic efforts to make religion attractive, it is difficult to interest the high school students; hence, neither school is furnishing Christian leaders in large numbers.

For the training of Christian leaders for today and tomorrow we turn to Pooi In Bible Training School, which has also pressed forward in its development. It is now a school of bright Christian girls and young women who wish to be trained for service. Standards have been raised while training in kindergarten and elementary education have been added, but expenses have been kept within the reach of the Christian constituency.

Since 1925, Bible schools and theological seminaries have had difficulty in holding their own. Some have been closed; in many, the enrolment has dropped sixty per cent

or more; but in Pooi In there has been a steady gain in numbers, in standards of work, and in influence. This fact is the highest tribute that could be paid to the efficiency of the management.

We look for the founder but, although we see her face no more, we see HER everywhere. In the beauty of the campus; in the excellent organization of the school; and, most of all, in the lives of the students and in the consecrated efficiency of the graduates, we see the stamp of Mrs. Greene and of her worthy daughter, Mrs. M. T. Rankin, who was associated with her mother in Pooi In for twenty years.

As Time turns the pages of our calendar, we see Flora Dodson, who is especially fitted for the work, going to join Leung Taaï Koo, Dorothy F. P. Leung, and the other able Chinese teachers who are now carrying on.

In our short flight, Time has given us glimpses of only a few central institutions, though on his records the work and the workers in smaller fields are often more important. Most important of all are the Chinese teachers and leaders whose names alone would fill a volume many times the size of HOME AND FOREIGN FIELDS. As we glimpse the endless procession of noble Chinese Baptists and the foundations laid by them and their missionary colleagues of the past century, we feel assured that the work in the Two Kwang Provinces will stay, with Time, while we pass on.

\* \* \*

THERE is joy in the hearts of all our missionaries in China and Japan over the coming of Dr. and Mrs. George W. Truett and Dr. J. H. Rushbrooke. They will reach South China on February 28, 1936, and sail from Yokohama, Japan, on May 1, reaching Saint Louis on May 17. All the people should pray daily for these dear friends and servants of Christ as they go on this important mission.—C. E. M.

\* \* \*

## COMPLIMENTARY?

IN requesting four copies of the November issue of HOME AND FOREIGN FIELDS, Mr. C. W. Waterman, 7902 Grafton Street, Houston, Texas, sends this interesting item:

"A Neighbor's goat got literary and captured the HOME AND FOREIGN FIELDS before we got to the mail box. If your readers enjoy reading like he did eating, your work is certainly worth-while. Seriously, though, I am afraid he digested the magazine more thoroughly than even the president of most W.M.U's. He got our magazines, but next time I am going to 'get my neighbor's goat.'"

In transmitting this most unusual information, our genial friend, the head of the Order Department of our Board, the incomparable M. E. Dunaway, added two questions: "Can you imagine what attracted the goat? Was it the editorials?" At first thought, the suggestion seemed fine. The freshness and juiciness of the editorials made them irresistible. Then we had another thought, and with nothing like such favorable results. We remembered the utter absence of anything that might be considered fastidious in the appetite of goatdom, and—well, we don't know about the compliment.—Editor.

## A Bible Conference and a Revival

Power of the Holy Spirit Manifest at Special Meetings in the New State of "Manchukuo"

*Missionary Charles A. Leonard, Harbin*

**G**OD is so good that he sometimes gives us more than we ask for. This is because of his nature, and in answer to the prayers of earnest followers of the Lord who pray for his work out here in Manchuria.

We have been longing for a real revival among the Baptist groups and others here in North Manchuria, and during the past two years God has so blessed us to a considerable extent, but there has been a longing for greater blessing. We greatly needed a Bible Conference.

The first of such conferences has now recently been held, attended by Christian workers and laymen from many places where we have work; and God has given us a revival! The Bible Conference became more than a conference. It developed into a great revival meeting.

The leading speakers for these meetings were Pastor Kuan Shou-Sung of Pingtu, Shantung, who has been used greatly in the North China revival, especially in Shantung Province, and other sections of China; also Mr. Ko Hung-Kun, a consecrated layman, upon whom God has laid his hands and used for the spiritual uplift of many.

These are only two of numbers of splendid Chinese Christian leaders who have developed these past several years in the Christian schools and the churches. No phase of Christian progress in China encourages us more.

Preaching and study of the Word at this conference was sane, yet stirring. Sin, judgment and righteousness were considered in their proper aspects. Men and women were brought to face the reality of sin, God's hatred of all unrighteousness, his willingness to forgive, and salvation as meaning also Christian living and active service.

There was intense interest almost from the beginning. People soon began to confess their sins to God in contrition, earnest pleading, and frequently in tears. We have thought of Israel before God on their hands and faces when in real repentance and seeking of blessing. So these dear Chinese folk, in real oriental fashion and in genuine desire for forgiveness and in worship, fell before God.

It was a great sight to sometimes see several times during the day the whole audience of two hundred down on their knees, some on their hands, others their faces on the floor. Nothing has impressed us as more genuine. The presence of God's Spirit could be felt. It was not emotionalism; the Chinese are not an emotional people.

The praying would seem confusion to one not accustomed to it, all praying aloud. Sometimes the voice of one could be heard above the others as he or she prayed in great earnestness. Then this voice would die down and another, or others, be heard above those of the audience. Although we have thus prayed with our Chinese brethren over several years, the writer must confess that it is still not easy to overcome a tendency to confusion of mind because of so many other voices near by. But this method of prayer does not confuse the Chinese; rather it seems to help them, for there is a realization of unity in desire and in expression. Every individual is at least praying. In the Chinese schoolroom the children all study aloud, so these people are accustomed to hearing other

voices and not being bothered thereby. When the Spirit came upon the apostles and others there was probably giving of praise to God by all at the same time, though in many languages. There are, of course, times when the pastor only may lead in prayer, or he may request some one to lead; but since the beginning of the revival in China much of the congregational praying has been audible.

Following forgiveness of sin there was great rejoicing, some praising God almost at the top of their voices; so happy that they had to be calmed by others near by. God was pleased, we are sure, with this gladness and praise. Many were filled with the Holy Spirit. Their praise to God was irresistible, and in the case of some beyond their consciousness. There were special manifestations of God's Spirit, as in all great revivals; not emotionalism, but reality. The writer never before realized so truly that he was in the very presence of God. The place seemed surcharged with the power of the Holy Spirit.

The conference was held this year at Antachan, one of our out-station churches, where there was more room than could be provided here in Harbin. Next year the conference will be held at the Harbin Church. Members of the Antachan Church were greatly blessed. For one thing, they have organized eight evangelistic bands which preach the gospel regularly on the streets, as well as daily at the church. The evangelists and Bible women, some of whom came from a distance, have gone back to their work revived, filled, renewed and happy. Thus the meeting has brought blessing to many over this large area. We believe it is the beginning of a greater revival in North Manchuria.

Following the conference Pastor Kuan conducted a week's revival meeting here at the Harbin Church. Again God came in power, and the church was greatly revived. Again, too, we find the Christians witnessing in larger numbers, greater frequency and with increased power in the two preaching places, where there are evangelistic services daily, and on the streets. Pastor Kuan regards this meeting here in Harbin as one of the best he has held. Mr. Ko Hung-Kun, the other Conference speaker, is remaining on in North Manchuria and is conducting revival meetings at a number of other out-stations here in the north. On his way back to Shantung he will also hold meetings at the Baptist meeting places in Changchun (Hsinking, the new capital), at Mukden and other places.

During the Conference arrangements were perfected for organization of a North Manchuria Baptist Association, this to include all Chinese Baptist churches in this part of Manchuria. The Association will meet annually at the time of the Bible Conference. Two days will be given to reports on the year's work, discussion of questions vital to the churches and for consideration of ways and means of strengthening the churches and forwarding evangelism in this part of the world.

It will be seen that the direct and indirect results of this Bible Conference are abundant and far-reaching. We would praise God and express our gratitude to those who made the Conference and this revival a reality.

## Home Board News

### Fifty Thousand Dollar Check for Cuba

ON October 9, 1935, the Home Mission Board received from the Bottoms Trust Fund a check for \$50,000, for investment in its work in Cuba. This is the first returns on the great gift made by Mrs. Bottoms some years ago in Trust form. During the years of the depression this sum has been accumulating from the investments that constitute this Trust. It is now released for a far richer and more far-reaching investment in the missionary enterprise. Perhaps not for many years will the returns from this Trust show as large a single sum, but it will continue for all the years to come to pour its dividends into the missionary work of the Home Mission Board.

No field of the Home Mission Board has suffered more tribulations in recent years than Cuba. Depression, unemployment, hurricane and revolution have done their worst. In the midst of all this, there has come a real revival in our churches and missionaries and churches have experienced unusual growth and blessings. But for nearly six years now the Home Board has not been able to provide new equipment or care adequately for its existing properties. Only the most urgent repairs have been made and on many fields little rented chapels have long been overcrowded, while in several strategic cities well-located lots have been waiting for the buildings that too long have existed only in the consecrated dreams of devoted missionaries. So it is glad good news that the Bottoms Trust Fund on October 9 forwarded to the Home Mission Board a check for \$50,000, to be invested in Cuban Missions. It is to be distributed as follows:

For the building of the chapel in Cienfuegos, \$10,000; for the new chapel in Vibora (a suburb of Havana), \$3,400; to enlarge the chapel in Las Cruces, \$2,500; lot and chapel in Placetos, \$6,000; lot and chapel in Sancti Spiritus, \$8,000; chapel in Caibarien, \$5,000; repairs to several chapels, \$1,000; establishment and maintenance of the Seminary for three years, \$9,000; supplementary appropriation for Cuban-American College for two years, \$5,100.

The far-reaching influence of this investment will be a blessed memorial to the wise generosity of this great-hearted woman whose investments in the missionary enterprise are already worldwide.—U. R. L.

### New Missionaries

THE annual meeting of the Home Mission Board, November 5, 1935, was filled with hope and joy as the officers of the Board were able to report considerable principal on the debt paid, all interest and current obligations met and no money borrowed for several years for any purpose. The steady support of the work on its fields guaranteed each year by the Annie W. Armstrong Offering of Woman's Missionary Union has saved the missionary work through these trying years. Within this offering, which is designated, and from other designated funds which have come to the Board there have been possible several new appointments, replacements and the opening of four new fields.

Since the Southern Baptist Convention twenty-three missionaries in the homeland have been appointed to the

work, some confirmed at this Board meeting, others made then. They are as follows:

*Replacements:* George Todd Lewis and Charles Pierson, to the Mexican Baptist Institute, Bastrop, Texas; Dr. and Mrs. Alfred Schwab, Miss Vera Carter, Miss Audrey Morgan, and Miss Dellia Ray, to French work at Acadia Academy, Church Point, Louisiana.

*New Work:* Rev. and Mrs. A. E. L. Weeks, Negro work in Baltimore, Maryland, Rev. and Mrs. J. C. Vandiver, part-time religious work, Southern Baptist Tuberculosis Sanatorium, El Paso, Texas; Rev. and Mrs. Elias Delgado, Mexican work, Del Rio, Texas; Rev. and Mrs. Paul Siebenmann, Mexican work, San Antonio, Texas; Rev. and Mrs. Victor Gonzales, Mexican work, Bryan, Texas; Rev. and Mrs. Carlos Hernandez Rios, Mexican work, Ozona and West Texas; Rev. and Mrs. R. A. Pryor, Navaho Reservation, Farmington, New Mexico; Rev. and Mrs. M. E. Heard, Pima Indian Reservation, Casa Grande, Arizona; Rev. Willie Carr, Civilized Tribes, Oklahoma; Rev. and Mrs. Maurice Aguillard, French mission field, New Orleans.

In several instances these newly appointed missionaries have been carrying on the work now committed to them by the Board, either as volunteers or as a part-time service. In every appointment the Board has been unusually fortunate in finding experienced workers, many of whom have been successfully working in their chosen fields for years. Slowly but very surely the Board is moving out into the fields that challenge its whole energy and need its entire income. Every new appointment has been preceded by careful, thorough study of the whole field involved, and personal contact by the Board's representatives with those fields. It is not proceeding in any haphazard fashion. Asking the Lord to send called men and women for these especial tasks, it is proceeding with an intelligent understanding of the needs, problems and opportunities to do its work as far and as fast as the income available for missionary work will permit. The outlook is hopeful and once the debts are paid it will be glorious with opportunity.—U. R. L.

### DEALING WITH HERESY AMONG OUR NEGRO BAPTISTS

THE faithful evangelist, R. J. Moore, who works among the Negroes of Alabama, tells of an incident in his summer's work:

At M—, a thickly settled community of our group of people, a preacher from Birmingham came into the community preaching that one cannot know when he is saved, and other false doctrines. A number of our Baptists went off after him. A good friend of mine wrote me to come over at once. I did so, and found the Baptist church all to pieces over the teachings of this man. From house to house I went inviting the people to meet me at the church on Tuesday. Eight persons came, among them this preacher. I had a book which Doctor Dawson, of Tuscaloosa, a white minister, gave me some years ago, called *Why I Am A Baptist*. I passed around Bibles to all present and had them to read the Bible itself about the doctrines of salvation, after which I prayed and then announced that I would be there three nights to preach to them Jesus Christ. I stayed three nights, and the people came to hear.

On Friday night an old man who had heard of the meetings came in. At the close of preaching service, I opened the doors of the church to receive members, and up came this old man crying, "I told you Jesus is our Rock." Following him came eight persons who had gone off after this false doctrine. The church now is doing good work, having already received nineteen for baptism.

In our revivals this summer one hundred were received for baptism and seventy-seven others, giving us 177 new souls for Christ and his service.—U. R. L.

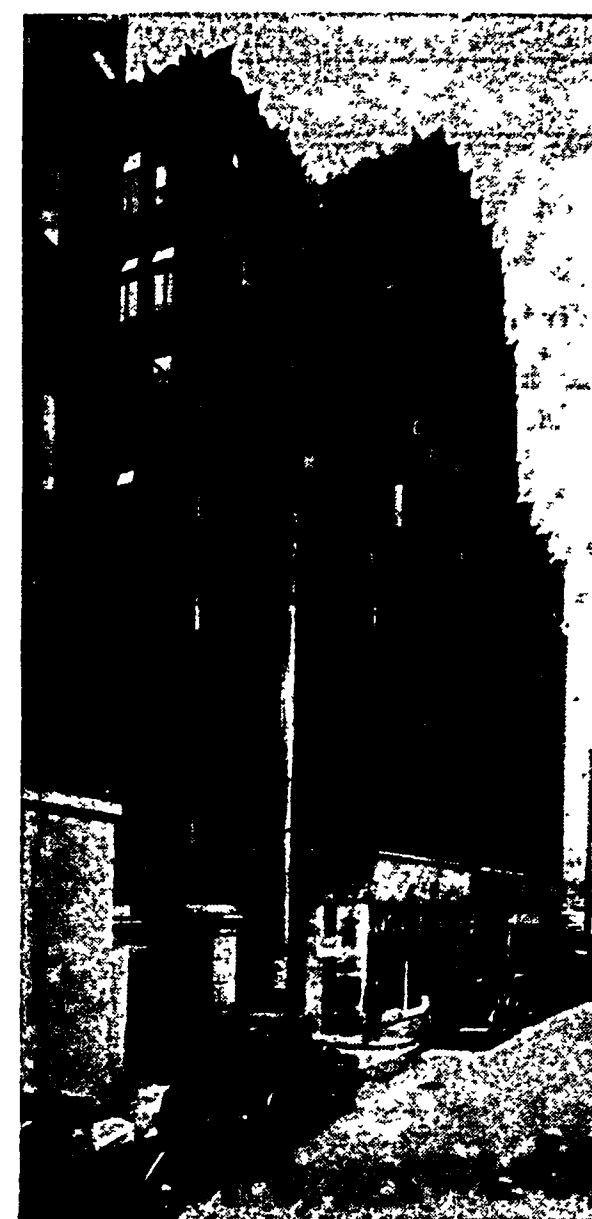




Left: Sunday school workers, Drum Tower Street Church, Kaifeng, China, who helped in the "Tither's Test." Of course God gave us money and "to spare"! Missionary Blanche Rose Walker in front to right



Rev. Cheung Lap Tso, first secretary of the Leung Kwong Baptist Association (50 years ago), with Mrs. Cheung, three of the children and two grandchildren



Home of China Baptist Publication Society, Shanghai  
(See page 27)



Left: First (and only) Baptist Church in China's capital, Nanking, is the daughter of the Cantonese Church, Shanghai. Cost \$20,000; built by Chinese, and dedicated free of debt



Maddry-Weatherspoon Commission with group at Stout Memorial Hospital, Wuchow. Back row: J. B. Weatherspoon, Louisville, Mrs. Weatherspoon, Mrs. R. E. Beddoe, Wuchow, Charles E. Maddry, Richmond, Mrs. Maddry, and R. E. Beddoe, M.D., superintendent



Baptist students from North Manchuria in College and Theological Seminary of North China Mission, Hwanghsien—a distance equal to that from Richmond, Va., to Savannah, Ga.—because Christian schools are lacking in Harbin



Evangelists and pastors on the Tsinan, North China field



Lepers on Tai-Kam Island greet the Maddry-Weatherspoon party. Dr. and Mrs. John Lake took little Virginia Austin for her first trip there



All the lepers wanted to hold the baby!



After their commencement exercises in June, 1935, Pooi To present and former students said good-bye to Mrs. R. H. Graves who was principal of the school for thirty-five years. (See article, page 10)

# PERSONS AND PERSONALITIES

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



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

## Shuck Centennial Snapshots

WHEN little seventeen-year-old Henrietta Hall Shuck slipped out of her home (then in Richmond, Virginia) on September 10, 1835, friends of the family gathered around her and the following hymn was sung. Its quaint words charm us, especially when we remember the occasion which inspired it.



J. Lewis Shuck  
First Baptist Missionary  
to China 1835-1853

### "Parting Hand"

"My Christian friends, in bonds of love  
Whose hearts in sweetest union join,  
Your friendship's like a loving band—  
Yet we must take the parting hand.

"Yet when I see that we must part,  
You draw like cords around my heart.  
Your company's sweet, your union dear,  
Your words delightful to my ear.

"How oft I've seen your flowing tears,  
And heard you tell your hopes and fears.  
Your hearts with love were seen to flame,  
Which gives me hope we'll meet again.

"And now, my friends, both old and young,  
I hope, in Christ, you'll still go on;  
And if on earth we meet no more,  
Oh, may we meet on Canaan's shore."

## FEMALE EDUCATION IN 1835

The *Religious Herald* of August a hundred years ago carries the following advertisement or notice. This gives us a glimpse into the school life of little Henrietta Hall during that eventful seventeenth year of her life. Here is the notice as it appeared, just a month before the distinguished scholar of the year sailed for her work in China:

"Mr. and Mrs. Keeling will resume the duties of their Seminary for young ladies on the first day of October next.

"In this Seminary are taught Orthography, Orthoepey, Reading, Penmanship, Arithmetic, Geography,—with the use of the globes,—English, Grammar and Composition.

"As the age and progress of scholars justify, they study such popular works in History, Natural, Intellectual and Moral Philosophy, Political Economy, and so forth, as are adapted to the use of schools. And those whose parents wish, may learn Latin, Greek, French and Italian languages and the Elements of Mathematics. It is the object of this Seminary to afford instruction in all the substantial and useful branches of Female Education.

"Mrs. Keeling will receive six young ladies into her family as boarders and others will be received by her friends on accommodating terms.

"Terms—Tuition from thirty to forty dollars per annum of ten months, according to age and progress, and one dollar for fuel. If scholars choose to be taught French by a native teacher, Painting, Drawing, and so forth, they incur the additional expense of the assistant's fee. Board \$160, payable quarterly, in advance."—*Richmond, Virginia, August 24, 1835.*

## CAN IT BE?

"Why is it that Southern Baptists are calling this Centennial which they are now celebrating the 'China Baptist Centennial,' instead of using the proper name, 'The Shuck Centennial'? I asked my good friend, the chairman of the so-called 'China Baptist Centennial of the Southern Baptist Convention.'

Remembering that Solomon once said, "A soft answer turneth away wrath," he gently answered, "You see, Miss White, Southern Baptists don't know Mr. Shuck. We thought the Centennial would appeal to more states if we called it the 'China Baptist Centennial.'"

Solomon was mistaken in this one instance. My righteous indignation,—which is a polite term to describe what I'm feeling,—grew and grew until now it is breaking forth upon HOME AND FOREIGN FIELDS in full fury—no, righteousness—.

If I were a member of the Foreign Mission Board of the Southern Baptist Convention, I'd be so much ashamed of the fact that in these ninety years of its organization it has not acquainted its constituency with the story of the first American Baptist missionary to China, and the first Southerner to go out for Baptists to the greatest non-Christian land on earth, that I'd dig down and do it this year or die in the attempt.

If I were a *man* (I'm grateful to the dear Lord who made me a woman), and a Southern Baptist, I'd be so much ashamed of the fact that the Woman's Missionary Union *has* acquainted her constituency with the story of Mrs. Henrietta Hall Shuck, until you will find hardly an active W.M.U. member anywhere who is not thrilling over the Centennial of her sailing, that I'd show the W.M.U.

that the men, with their great Sunday School Board, their B.Y.P.U. magazines, their Laymen's Movement CAN function intelligently enough to wipe out the shame of the years past and give the men *some* idea of the name of J. Lewis Shuck, Baptist pioneer among the Chinese in China and California.

*Can it be* that we are mentally lazy? If no man will volunteer to give us a readable, accurate life of J. Lewis Shuck, we'll have to find a woman who will do her own work and the work of the men as well.

Yes, Solomon *was* mistaken in this one instance!

Sometimes I wonder if there are many among us who know about *China*!

## A PERSONAL LETTER

Mrs. H. W. Sanders, of Roanoke, Virginia, mother of Miss Eva Sanders, one of our two missionaries in Lagos, Nigeria, West Africa, has given her consent, so we are sharing with you a letter she shared with me. This letter was written on August 23, 1935, when we were gasping for breath in the terrific heat of the South. Read the letter and get a little idea of the day's work of one of our missionaries. Thank you, Mrs. Sanders.

Dear Mama:

It is so cold that I don't feel like writing and these are such busy days. The government inspectors are here this week inspecting the school. I have already taught five periods with an inspector on my heels most of the time today. The man who inspected my classes this morning is a biology specialist, so as I was teaching biology I offered to let him take charge of the classes, which he did for part of the time. It was easier on me but hard on the children for he is an Englishman and they found difficulty in understanding his English. I, too, had a hard time hearing what he said.

One class did very well but the other was frightened stiff and couldn't even tell him about the circulation of the human blood. In both classes the weakest pupil showed up better than the best. He called on Albert first thing this morning and the poor child was so confused that in his recitation he put the heart of a fish and the arches of the earthworm in a frog and had them all working together. I felt sorry for him. He kept turning and looking at me as if he were asking me to help him out, but all I could do was to smile. Albert never will be an artist and of course he was the one the inspector asked to go to the board and draw the heart of a frog. Well, we all lived through it and are able to laugh about it now.

As I said, it is so cold we don't feel like doing anything but drawing into a shell. I have been sleeping under two blankets and this week I have been so cold that I have been sleeping part of the time in my heavy bathrobe and the rest of the time under it. I have ventured far enough to have my sweater off my shoulders now but I am leaning against it. We have not had any rain for three weeks and I believe it is because it is too cold to rain. The children surely do feel it. Many of them have dreadful colds and I have spent a regular fortune on liquid quinine and cough medicine. The liquid quinine seems to give quicker results with these children. The regular quinine we get will not readily dissolve, but there is a kind put up by the French that will, so I have been buying that and making my own solution.

I think our lowest dispensary attendance recently has been thirty-nine and one day it was up to seventy-two, and they do not include those I send to the school doctor. I have been using salts, iodine and sulphur ointment like water. I am now on the last cake of germicidal soap. It is just so cold the children will not bathe unless they are made to. We even have a hard time with some of our own children and we let them have hot water too. So you can imagine how it is with those who have ignorant parents.

I think I told you that our carpenter's wife was trained at our hospital in Oghomoso and has been helping me for a shilling a week. She can't help me much longer, but there is a boy who has had his training there who wants to take further education and wants to come here for it. He has no funds to pay his expenses and I am thinking of letting him help for part of his expenses. I cannot get him, however, before January, but I suppose before then it will turn warmer and the crowds will not be so great.

Last mail was quite an eventful time for me. Mr. and Mrs. Greenoe of Trenton, Missouri, sent me another half dozen New Baptist Hymnals which I wanted so badly. That makes thirteen

that I have, and Teacher and headmaster each have one. We hope eventually to have enough of the books for our whole service. We are using these and for the rest of the crowd we use some little Sankey books which have just the words only and very inferior selections, though some splendid songs are in the books. We have to limit our selections of hymns to those that are in both books.

On the same mail I received a check for eleven dollars from a D.V.B.S. in Louisville, Kentucky. I have already used part of it to make it possible for four of our teachers to have further Bible classes. Many of our teachers have not had any special training in Bible study and we feel that this is meeting one of the greatest needs in allowing them to be better prepared to teach the Bible.

Olu certainly is filling out well and looking stronger. He plays much easier now and just loves the swing I put up for him with the rope I had tied around that big sea chest. Yesterday he had to have his bath twice and then did not get his ears clean and Albert had to do it for him. He is so chagrined when Albert has to do anything for him because he thinks he is the biggest man on the place. He never goes to sleep in church and Assad does nearly every time. I was much amused at Assad Wednesday night. As we went to church he said, "I be big man, I no sleep in church." He fought hard but his eyes just would not stay open and he finally went to sleep. As we came home he said, "I be small boy." He is learning some Yoruba but I think both he and Olu are learning more English. Olu jabbars away at him in Yoruba and then gets disgusted because he is not understood and goes at him in pigeon English.

Assad just screamed with terror the other night and of course we went to learn the trouble. When he was told to go upstairs to bed, he asked if anything would get him? The boy answered, "Nothing will get you." He did not know the word nothing and thought it something terrible and was a nervous wreck when we got to him. You can not imagine what the barrier of language is with these children.

The printer just stopped for his leg to be treated. He has had a time, and as a result our letter cannot be mailed. He had a bad tooth and kept at his work but was in such agony that he had no speed. Then the cold got him, and now he has a sore leg from falling off his bicycle. He will finish probably by the time the boat leaves tomorrow and I will try to send the mailing list with this letter and send all the letters as soon as a boat goes. I think there will be an odd boat this week.

We almost had a laugh over your fight with ants. If you were here you would have a time. This old house is made up of millions of them. The walls are simply riddled with their nests and you cannot lay anything down on a chair or table that it is not covered with ants in a few seconds. We keep our food either in the frigidaire or in a safe whose legs are in pans of kerosene. You are not a good African until you can dip the ants out and go on eating your soup.

We see from the papers that an air service will soon be established here so don't be excited if you get an air mail letter from me, for I will try to send you one on the first that goes, just for the novelty of it, and to test the length of time it takes for it to get to you. If you get it, be sure to note the time it arrives.

I have used all my free time writing, so must go now to the dispensary.

Love,

EVA.

## For You

All pathways are safe  
Where God leadeth the way;  
All places are peace  
Where His presence doth stay;  
All darkness dies out  
In the light of His face;  
All losses are gains  
In the wealth of His grace;  
All service runs fleet  
In the track of His feet;  
All labor is rest  
In His fellowship sweet.

—H. B. Hartzler, in *Sunday School Times*.

**W**E now have a young Chinese brother studying at Fort Worth and one Chinese, two Japanese and one Spanish brother studying at Louisville. These brethren will go back to assist in training a native ministry in their respective countries.—C. E. M.



# MAKING MISSIONS REAL

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

Order all books mentioned here or elsewhere in this publication from the Baptist Book Store serving your state

## FOR YOUR NOTEBOOK

### Work to Do

(John 9: 4)

"Lord, help me," so we pray.  
"Help me my work to do;  
I am so ignorant and weak;  
Make me more wise and true."

"Lord, help me to do thy work,"  
We pray when wiser grown,  
When on the upward way  
Our feet have farther gone.

"Lord, do thy work through me."  
So—when all self we lose,  
His doing and His work, and we  
The tools His hand can use.  
—Annie Johnson Flint. Used by permission.

## HELPS IN THE STUDY OF HOME MISSIONS

IN January most of our churches turn to an emphasis on home missions in all their plans for mission study. For this intensive period through the March Week of Prayer of Woman's Missionary Union for Home Missions the Home Mission Board has prepared some new literature. Clip this list and put in your notebook, for these are helps which will be kept throughout the year for the study of home missions:

*The Missionaries of the Home Mission Board*, price, 35 cents.

Biographies and pictures of all the missionaries under appointment of the Home Mission Board with brief summaries of the major fields—a necessary book.

To be used with all the books on Home Missions are these free helps: (Order from the Home Mission Board, 315 Red Rock Building, Atlanta, Georgia, or ask for them with your book order from your State Baptist Book Store.)

"Southern Baptist Home Missions"—a quarterly bulletin sent free on request.

A Map of Home Missions.

A Picture Poster of all the missionaries.

A Poster for the Week of Prayer, "And I, If I Be Lifted Up."

The Annual Report of the Board, "New Tasks for New Days."

New leaflets on the phases of work of the Board.

Many who have not yet studied *Winning the Border*, primarily a study of the Mexican along the Border of the United States, will want to use that for their study classes in January. See the book reviews in this issue for very interesting and informing background reading on Mexico and the Mexicans.

\* \* \*

**Correction**—In the November issue, page 30, the *Bulletin of the Pan American Union*, Washington, D. C., was mentioned as an excellent source for information on Latin American countries. By mistake the price was given as \$2.50 the year—instead the subscription price is \$1.50 a year for this monthly magazine.

## MY MISSIONARY BOOKSHELF



HAPPY indeed am I to see two new books on my bookshelf this month. One is a new key to the Scriptures, the other a new key to mission fields!

*The Bible a Missionary Book* (H. M. B., 35 cents) is the outgrowth of many years of study of the Bible by the executive secretary of the Home Mission Board, Dr. J. B. Lawrence. This book sums up his conviction that there can be no complete understanding of the books of the Bible unless you study each one from the standpoint of its missionary meaning. The missionary motive is the key to an understanding of the meaning of the whole library of books which make up our Bible. So with this one thought dominant, Doctor Lawrence takes us into the very heart of each book, discussing each as having its own place in the unfolding of God's purpose for mankind and contributing a definite share to the development of his plan for the redemption of the race. The books are tied together by this thread of missionary development with brief outlines of the missionary message of each book drawing the whole picture of God's plan. The style and method of discussion is not only interesting but provocative of the study of the Bible itself, to find therein these new viewpoints which Doctor Lawrence believes are so vital to an understanding in its meaning. Study plans complete each of the nine chapters. The book promises to be especially interesting for young people.

*The Missionaries of the Home Mission Board* (H. M. B., 35 cents) fills a long-felt need and promises to meet a multitude of uses. Collected and written by the Mission Study Editor of the Home Mission Board, Una Roberts Lawrence, it is an authoritative volume of biographical sketches of every appointed missionary of the Home Mission Board, with the pictures of most of them and brief summaries of each major field in which the Board has workers. It is filled with fascinating bits of information about these missionaries, their versatility, their fine preparation for their work, their varied activities and here and there glimpses into unusual achievements in their work. While each sketch is very brief, yet there is enough to give a complete picture not only of the men and women who are the missionaries but of their families and tasks. Some pictures are missing. Many missionaries reported that they had no pictures of themselves. These gaps will be filled as the pictures are secured for succeeding editions. In the meantime "Meet the Missionaries!" and feel the pulse-beat of fellowship that this volume will bring to you. It is a necessary supplement to every textbook on home missions and a vitalizing help for every study class.

Mexico is proving to be a very fruitful field for writers. No other one country is receiving quite so much attention as this land lying just across a small river from the United States, and until recently almost entirely unknown to us.

Hardly a month passes now that a new book on Mexico is not announced, and some of them are uncommonly interesting.

*Your Mexican Holiday*, by Anita Brenner (Putnam, \$2.50) is written by the same skilled hand as wrote the amazing and authentic *Idols Behind Altars* (Harcourt, Brace, \$3.00) which uncovered the pagan foundations of Catholicism in Mexico. In this latest book Miss Brenner provides a matchless guidebook for the tourist who wishes to see the real Mexico. It contains details that will be a joy and satisfaction to every traveler to Mexico. So clearly and vividly is the book written that the "arm chair tourist" can travel with almost as much delight as the "train and motor tourist." Besides delightful notations about shops and trails, churches and art treasures, Miss Brenner has filled the book full of pertinent and amazing information of all sorts about every phase of Mexican life. It is almost an encyclopedia on things Mexican, from history to shopping, and an inexhaustible source of fascinating facts with which to illumine the teaching of missions.

*The Conflict Between the Civil Power and the Clergy*, (Press of the Ministry of Foreign Affairs, Mexico, D. F. Free on request) is a pamphlet of 135 large pages in which the Attorney-General of the Republic of Mexico, Senor Emilio Portes Gil (pronounced "Hill"), sets forth in admirable manner the case of the Government of Mexico against the political activities of the Roman Catholic Church. Without going into the merits of the discussion, we would earnestly recommend that every fair-minded person, seeking to know the real causes of the distressing conflict in this neighbor nation, read thoughtfully this presentation of the viewpoint of the Government. Certainly the Government has a right to present its case before international public opinion. And this Senor Gil has done without invective or passion, in a logical and what seems to this reviewer a very fair way. Certainly the reply to this brief for Mexico, a book of 502 pages, *Blood-drenched Altars*, written by a Catholic priest in the United States, Francis C. Kelley, (Bruce Publishing Company, \$3.00) lacks the detached, judicial and fair attitude Senor Gil maintains. A most careful reading of this voluminous reply fails to reveal any argument laid down by Gil as met and fairly answered. The reply is just 502 pages of invective, passion-filled counter-charges, and clever evasion.

In the midst of so many contradictory indictments and interpretations of the situation religiously in Mexico, one longs for a book that would carefully evaluate both sides of the conflict and give a fair unbiased picture of the whole matter. One would think that a well-informed Protestant scholar could do this. It has been attempted but the result is more confusion. *Chaos in Mexico*, by Charles S. Macfarland (Harper, \$2.00) seems truly to be in its viewpoint the "chaos" of its title. Doctor Macfarland is an out-spoken advocate of the union of all Protestant denominations and loses no opportunity to point out what seem to him to be Protestantism's failures, due, he thinks, to its many divisions. In an endeavor to be fair to both sides he does what the old saying so aptly expresses, "carries water on both shoulders." The result is a book that leaves the reader still wondering what the real issues are. That there are real issues, the continued conflict testifies. One of our best informed and most prudent

and dependable Mexican missionaries says of this book,

"Through all the book there is a cautious but somewhat violent undercurrent of systematic effort to justify the activities of the Catholic Church in Mexico and bring sympathy for her. There is also the same kind of effort to condemn and bring about discredit upon the Mexican Government and its activities. When it deals with the Church's faults an effort is plainly noticed to minimize them, while in dealing with the Government's faults there is an unabated effort to amplify them with public testimonies or simple hearsay. I am sure the Mexican Government will greatly deplore the publication of this book, while the Catholic Church might greatly commend it, as it is a ringing apology of her errors and blunders, both past and present. It is my candid opinion that this book will eventually do more harm than good to our Mexican Baptist hosts in Mexico."

Now comes a book that for sheer joy in the reading is one of the grandest I have found in many a day. Harry A. Franck has been my favorite travel author since the days when in a search for something that would make the North China of Lottie Moon's adopted home real to me, I found and revealed in *Wanderings in Northern China*, (Appleton-Century, \$5.00). Since then I have traveled the world with him and continued to revel in his very human and sincere interest in people, and his marvelous gift of interpretation of peoples and lands. Now, this wise, fair, sympathetic world traveler turns back to Mexico, a land he has loved and written about before. This time he does something attractively unique. With his wife who must be a grand good sport, and a friend known in the pages as "Val," who is a business man in Mexico City and an amateur archeologist, Franck follows the original trail blazed by Cortes and his conquistadores from the Coast to Mexico City. Their difficulties, the queer corners of human abodes into which they stumble, the friends they make, the Mexico they discover, all make amazing and fascinating reading. You will not be able to put the book down. You will rub your eyes to realize you are not knocking at the door of a house in a Mexican village in the wee dark hours after stumbling afoot along a trail of rocks, following the dark figure of a Mexican picked up at the last village. So real will it all seem that the world well known will slip away and you will dwell for these hours in another world, one hardly yet out of the conquistador age, many times. Three chapters in the book are worth its whole cost. From the viewpoint of a student of nations and of history, and a deep sympathy for the Mexican people, Franck discusses the political and religious situation. He apparently has no religious bias. He is impersonal, but he knows history and the currents of national life. It is the best, the fairest and the most complete interpretation this reviewer has found. While not agreeing with all of his conclusions, yet the issues of the conflict are given with keen perception and the problems of the Government are fairly presented. This is one book on Mexico you must not miss. It will give you more for your money of everything about Mexico than any three I could name.

\* \* \*

Our affection must reach out even toward people whom we have never seen. This is the spirit underlying all missionary work. It is the spirit also which cares even for enemies, and sees hope for all men.—Floyd W. Tomkins.



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

#### Sailings:

*To Europe*—On November 6, 1935, Dr. and Mrs. Everett Gill and Miss Earle Hester sailed from New York City, on the *S. S. Manhattan* for Bucharest, Roumania, where they will resume their missionary work after a furlough in the States.

On November 6, Misses Maud Cobb and Ruby Daniels, newly appointed missionaries, sailed from New York City, on the *S. S. Manhattan* for Bucharest, Hungary. Their address will be in care of the Baptist Seminary.

*To China*—On November 15, aboard the *S. S. President Wilson*, of the Dollar Steamship Lines, the following newly appointed missionaries sailed from San Francisco, California, for their respective stations in China: Rev. and Mrs. J. A. Herring and Alexander, Jr., to Kweilin; Rev. and Mrs. C. M. Brittain, to Soochow; Miss Auris Pender, to Shiu Hing; Miss Edyth Boyd, to Shanghai; Miss Genevieve Trainham, to Chengchow.

*To Brazil*—Aboard the *S. S. Pan American* on November 23, the following newly appointed missionaries sailed from New York City for Brazil: Rev. and Mrs. J. L. Riffey and little daughter, Joan, to Rio de Janeiro; Rev. and Mrs. A. B. Oliver and children, Bennie Mae and Bruce, to Curitiba.

#### Arrivals:

*From Brazil*—Miss Essie Fuller, of Sao Paulo, has arrived in the States for furlough and is located at 3924 Lakeside Drive, Port Arthur, Texas.

#### Resignations and Retirements:

Rev. A. B. Langston, former missionary for twenty-six years to Rio de Janeiro, Brazil, has resigned because of the serious illness of Mrs. Langston, who at this time will be placed on the Foreign Mission Board list of emeritus missionaries receiving monthly benefits through the Board's Pension Plan with the Relief and Annuity Board.

#### Births:

Born to Rev. and Mrs. Harold Hall, Yangchow, China, a son, Arthur Bryan Hall, October 14, 1935. Congratulations and every good wish!

#### Deaths:

On November 9, the Board received a telegram announcing the death of Miss Clifford Hunter, a former missionary of the Foreign Mission Board to Hwanghsien, China. No details were given. The Board extends genuine sympathy to Miss Hunter's family.

In Fuquay Springs, North Carolina, on the third Sunday in September, 1935 (15), Mrs. D. W. Herring, for forty years a faithful missionary in Interior China, slipped quietly away to be with her Lord forever. Her heart was happy because she knew that just two months from that day her youngest son, J. A. Herring, would sail away to her beloved China as an ambassador for Christ.

#### Change of Address:

Miss Agnes Graham asks that her new address be given to her friends who may want to correspond with her while she is at home on furlough: Apartment 2, 1902 University Avenue, Austin, Texas.

#### Returns Home:

On November 6, Herbert Baker sailed from New York City aboard the *S. S. Pan American* for Brazil where he will join his parents, Dr. and Mrs. C. A. Baker, missionaries at Bello Horizonte. For the past two years, Herbert has been a student at Wake Forest College, Wake Forest, North Carolina.

#### Announcement:

An announcement has been received of the engagement of Miss Elizabeth Routh to Rev. J. Christie Pool. The wedding will take

place on Christmas Day in Ogbomoso, Nigeria, West Africa, where these two young missionaries are stationed. Rev. Hugh P. McCormick will perform the ceremony.

#### New Oil for Our Lamps:

HOME AND FOREIGN FIELDS is the denomination's great urn of the oil of new, fresh missionary information. That our lamps of missionary zeal may burn brightly, we must continue claiming new oil direct from the fields of labor monthly. *Our aim for 1936 is 50,000 new subscribers to HOME AND FOREIGN FIELDS*—the Mission Journal of Southern Baptists. How many subscriptions will you secure or lead your people to take?

#### Doctor Truett's Itinerary:

Southern Baptist Christian brothers and sisters around the world eagerly await Dr. George W. Truett, president of the Baptist World Alliance. Friends in the homeland eagerly watch his daily itinerary, praying fervently for him as he goes proclaiming the gospel and as a messenger of fraternity and Christian love. Many want to follow his travels in prayers and by letters of greeting. Addresses:

#### 1935

November 29—Care of Baptist World Alliance Office, 4, Southampton Row, London, W.C.1.

December 6—Care of *S. S. Kaisar-i-Hind* (calling Marseilles December 6), P. & O. Steamship Company, Marseilles.

December 11—Care of P. & O. Steamship Company, Port Said, Egypt.

December 16—Care of P. O. Box 154, Jerusalem, Palestine.

December 18—*Passenger* (sailing December 18, 1935) on *S. S. Chitral*, care of P. & O. Steamship Company, Port Said, Egypt.

December 26—*Passenger* (arrive December 26) on *S. S. Chitral*, care of P. & O. Steamship Company, Bombay, India.

#### 1936

February 2—Care of Mr. D. Scott Wells, 44, Lower Circular Road, Calcutta, India. (Mr. Scott Wells will have the detailed plans for India, which may be modified. It is, therefore, better to forward all letters to him.)

February 13—Care of Dr. C. E. Chaney, 15, Mission Road, Ragoon, Burma.

February 23—Care of American Express Company, Singapore.

February 28—Care of American Express Company, Hongkong, China.

March 11—Care of Rev. H. H. Snuggs, South China Mission, Tungshan, Canton, China.

April 14—Care of American Express Company, Shanghai, China.

May 1—Care of Dr. W. Axling, No. 2, Ichome, Misaki Cho, Kanda, Tokyo, Japan.

May 9—*Passenger* on *S. S. Tatsuta Maru* (arrive May 9), care of N. Y. K., 753 Bishop Street, Honolulu.

May 14—*Passenger* on *S. S. Tatsuta Maru* (arrive May 14), care of American Express Company, San Francisco, California.

May 17—Care of Southern Baptist Convention, Saint Louis, Missouri.

## WHEN ONE-THIRD WILL BECOME THREE-THIRDS

January and February have been designated as the two special months when Southern Baptists will join their concerted efforts to raise the one-third of 100,000 Southern Baptist subscribers to the Hundred Thousand Club to a three-thirds victory goal.

Frank Tripp, the general leader of the Hundred Thousand Club, needs every loyal Southern Baptist to help him to complete successfully such a Kingdom project. To join the club is the first demonstration of this loyalty to Christ. To enlist every other Baptist whom you know is the second opportunity offered for having a part in reaching the goal: *One Hundred Thousand Southern Baptists paying one dollar a month to wipe out the debt that hangs over the Lord's work entrusted to Southern Baptists.* Will you take this dual leadership in your own field?

To intensify this emphasis general missionary conferences are being scheduled for the various States of the Southern Baptist Convention. The Foreign Mission Board, the Home Mission Board and the several seminaries of the denomination will furnish representatives for the progress of these State conferences.

In addition to this call to the loyal individual and to these conferences scheduled for pastors and laymen of the several states of the Convention, the Foreign Mission Board is offering fifty furlough missionaries to Southern Baptists for these two months. These missionaries will go about from association to districts, from districts to cities and to local churches, presenting God's call for foreign missions and the tragedy of the debt that hangs so heavily over foreign missions that kingdom progress is being retarded beyond imagination.

Two years ago the debt of the Foreign Mission Board staggered at \$1,115,000. Today it is less than \$500,000. Surely, surely Southern Baptists four million strong could rise up and wipe this debt away with one day's effort. The future for foreign missions depends on what Southern Baptists do about this debt during this January. The Hundred Thousand Club is the way out of debt. Are you a member? Are your Baptist friends? How many memberships will you send to Dr. Frank Tripp, Saint Joseph, Missouri, in order that the one-third may become three-thirds?

### Foreign Mission Board Receipts

#### Ten Months' Financial Analysis and Comparisons of 1934-1935

	1934	1935
Co-operative Program .....	\$ 283,580.63	\$ 320,067.27
Designated Gifts .....	170,698.58	174,374.18
Debt Account .....	117,408.58	402,326.55 *
Lottie Moon Christmas Offering.	164,351.99	207,784.77
Miscellaneous .....	38,070.29 ***	37,287.96 **
Total .....	\$ 774,110.07	\$1,141,840.73

\* \$311,476.67 of above amount represents proceeds from sale of properties in Rome, Italy.

\*\* \$ 8,415.91 of above amount represents legacies which were by resolution of the Board, applied on the debt.

\*\*\* \$ 20,000.00 of this amount represents a legacy.

### THE SECOND GENERATION

It gladdens the hearts of the Foreign Mission Board always to watch the children of its missionaries answer God's call to their young hearts. Seven of the appointees of October 16, 1935, were second generation missionaries. Today news comes that O. P. Maddox, Jr., son of Rev. and Mrs. O. P. Maddox, veteran missionaries to Brazil, was ordained to the gospel ministry, Sunday, October 20, in the First Baptist Church of El Paso, Texas. This young

## HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

### Birthdays in March

Date	Name	Address
1..	Miss Bernice Neel*	Vernon, Texas
1..	Mrs. J. Hundley Wiley*	3222 Patterson Ave., Richmond, Virginia
1..	Mrs. H. H. McMillan*	Wagram, North Carolina
2..	Mr. Lucius B. Olive	Chinkiang, China
2..	Mrs. N. A. Bryan	Hwanghsien, Shantung Province, North China
2..	Miss Lucile Reagan	Lagos, Nigeria, West Africa
2..	Rev. A. Y. Napier*	Centerville, Alabama
3..	Mrs. A. B. Christie	Campos, South Brazil
4..	Rev. E. O. Mills	1041 Narutaki Cho, Nagasaki, Japan.
5..	Mrs. E. G. MacLean	Iwo, via Lagos, Nigeria, West Africa
6..	Mrs. T. C. Britton	466 Rua Lafayette, Shanghai, China
6..	Mrs. J. R. Allen	Rua Plombazina 192, Bello Horizonte, South Brazil
6..	Miss Anna B. Hartwell	Hwanghsien, Shantung Province, North China
8..	Mrs. Wm. Carey Taylor*	Box No. 426 Mars Hill, North Carolina
9..	Miss Elma Elam	Shaki, via Lagos, Nigeria, West Africa
10..	Rev. Charles L. Culpepper	Hwanghsien, Shantung Province, North China
15..	Miss Blanche Bradley	Pingtu, Shantung Province, North China
16..	Rev. J. L. Galloway	Macao, South China
18..	Rev. Edward H. Crouch	Piahuy, via Cidade da Barra, Bahia, Corrente, North Brazil
19..	Mrs. W. W. Lawton	Kaifeng, Interior China
20..	Miss Elizabeth Neal Hale	Shanghai, China
20..	Mrs. W. B. Bagby	Porto Alegre, Brazil
20..	Mrs. E. G. Wilcox*	Baptist Bible Institute, New Orleans, Louisiana
21..	Rev. C. W. Branch	Coahuila, Saltillo, Mexico
21..	Miss Ruth M. Kersey	Ogbomoso, via Lagos, Nigeria, West Africa
22..	Rev. R. L. Bausum*	P. O. Box 252, Annapolis, Maryland
23..	Rev. J. E. Davis	Mexican Baptist Publishing House, El Paso, Texas
23..	Dr. Mary L. King	Pochow, Interior China
24..	Dr. Ethel M. Pierce	Yang Chow, Central China
25..	Mrs. Everett Gill	Str. Berzei 29, Bucharest, Roumania
25..	Rev. Victor Koon	Harbin, Manchuria, North China
26..	Mrs. Harold Hall	Yang Chow, Central China
26..	Mrs. William H. Tipton	Shanghai, China
28..	Miss Waller Ray Buster	Rua Plombazina 192, Bello Horizonte, South Brazil
28..	Miss Margie Shumate	Shiu Hing, South China
30..	Mr. Vernon Leroy David	Ramon Falcon 4100, Buenos Aires, Argentina
30..	Dr. J. McF. Gaston	Tsingtao, Shantung Province, China
31..	Mrs. A. Y. Napier*	Centerville, Alabama

\* At present in this country.

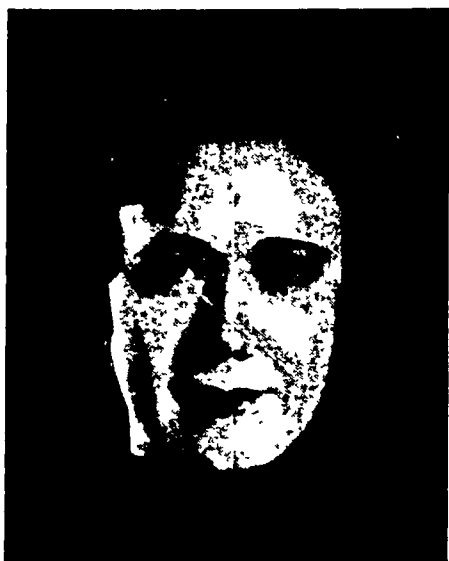
graduate of the Southern Baptist Theological Seminary has gone to the great southwest to minister to the Mexican Baptist church at Alamogordo, New Mexico. Congratulations, Otis, and may God bless you as you let him guide you and fill you with love and wisdom sufficient for your days of service at Alamogordo and forever!

\* \* \*

God's goodness hath been great to thee;  
Let never day or night unhallowed pass,  
But still remember what the Lord hath done.  
—Shakespeare.



## Glimpses of New Missionaries



*Edyth Boyd*



*Sallie Auris Pender*

**Edyth Boyd**—Near Plano, Texas, I was born in 1905. I was converted at the age of nine years and joined the Murphy Baptist Church, of which I was a member until graduating from Plano High School. Entering Burleson Junior College in 1924, I received an A.A. degree in 1926, and A.B. degree from Baylor College in 1930, and the Master of Religious Education degree from Southwestern Baptist Theological Seminary of Fort Worth, Texas, in 1935. Between 1925 and 1935, I taught school nine years, six years in the public schools of Texas, and three years in the Buckner Home Academy of the Buckner Orphan Home, Dallas, Texas.

At the age of thirteen, while alone one day, there seemed to be some one saying to me: "God wants you to go to China." It was a terrifying shock. I said: "No, that can't be, China is right straight below where I stand, and God does not want me to go that far from home and all I hold dear. I'll forget such a thought and make up some imaginary story to suit my fancy, and thereby forget it all." But no pleasurable story could find unity in my thinking. The thought of God wanting me in China was ever before me. Then I said: "I'll talk with God about it." My talk was like this: "God, I'll do anything you want me to do in a church here. I'll even try to win lost people to Christ, even as I have seen my mother do so many times. Surely that will be all right with you." But that awful unsatisfactory feeling, that comes to one who is not at harmony with God increased. There seemed to be no peace without submitting to his will. That night by my bedside I promised God I would go, and the "peace that passeth understanding" came to me. Ever since that day he has assured me that his order for my life has been unchanged. (The Foreign Mission Board appointed Miss Boyd, October 16, 1935, to serve in Shanghai, China. She sailed November 15.)

**Genevieve Trainham**—I was born in Marion, Virginia, sixth in a family of seven. I often regret that I cannot quite remember the event because I'm told it occurred on a snowy night and I do love snow, particularly at such unusual seasons as the middle of April. I do remember going to Sunday school and Sunbeam meetings very soon afterward, though.

When I was six my father was called to be pastor of the

Baptist Church in West Point, Georgia. There were two incidents connected with that brief period which are still very vivid in my memory. I started to school that year, and very early in the year there was a serious misunderstanding with my teacher. Among other things she accused

me of lying. She talked to my mother and I shall never forget what followed. When she had gone mother called me, took me on her lap, and with her arms around me, said, "Your mother knows she can trust you. Now tell me all about it." So many, many times during the years since then, those words have come to me when some temptation was almost too strong to resist, but, because my mother trusted me, I had to choose the better way. It was during that year in Georgia also that I heard my father preach a sermon on sin which sent me home to fast and weep all that Sunday afternoon. I had not known before that there was any such sorrow and unhappiness in the world, and it was a dreadful revelation. It was then I learned that Jesus can blot out sin, no matter how terrible, and give peace and joy. It was two years later, however, after we had returned to Virginia, that I became conscious of my own sin and need of Jesus. He welcomed me, and I was baptized into the fellowship of the Bruington Baptist Church.

My interest in missions, and particularly missions in China, grew with the years. When I was twelve I attended an all day missionary meeting at Saint Stephens. My father had just returned from the funeral of his sister, Julia Trainham Chambers. That day he spoke briefly of her life in China and then he prayed very earnestly that the Lord would call laborers into his harvest, that he would call some one there that day. As he prayed, I kept hearing, "The Lord wants you to go. He wants you." Before the prayer was ended, as I sat there on the very back pew, I answered, "Here am I, Lord. Send me."

That fall I entered the Stevensville High School and completed the course there in 1921. In the meantime my father had been ill and resigned his pastorate, and I did not know how I could go to college, but, as hopeless as it seemed, I determined that I would get there by some means. The high school gave me a scholarship, the Virginia Baptist Board of Missions and Education paid my board, and by the time I was ready my father was back at work in Northern Virginia, and was able, with a great deal of sacrifices, to give me money to pay the other fees. After the first two years I was fortunate enough to be appointed manager of the college tea room. Then when the Dean moved out of the dormitory into her own home, she let me cook for her whenever she entertained the faculty or friends. Thus with help from a great many sources I was able to stay at Westhampton College, University of Rich-

(Continued on page 32)



*Genevieve Trainham*



James Alexander Herring

Mrs. James Alexander Herring

Milner C. Brittain

Mrs. Milner C. Brittain

**Sallie Auris Pender**—On May 12, 1904, in Attala County, Mississippi, I began my simple pilgrimage. Our farmhouse is small, but I shall ever be grateful to my Creator for the quiet beauty and blessed privileges of it. It is here that I have spent most of my life. The great old pines and oaks thereabout shall ever be numbered among my greatest friends. My parents, John Frank and Sarah Ann Pender, are, and have been, beautiful Christians. Therefore, I received valuable training in the great fundamental principles by which one must live and die.

Convicted of sin and trusting Jesus to redeem me, I was received into the New Salem Baptist Church in 1918 at a very quiet Monday morning service. The monthly services at that small church had a profound influence on my life, as did the Saturday night visits of our much loved pastor, J. W. White. In our home there was always a room and a hearty welcome awaiting our pastor, a visiting minister, and all other church workers.

I believe I became a Baptist because my parents were Baptists, but I remain a Baptist because a study of God's Word has revealed that Baptist doctrine is Bible doctrine.

Mine was not a "little red school house," but definitely that type. Here in this one-teacher and sometimes two-teacher school, I traveled through grammar and two years of high school. Having a married sister living in Kosciusko, seventeen miles from home, I went there to finish high school. My senior year, however, was interrupted by the illness of my mother, and for two years I kept house for her. At the age of nineteen I went to Baptist Bible Institute, New Orleans, Louisiana, to enrol for a two-year Pastor's Assistant Course. It was during my second year there that God laid his hand upon me for mission service. The consciousness of his call was a shock, the struggle hard, and the surrender complete. The struggle was hours of agonizing prayer and Scripture searching, but the surrender gave a peace which has not left me during these eleven years of preparation and waiting.

In three regular and two summer sessions at the Mississippi Woman's College, Hattiesburg, Mississippi, I made up the remainder of my high school work and completed requirements for the A.B. degree. The spirit of this wonderful little Baptist College was distinctly Christian, and afforded excellent opportunities for spiritual growth. My contacts with the president's wife, Mrs. J. L. Johnson, and with Dean L. G. Campbell were especially helpful. After graduating there in 1928, I was elected to the faculty of the high school at West, Mississippi, where I spent

several happy years, resigning my work in May, 1935.

To the consternation of parents and some friends, I made no effort to secure work of any kind, I could not make them understand what I felt—that the time was ripe, that God was opening the way at last. I left the Southern Baptist Convention in May assured and satisfied in my heart that Southern Baptists were going to give me the privilege of fulfilling God's plan for my life. I go yonder to Shiu Hing, China, sailing on November 15, to witness to the saving and keeping power of my Master, the Lord Jesus. I was appointed as a missionary of the Foreign Mission Board on October 16, 1935.

**James Alexander Herring** (A SECOND GENERATION MISSIONARY)—I was born in Tsinan, Shantung, China, of missionary parents, the Rev. and Mrs. D. W. Herring. I have been told that while still a baby I was carried in a basket on a Chinese Biandan to Chengchow, Honan, China, where I had my first conscious memories. I was introduced to America when I was ten years old and during that year at Buie's Creek, North Carolina, the Holy Spirit did his gracious work in my life. Dr. J. A. Campbell baptized me and soon I returned to China for seven more years.

At seventeen I came back to Buie's Creek to finish high school. From there I went to Furman University for three years with the purpose of becoming a dentist. God soon changed my selfish purpose and I entered the Baptist Bible Institute for training in gospel ministry. I have been in Louisiana for five years, three years as a student and two years as pastor at Prairieville and Jackson.

God has graciously led and prepared my heart, opening the way now for me to go back and continue my father's work. With joy I turn my face toward China, not because I was born there of missionary parents, but because I have been born again of a Missionary Father in Heaven. I am not lured by travel and romance. Seventeen years in the heart of China prevents that. I can truly say the love of Christ constrains me.

On October 16, 1935, the Foreign Mission Board appointed me to service in Kweilin. We sail November 15.

**Mrs. James Alexander Herring** (Nan Trammell Herring)—Born in Belton, South Carolina, May 30, 1907, into a home where Sundays were spent in listening to Hurlbut's *Story of the Bible*, I cannot say when I first knew the Lord Jesus. In 1919 realizing that I believed in him as my personal Saviour, I walked down the aisle of the First Baptist Church in Belton to put my hand into

that of the pastor and I asked to be baptized.

In preparation for a teaching career, I received an A.B. degree from Greenville Woman's College in 1929, and a Master's from Cornell University in 1930. But in 1932 that "career" was brought to a close by a wedding day.

The abiding prayer of our family altar has been that the Lord would plant our home in that place where our witness would bear the most fruit, and now as we see his hand beckoning China-ward, my heart cries out for the ability to say in Chinese, "For God so loved the world. . . ." And the prayer that continually voices itself is:

"Lay thy lost upon my heart  
And love them, Lord, through me,  
That I may nobly do my part  
To win their souls to Thee."

The Foreign Mission Board appointed us at the October 16, 1935, meeting, and we expect to sail on November 15.

**Milner C. Brittain**—I was born on September 11, 1909, at Macon, Georgia, third of a family of five boys. My early life was very normal, and I was converted at the age of ten. Shortly afterward the family moved to Jacksonville, Florida, when I finished prep school.

After graduation from high school, I entered Stetson University, and four years later graduated with the A.B. degree. The next fall I entered the Southern Baptist Theological Seminary at Louisville, Kentucky, and took their full three years' course, graduating in the spring of 1935, with the degree of Master in Theology.

While I was still in high school God called me into his service and I gave myself willingly. At that time my mind was pointed to the foreign field, but during the long years of schooling that call seemed dim. I determined to prepare myself as best I could, knowing that God would show me where to serve when the time came. After graduating from the Seminary I accepted a call to the First Baptist Church at Washington, D. C., as assistant pastor. Two days after my arrival in Washington God called me to Soochow, China, through Dr. H. H. McMillan, one of his faithful servants from that place. I accepted the call, and the Foreign Mission Board of the Southern Baptist Convention appointed me on October 16, 1935, to go to the Academy at Soochow, content in the full assurance that God had spoken. I thank him beyond words to express for this place of service, and I hope my life will always be used for his glory. We shall sail on November 15.

**Mrs. M. C. Brittain** (Mary Brown Brittain)—I was born in Hope, Arkansas, on December 28, 1914, to Rev. and Mrs. T. D. Brown, and am one of five children. My childhood was that of any normal child, and at the age of nine I gave my heart to Jesus, accepting him as my personal Saviour. From that time on, I can remember consecrating my life many times in public as well as privately, to be used as Christ might see fit.

Now that God has opened the way to China, I feel that he has a work for me there.

If I were asked to give a message to the youth of today, or any day, I would say:

"Expand your hearts to the extent that any or all may enter. Don't be so self-sufficient that indifference to others results. Love, and share because you love." I go to China with this purpose in my own heart.

I was appointed by the Foreign Mission Board on October 16, 1935, and we expect to sail November 15.

## Monthly Devotional

— JOHN L. HILL —

FOR abstruse, abstract, and allegedly profound studies of the kingdom we must go to the books of the theorists: certainly Jesus made no contribution to that type of literature. Addressing great crowds of middle class people, most of whom were innocent of the technicalities of the schools, the Master taught the mysteries of the kingdom by references to experiences with which every one of his hearers was familiar. Beginning with the story of the sower and its explanation, Jesus launches into a series of similes as a means of making clear the nature of the kingdom of heaven. After using in rapid succession the parables of the wheat and tares, of the mustard seed, of the leaven, of the hidden treasure, and of the net, the Master said, "Have ye understood all these things?" And they answered unanimously, "Yea, Lord." Maybe, we too can catch the meaning.

"The kingdom of heaven," said Jesus, "is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." The breadmakers who heard these words were not disturbed about the symbolic use of leaven; they merely saw the quiet, powerful, permeating influence of a small bit of yeast in a large container full of breadstuff. Every baking day furnished a concrete illustration of the truth of the Master's words.

They said they understood; we wonder what they understood. Jesus does not question their claim to understanding. They must have begun to realize that the kingdom of heaven was unlike the kingdoms with which they were acquainted; perhaps, they were beginning to grasp the meaning of such expressions as "the kingdom of God cometh not with observation" and "the kingdom of God is within you." Doubtless, many of them were being reminded of the power of the Spirit in their own lives; probably they were sensing the possibilities of a Christian life in the family, the group, the commonwealth; they may have recalled the Master's teachings about Christians being the light of the world and the salt of the earth. Certainly, they must have been impressed with the power of silent, unobserved force; they had much to think about.

In the light of nineteen hundred years of Christian experience we wonder what these words of Jesus mean to us. When we contemplate the gigantic organizations of the forces of evil and note the apparent ease with which they dominate the political and social realms and even threaten the religious sphere, we are prone to wonder what has become of Christian influence; we even ask, "Where is the Lord God of Elijah?" It is so easy to forget "My kingdom is not of this world," so completely are our thought processes subject to contemporary influences. "Like unto leaven" the kingdom comes and works.

The words of our scripture bring courage and challenge to every Christian. No matter how humble or circumscribed, the Christian life cannot be lived without influence; no matter how apparently insignificant the Christian, the Father's ears are open to his prayer; no matter how small, the Christian's gift of self and substance goes on its way of service and blessing under the power of the Spirit. "Like unto leaven," the Christian lives and prays and gives and serves and leavens.

# Stranger Than Fiction

CHARLES E. MADDRY

*Executive Secretary, Foreign Mission Board*

**R**ECENTLY in China we saw the old minute book of the North Gate Church. This was the first Baptist church in all Central China. Today it has nearly a thousand members, and conducts a great system of primary and middle schools, three Good Will Centers and is a veritable bee hive of evangelistic fervor and activity. Here is the first entry in the minute book of the North Gate Church, and it is in the handwriting of Matthew T. Yates:

## Minutes of Shanghai Baptist Church

"In the Providence of God the members composing the Shanghai Baptist Mission assembled at the home of Rev. J. L. Shuck on the evening of November 6, 1847, for the purpose of constituting themselves into a church. Rev. Mr. Shuck was called to the chair and opened the meeting by prayer.

"The object of the meeting was then stated, whereupon the following names were recorded as members of the church:

Rev. J. Lewis Shuck, Eliza Gable Shuck, Rev. Matthew Tyson Yates, Eliza Emmeline M. Yates, Rev. Thomas William Toby, Isabel Hall Toby, Rev. Yong Seen Sang, Mun Seen Sang.

"The above names having been presented, the church proceeded to the election of its officers, which resulted in the choice of Rev. Mr. Shuck, moderator and pastor; Rev. Mr. Yates, secretary; Rev. Mr. Toby and Yong Seen Sang, deacons.

"Collection after communion 3,462 cash" (about fifty cents).—*Record in Shanghai Church Book.*

**M**ATTHEW T. YATES looms larger in Central China today than he did when he died forty-seven years ago. The church is still true to the ideals and aims he set before it during the years of his fruitful ministry. For instance, this church takes the same attitude toward plural marriages today that Doctor Yates adopted in 1847 when the church was organized. This church has never received a member who was not willing to put away all wives except the first one. The practice of polygamy in China is a great social evil, and how to deal with it is an ever constant problem. Doctor Yates solved it for the North Gate Church, and the church is true to his teaching and ideals after the lapse of the years.

**C**HINESE churches elect and ordain women deacons to serve the women and girls of the congregation. Miss Willie Kelly, blessed and Christlike in all her missionary labors, is an ordained deacon in the North Gate Church. She takes the offering, keeps order and passes the elements for the Lord's Supper on her side of the congregation. Miss Rose Marlowe, of Kentucky, is an ordained deacon of the Cantonese Church in Shanghai. We wish all Baptist deacons in the homeland were as devoted and faithful as these two women deacons in China!

**W**E found in China that almost every great missionary of our Board associated himself or herself with a Chinese co-worker. Through all the years Doctor Yates had a devoted Chinese deacon, a wealthy business man, who was his helper and adviser, and like David and Jonathan, they loved each other. The one supplemented the other. In the beautiful foreign cemetery in Shanghai, they sleep within a few feet of each other.

All over China we found the same thing,—beautiful

love and understanding between American and Chinese co-workers. Pastor Li and Missionary Sears were devoted co-workers, and there are many others we could name if space permitted.

**F**OR more than a year now, we have been looking for some one for our Jerusalem Mission. Dr. Joseph P. Boone, of the First Baptist Church, Macon, Georgia, who had visited our mission in Jerusalem, has been much concerned that this important station should be re-enforced. To our great joy, he writes to say that his church will be responsible for the salary for the new missionary to Jerusalem. This is an "over-and-above" gift, and is in addition to what the church is giving to the Co-operative Program.

**H**OME AND FOREIGN FIELDS must have 50,000 subscribers. If every reader who loves the missionary work of the Home and Foreign Boards would help in the matter, we could secure this number in twelve months.

**T**HE Foreign Mission Board approved the recommendation, made at the October meeting, for the creation of a separate mission for Manchuria. Dr. and Mrs. C. A. Leonard, Rev. and Mrs. Victor Koon and Rev. and Mrs. W. W. Adams, are our missionaries now in Manchuria. We plan to open work among the Russian and Japanese just as soon as we can send new recruits for the work. We need so much to buy land and build homes for our missionaries in Harbin and other centers. We need a dozen new missionaries for Manchuria.

**S**OUTHERN BAPTISTS are working on the borders of great Russia in both Europe and Asia. In Bessarabia, Roumania, just over the line from Russia, we have a wonderful work. In Manchuria we have a fine beginning on the border of Siberia. May God hasten the day when we can move into Russia, both from the east and from the west.

**T**HE China Baptist Publication Society, like all of our work in China, has suffered severely in the loss of income during the past five years. We are just marking time in the matter of publication of literature of all kinds. Brother and Sister Tipton are continuing the work of creating and publishing Sunday school literature on a modest scale. We are trying now to work out plans for the rehabilitation and enlargement of the Society. One of the most critical and immediate needs is funds for the publication of a new edition of our Chinese New Testament. The edition is exhausted and it will take several hundred dollars to issue a new edition.

The Chinese word for "baptize" is "immerse." A non-Baptist group in China has put out an edition of the New Testament with the word "sprinkle" for baptize. Our Chinese brethren are begging for a new and correct edition and we are going to publish it as soon as the money is in hand.



# WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

## JANUARY JOURNAL

### Careful Reports

**I**N most states the W.M.U. organizations render reports in January. Upon such reports, even as upon those of previous quarters, much depends. Just in proportion as they are accurately and fully compiled, the state and Southwide W.M.U. reports will be the more or the less dependable. The respective society of women or young people knows better than any other person just what its own figures are: therefore, each society is "expected to be faithful" in rendering its own report. Tedious may be such a task but all such data is a part of the denomination's effort to "go from strength to strength."

### Functioning Organizations

Perhaps one or more of the W.M.U. young people's organizations disbanded last year, maybe for lack of a leader. January is the month of new or renewed resolves: perhaps thus you can secure a leader for any such disbanded organization. See page 61 of *1936 W.M.U. Year Book* as another means of securing and sustaining leadership. Each organization is expected to have a missionary program at least once each month: for this and countless other reasons have each of the graded W.M.U. organizations to begin to function finely in January and to go forward every succeeding month.

### Gleanings

Some people for varied reasons do not give in December all that they finally contribute to that month's Lottie Moon Christmas Offering. The beautiful story of Ruth is recalled in proof of the fact that gleanings are profitable. Even so will it be in behalf of the Lottie Moon Christmas Offering, without undue pressure or without lessening January's emphasis upon its own specific obligations. All such gleanings should be most carefully marked in forwarding as "Lottie Moon Christmas Offering for Foreign Missions."

### Preparatory

With the coming of the New Year there is presented afresh the Union's annual emphasis on Home Missions, the inclusive dates for 1936 being March 2-6. Far in advance of that week of prayer and thank-offering must be much preparatory study. The specific book for W.M.S. and Y.W.A. study is being issued for use in January preferably but certainly before March. It has been finely written by Mrs. A. L. Aulick of Shawnee, Oklahoma, its title being *Who Is My Neighbor?* One free copy is being sent to each Woman's Missionary Society and to each Y.W.A. organization. Other copies at 25 cents each are to be purchased from State Baptist Book Store or from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala.

### Hundred Thousand Club

During January and February the Baptist Hundred Thousand Club will make a strenuous effort toward reach-

ing its goal for renewals and new members. At the May meeting in Memphis the Southern Baptist Convention reaffirmed its approval of the Club and urged every S.B.C. church to rally loyally to it. It is, therefore, the "approved" and entirely sensible method of lifting our burdens of debt. W.M.U. women and young people can be a decided help to their churches in securing renewals and new memberships in the Club. The cost per member is only one dollar per month, payable monthly or less frequently. The saving of three pennies on daily meals with a nickel thus saved each Sunday, will during this Leap Year amount to more than the necessary twelve dollars for the year's membership. Surely every W.M.U. member can have a worthy part in thus helping the denomination's Southwide causes to clear their debts. Then verily Luke 6: 23 would be appropriately quoted: "*Rejoice in that day, and leap for joy.*"

### JOSE AMORIM

**J**OSÉ AMORIM is an old man who lives on a farm in the state of Santa Catharina, Brazil. For many years he was a devout Catholic. As he lived too far from the city to attend mass daily, he collected what lumber he could afford and built a little chapel near his house. The little chapel is about six feet wide and eight feet long. In it he constructed an altar upon which he placed dozens of images of saints, all of which had been carved from wood with his own hands. For many years he spent about three hours a day praying rote prayers to these images, fearful lest he should offend one of these "saints" by praying less to it than to the others.

About two years ago the gospel reached his community. His son was among the first to be converted. This son then began to read the Bible to his old father who does not know how to read. The reading of the Bible brought light to the soul of the old man who had walked in darkness for so long. Little by little as the light dawned he turned from idolatry to a spiritual faith. Christ knocked at his heart's door and was received within. The little chapel and handmade images are now abandoned and in the heart of their owner is found a new joy and hope that only a living Christ can impart.

When I visited him a few months ago he took a key from a nail on the wall and led me to the little chapel. Unlocking the now rusty lock he showed me the altar with its crude, home-made images and told me the story of how he had come from the darkness into the light. Then he added: "My little chapel is now abandoned because I now worship a living Christ who can hear and answer my prayers. Imagine my ignorance! to think that these images could save me! Why, I made them every one myself! I am now happy for I know that Jesus saves and I trust him. But please pray for me for I am an old man and it is hard for me to understand new things. The gospel is still so new and strange to me that it is hard for me to understand. Oh, if I had heard of it when I was younger maybe I could have understood it better! Pray for me."—*Blanche Simpson, Brazil.*

## UNTIRING WORK OF MRS. SUSAN JONES AREVALO FOR "ALL PEOPLE"

SUSAN JONES was the only daughter of a well-to-do family in Illinois. Her father died while she was in college. Very early in her youth she dedicated her life to God and had her mission training course in Chicago. She came to Mexico much younger than missionaries usually come. She lived in Mexico City with two Mexican Bible women who could not speak English. Imagine the loneliness of that first year. She applied herself diligently to the study of the language so that she speaks Spanish better than any of the other American missionaries. She was the stimulus of the women's work in Mexico City, calling up the other young ladies early in the morning so that they could get an early start in their work of visiting.

Wherever she found sick people in her visits she helped nurse them. She helped nurse a case of smallpox, thinking that her vaccination would protect her but it did not prove sufficient and she contracted the disease. Mrs. R. P. Mahon, of Toluca, had typhoid fever with two relapses and it was Miss Jones, a stranger to them, who went to nurse the case for weeks at a time with all the baths that a case of typhoid fever demands.

For splendid reasons she resigned as missionary of the New York Board but did not go back home. She made her living teaching English classes and went on with her work as far as possible.

In 1903-05 Dr. R. P. Mahon organized the mission schools in Toluca and needed some one to put in charge of the girls so he persuaded Miss Jones to come. She came and was appointed a missionary of the Foreign Mission Board at Richmond. Soon Doctor Mahon's health demanded that he suddenly leave the school work and seek a lower altitude. He left Miss Jones in charge of all the work. New directors were appointed who came and went one after another but Miss Jones stayed on with the full burden falling on her much of the time. She organized a mission training class for the girls, giving them the theoretical and practical training. They visited Catholic families out of school hours doing evangelical work.

During vacations Miss Jones made long mission trips riding donkeys or horses over those mountains, stopping in the little cabins at night and eating the coarsest of food, but everywhere carrying the "good tidings." The school had a nine-year Bible course and she taught many of the grades. A theological course was added and she helped teach that course.

In the vacation of 1911 she married a fine Mexican preacher and resigned as missionary; for that reason you do not see her name in the list of S.B.C. missionaries, but she did not stop her activities because of her housekeeping. Her husband has been a very successful pastor and she has visited daily doing the work of a Bible woman and pastor's assistant. One of his churches grew from five members—counting himself, wife and mother—to one hundred and fifty members.

When the work was opening up among the Indians her husband resigned as pastor and became general evangelist in six states and she usually goes with him, staying in the humble little Indian huts and eating the plainest of food. When Mr. Arévalo makes a trip alone and finds he needs help he sends her a message—and in one or two hours

she has her basket with the one-burner stove, the absolutely necessary cooking vessels and dishes packed, the folding cots and blankets make another bundle and her suitcase is ready—and she goes to him ready to stay as long as needed.

Wherever they make headquarters for a few months first in one city and then in another, they occupy one room of the pastor's home and set up housekeeping. She still has nice furniture brought from her girlhood home, and silver, cut-glass and linen but it is stored, for the Lord's sake. You could as well imagine Paul hunting for the easy places in life with a good salary as Mr. and Mrs. Arévalo.

For about twenty years her husband has had charge of a small printery that furnishes us with nearly all the tracts we use in Mexico. Often he has to leave her in charge weeks at a time to read proof, manage the business and mail out the literature.

At the conventions Mrs. Arévalo has all sorts of commissions, for all know that she can be depended upon to do the work assigned her. For several years she has been the promoter of the Daily Vacation Bible Schools; she prepares the programs year by year and during the vacations is busy holding schools in different places.

She has the culture necessary to enter the best homes, and the consecration and adaptability to put at ease the most ignorant or humblest. She has worked more than forty years in Mexico and there is none of our missionaries more widely known. To "all people" she brings a message of love, helpfulness and good cheer.—*Written by Hallie G. Neal, M.D., Saltillo, Mexico.*

## PROGRAM OUTLINE

THEME—"EVERY ONE WIN ONE"

*Doxology*—"Praise God from Whom All Blessings Flow"

*Prayer*—Praising God for his manifold mercies during past year and asking his guidance in New Year

*Scripture Lesson*—New Testament Enlisters: John 1: 35-49; Acts 2: 37-47; 8: 26-40

*Season of Prayer*, invoking divine guidance of all W.M.U. enlistment efforts

*Talk*—Reasons for trying to Enlist Women and Young People in W.M.U. Organizations

*Talk*—Best Methods for W.M.U. Enlistment (See page 35 of *W.M.U. Year Book for 1936.*)

*Hymn*—"Make Me a Channel of Blessing"

*Talk*—Enlistment as a Master-Key to Mission Study, Personal Service and Stewardship

*Rendering of Leaflet*—Mrs. Brent's New Committee (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Reading*—José Amorim (See article by that title on page 28.)

*Season of prayer* for newly enlisted people in Brazil and other S.B.C. mission fields

*Summary* of article about Mrs. Arévalo (See article on this page entitled "Untiring Work of Mrs. Susan Jones Arévalo for all People.")

*Hymn*—"Saviour Like a Shepherd Lead Us"

*January Journal* (Ask several members to come prepared to present the items listed on page 28 under the title "January Journal.")

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

*New Year's Watchword* (in unison)—Jesus said: "As the Father hath sent me, even so send I you" (John 20: 21)

*Talk*—Enlistment as taught in New Year's Watchword

*Hymn for New Year*—"Lead On, O King Eternal" (See inside of front cover page of *W.M.U. Year Book for 1936.*)

*Lord's Prayer* (in unison)

### If Our Missionaries Should Withdraw Now

(Continued from page 12)

would be unspeakable tragedy. Withdraw? Rather he that has ears to hear, let him hear and heed the admonition of sacred writ: "Bear ye one another's burdens, and so fulfil the law of Christ" (Galatians 6: 2).

The past few years of depression have meant at least partial withdrawal by Southern Baptists from all their foreign mission fields. It must be acknowledged that some of the curtailment in some places has not been all for the debit side of the ledger. It has meant that missionaries and their co-workers in the various fields have been caused to lean harder on what the Omnipotent One could do rather than on what money could do. It has meant that as native Christians have weighed spiritual values of the faith for them, and conviction has come with the weighing of both their privileges in Christ Jesus and of their call to faithful stewardship of Christian truth, self-support in Kingdom Building has made marked advance. It has meant for North China one of the mightiest sweeping revivals of modern times. God even our God, in all these distress-full depression days has blessed abundantly beyond our asking or thinking and in ways too numerous to mention.

But let us now to another less pleasing side of this partial withdrawal picture! Already Southern Baptists have been told again and again the tragic story of gradually decreasing receipts by the various Mission Boards. As cold and static figures, this story has left us unmoved. Where cold dollars and cents often leave us unmoved in the summing up of withdrawal effects, realization of these same effects in the lives of God's men and women,

creatures for whom he cares, brings reflection and concern.

Faithful men of God, preachers of his Word have had their already bare existence salaries for self and family entirely or partially cut off. Hospital and clinic service for the physically and spiritually destitute has been curtailed until at times it has all but seemed a mockery for Southern Baptists to claim their "Great Physician" and so indifferently recommend him through either closed or barely ajar hospital doors. "Sow China Down with Christian Literature" is the slogan of the China Baptist Publication Society. This has remained a slogan only, ineffective and hollow, as funds have not been available for printing the most urgently needed Bibles and tracts. In Kweilin, Kwongsi province—a truly dark and distressful section—there was a missionary force of more than ten missionaries ten years ago, where in the summer of 1935 one single woman missionary was in the field. In that section self-support is coming, too, but they still need help and encouragement.

In China transportation facilities have increased and are increasing rapidly indeed. This one fact alone means that the opportunities for work by present forces have doubled and trebled even in the past five years. As doors in China have opened for possible advance, retreat has been in vogue. Southern Baptists surely cannot and will not let this actual withdrawal status hold. How heartening the recent call by the Foreign Mission Board for the sending forth of the seventy new missionaries to China during the Shuck Centennial year of 1936!

*"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father"* (John 14:12).

## BAPTIST BROTHERHOOD

J. T. HENDERSON

### STEWARDSHIP OF EXAMPLE

**T**HE importance of giving earnest heed to the policy suggested by this topic is indicated by the words of Jesus: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Saint James, the Apostle of applied Christianity, re-enforces the command of our Lord in the following words: "Faith without works is dead."

I wish in this brief article to stress the importance of the Stewardship of Example, as it applies to those who occupy positions of responsibility and leadership.

The office of deacon may be used to illustrate and enforce the idea I have in mind.

Obedience to a scriptural command is an unquestioned obligation, and its claim is primary. The wholesome effect of a worthy example, however, adds emphasis to this duty.

In "bringing his tithes into the storehouse upon the first day of the week," the deacon is not only obeying a divine law, but at the same time he is "letting his light shine" before the young and other members, who look to him for a standard of conduct. By neglecting this plain duty, he is likely to cause others to "offend"; he is, therefore, guilty of a double wrong.

By what course of reasoning a deacon can get his consent to present a contribution plate to others, before placing an offering on it himself, is beyond my comprehension. Is it not a species of presumption on his part to invite his brother to perform a duty he is neglecting himself?

Deacons, teachers, and other leaders should seriously consider the Stewardship of Example, when they are prompted to "forsake the assembling of themselves together" at the worship hours on Sunday and Wednesday evening.

If all leaders would recognize that "it is required in stewards that a man be found faithful" in these and other obvious duties, it would mean a new day to our churches, enrichment of life to the leaders, and growing joy and usefulness to the pastor.

Stewardship of example is a duty of wide application, which is too much overlooked and neglected; some of us will face a serious record in this respect when we come to the judgment. If we adopt the policy of Paul as set forth in the following resolution, our example will prove a benediction: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."



## NEWS NOTES

## Knox County Association—

The General Secretary was glad of the opportunity to attend one session of the two-day meeting of the Knox County Baptist Association, which met on October 15, with the Broadway Baptist Church of Knoxville. The reports indicated progress and the discussion was stimulating. The Brotherhood had a good hearing and its report indicated that the Associational Brotherhood is demonstrating its usefulness as an enlistment agency.

## Baltimore—

Thursday, October 17, was spent in Baltimore, attending the Pastors' Conference in the forenoon and in the afternoon and evening, the sessions of the Maryland Baptist Union Association, both of which were held in the First Baptist Church. The Secretary spoke to the Pastors' Conference on "The Layman and His Pastor," and in the association on "Men and the Kingdom."

The First Baptist Church during this year is celebrating the Sesqui-Centennial of its founding, while the State Association was holding the Centennial session of its organization. These two facts added considerable interest to these annual meetings.

While the last report gives Maryland Baptists a membership of only 19,554, the enrolment the second morning of the association was 409, and it no doubt went beyond the 500 mark before the meeting closed. Of the 100 churches in the state, thirty-four are located in the city of Baltimore. The growth of Baptists in Maryland, especially of late years, has been very gratifying to its leaders; the report of Secretary J. T. Watts was quite encouraging, and his friends from other states were happy to learn of the high estimate that Maryland places upon his work as secretary.

Hearty and fraternal greetings were extended to this Centennial meeting by both state and southwide representatives.

One of the most impressive features of this Centennial meeting was the Memorial Service conducted on the second evening in honor of the late Joshua Levering, who was called to his reward only a few days before. Francis A. Davis, a very capable and zealous layman, who devotes a large part of his time and energy to the Lord's work without charge, conducted this service, reading an appropriate tribute and adding some very fitting words. Mr. Levering had selected two hymns to be sung in connection with his funeral, and these were sung "with the spirit and the understanding" on this memorial occasion.

Mr. Levering was elected chairman of the Executive Committee of the Baptist Brotherhood, following the death of its first chairman, J. Harry Tyler. For the first six years, the headquarters of the Brotherhood were located in Baltimore; it was a distinct pleasure to meet again F. S. Biggs, secretary, and Charles M. Ness, treasurer, the only surviving members attending this state meeting.

## Ocala, Florida—

Beginning with Sunday, October 20, the General Secretary spent three days with the First Baptist Church of Ocala, a beautiful little city of 8,000 people, located 101 miles south of Jacksonville. This visit was made in response to the invitation of the Brotherhood, which has fifty-six members. The First Baptist Church has 648 members and a very attractive building, free of debt. Rev. H. G. Wheeler has not been with this church very long, but has made a large

place for himself, in the esteem both of the church and of the community at large.

During the three days, the General Secretary spoke several times on the leading features of the Brotherhood program. This work was intended primarily as a preparation for the Every Member Canvass which is to be taken in the near future.

Members of other churches participated in these services, notable among whom were the pastor and three deacons from Dunnellon, some thirty miles away.

The canal under construction across the state from the Atlantic Ocean to the Gulf of Mexico passes very near Ocala, construction is now going on, and these operations have greatly stimulated business in all this section.

Silver Springs, one of the wonders of the nation, is located near Ocala and attracts multitudes of visitors.

On the last day of the School of Stewardship and Missions, the county voted on the issuance of bonds to secure funds to be used in the purchase of the right-of-way for the canal; the people were greatly interested, voted this issue by a very large majority, and yet the Baptist people were loyal to the conference at the closing session.

## In Virginia—

Sunday, October 27, the Secretary spent a very busy day with the Baptist churches of Lexington and Buena Vista, Virginia. Including a brief talk to the Sunday school of the Lexington Church, he spoke six times that day on the interests that the Brotherhood seeks to promote.

While Lexington is a town of only about four thousand inhabitants, it is known far and wide as an educational center and as the home of some illustrious men. Washington and Lee University is located here and for some years Gen. Robt. E. Lee was its president. Virginia Military Institute is also here and for some time Stonewall Jackson was a member of the faculty of this institution.

While the Manly Memorial Baptist Church of Lexington does not have a large membership, among them are some very prominent and influential people. Dr. Francis P. Gaines, president of Washington and Lee, is a deacon in this church and was a sympathetic member of the audience on this occasion; other professors in the two schools are prominent in the activities of this church. Rev. Carlton S. Prickett is the capable and zealous pastor, and under his wise leadership the church is gaining in numbers and influence.

The Lexington and Buena Vista churches united in the afternoon conference, when the hour was devoted to a discussion of the duties of the deacon.

The Baptist Church of Buena Vista, a town of 4,000 people, is said to be the strongest church in the city. It has a good building and a very wide-awake pastor in Rev. W. B. Denson. The church is well organized, aggressive in its policies and is a strong force for righteousness in that entire community. The membership gave a striking illustration of loyalty by attending our evening service in large numbers.

## Midland Association, Tennessee—

Sunday, November 3, had been set apart for a little rest, following the strenuous program of October, but it was impracticable to decline an urgent invitation to participate in the Program of Enlistment which had been planned for that day in this rural association. Ten zealous laymen were speaking at 11 A.M. in that many churches with the hope of arousing the men to a larger service and support of our en-

tire program. It fell to be the lot of the Secretary to speak in the Bishopville Church, of which Rev. F. M. Dowell is the enterprising pastor. The building, attendance, and spirit all indicated a healthy and growing condition. Brother Dowell followed his son as pastor of this church and is successfully promoting the aggressive policies instituted by Brother Dowell, Jr.

A joint meeting was held in the Bethany Church at 2:30 P.M., attended by pastors and members of the different churches, when the importance of larger enlistment was again stressed.

Rev. F. M. Dowell is to be commended for his success, as chief promoter, in securing hearty co-operation in this vital service.

## Convention—

Beginning at 2:30 P.M. on November 7, a significant convention of Virginia Baptist men was held in the First Baptist Church of Richmond. It held three sessions, afternoon and evening of November 7, and closing with a morning session on November 8.

It was significant for the reasons given below:

*In the first place*, the attendance of pastors and laymen was large and representative; there were at least twelve hundred present and they came from Bristol and community on the southwest, Alexandria on the northeast, Norfolk and Portsmouth on the southeast, and Danville on the south. They were men qualified to broadcast the proceedings as they returned to the different sections of Virginia.

*In the second place*, the grade of the speakers was high. Outside of Secretary Waite and ten other prominent Virginia men, the following speakers from other states appeared on the program: Dr. W. L. Poteat, North Carolina; Dr. Chas. E. Mad-dry, of the Foreign Mission Board; Hon. R. N. Simms, North Carolina; Dr. John R. Sampey, Kentucky, and Dr. Stanley High, Connecticut. The Brotherhood Secretary was also assigned a place on the program.

*In the third place*, the convention was fortunate in having three men of affairs in business and judicial circles to preside. They were L. Howard Jenkins, Richmond; Judge E. W. Hudgins, Richmond; and B. F. Moomaw, Roanoke.

*In the fourth place*, the topics were not only discussed with rare ability, but they had a large and practical bearing on the duties of the laymen. The reports of associational organization and activity by Roy C. Brown, Bristol; R. Norman Mason, Esq., Accomac; and J. L. White, Jr., Fork Union, were highly encouraging.

As leading promoters of this great meeting, Secretary Waite, Brotherhood Chairman Hough, and Moderator Moomaw were loyally supported by the various agencies of the General Association.

Many are hoping that it will not be long until Virginia shall have a Brotherhood Secretary, capable and loyal, to supplement the able services of Secretary Waite.

## Hundred Thousand Club—

The Brotherhood rejoices in the success of the Hundred Thousand Club as indicated by the last report.

The Southern Baptist Convention at its last session designated January and February next, as a period when an intensive effort will be made to add a great many members to this club. This is not only a reasonable method of providing for our debts, but it is endorsed by the Convention. It is hoped that our Brotherhoods and laymen in general will manifest their interest and loyalty by giving this effort their heartiest support.



**Annuals and Quarterlies—**

Brotherhoods have been multiplying so rapidly in recent weeks that the demand for both the *Annual* and *Quarterly of Programs* has exhausted our edition of both. We have a few hundred of the third *Quarterly* for 1935 left, and we will be glad to furnish them for the postage. The Brotherhoods can select fine programs from this third *Quarterly*.

We will have a larger edition of the *Annual* and *Quarterly* published for 1936 and hope to have them ready for distribution by the last week in 1935. The price is 10 cents each.

**Broadway, Knoxville—**

The General Secretary was with Broadway last year in a school for deacons and also spoke on the occasion of ordaining some new deacons. In this service he stressed the scriptural plan of kingdom support and the large obligation of deacons in church finance.

On November 15 of this year, the Secretary was invited to speak at a supper to the canvassers, who are to call on the membership November 30 for pledges. On this occasion, Rev. W. H. Ford, the wide-awake pastor, reported that every obligation of the present year had been paid promptly and in full without calling for any extra contributions. Adequate funds had come in each Sunday and there was money in the treasury for every obligation as it fell due. This included more than eight thousand dollars of principal and interest on their pastor's home and Educational Building. As an extra the church raised during the year about \$1,800 to provide for the salary, equipment and transportation expenses of Dr. Wm. L. Wallace, a member of this

church, who went as missionary to China.

Pastor Ford understands the scriptural plan of kingdom support and lays great emphasis on the tithe. This remarkable record is a fine illustration of what the policy of "bringing the tithes into the storehouse every first day of the week" will accomplish.

**Testimonies of Tithers—**

The following statements are from members of the First Baptist Church of Fairmont, North Carolina, of which Rev. C. J. Allen is the efficient pastor. (The names are withheld.)

1. "I have been a tither for a number of years, and the Lord has blessed me in many ways. I find great joy in obeying his command. 'Bring ye all the tithes into the storehouse.'"

2. "It is a real joy to tithe. I have tried it for a number of years."

3. "I made a pledge to start tithing when Dr. J. T. Henderson was here teaching. My income the first year was the greatest it has ever been. The Lord has blessed me in many ways."

4. "For many years I had felt I should tithe, but put it off. Finally I decided to trust the Lord and began. Aside from the great pleasure I have found, the Lord has added much more than a tenth to my income."

**Belmont Covenant Plan—**

Pastor Allen has introduced the Belmont Covenant Plan with fine success.

A pastor writes of his success with the Belmont Covenant Plans as follows: "We have secured forty signed pledges; I feel sure that we will have as many as fifty

by the time we have finished; our membership is less than two hundred."

The Brotherhood of New Mexico is to sponsor the Belmont Covenant Plan the coming year and this organization will undertake to have this tithing plan tested in every church.

**Echoes—**

*Wide-Awake Brotherhoods*—A member of a Woman's Missionary Society writes: "Our church has had both a senior and an adult Brotherhood for a year, and they are two of the best things we have ever seen. The men meet every Sunday afternoon and they are doing a marvelous work. They are to study the *Brotherhood Manual* soon."

*Another Brotherhood*—"Our Brotherhood is seven months old; we started with seven members and now have thirty-three. We are helping an orphan boy through school, have organized one new Brotherhood, and the finances of our church have picked up through the influence of our Brotherhood."

**New Mexico—**

E. A. Herron, Brotherhood secretary for New Mexico, writes: "We had a great State Brotherhood Convention with exactly forty churches represented. This number is one-third of all the churches in New Mexico."

"Men from one of the churches drove 647 miles each way, and the men from twenty-two of the churches drove over five hundred miles each way. President Sandefer of Hardin-Simmons University, and Rev. Rex Ray of China brought great messages."

## Glimpses of New Missionaries

(Continued from page 24)

mond, until I was granted the B.A. degree in 1926. There is not space to tell all that those years on such a beautiful campus and under such a faculty meant to me, but the influence went very deep. During these years, too, the fellowship with the Grace Baptist Church and our beloved pastor, Dr. W. W. Weeks, was a very blessed experience.

I had been interested in medicine since the days when I operated successfully on chickens in the parsonage back yard, setting legs, removing external tumors, and so forth, and while I was in college I read a leaflet on the nurse in the foreign field which led me to the decision to go to the foreign field as a nurse. Accordingly, I entered the School of Nursing of the Johns Hopkins Hospital in Baltimore, Maryland, in February, 1927. It did not take long to be perfectly sure that I did want to nurse, but I soon began to dream of prominence in the nursing profession and tried to convince myself and the Lord that I could serve as well at home and a great deal more comfortably.

I had been in the school just eight months when it became necessary for me to go home to nurse my invalid mother. I told no one of the battle going on within me, and those nearest and dearest ascribed my restlessness to the desire to go back to my preparation for foreign service. After almost a year, a visiting minister made me realize that I could not be a hypocrite any longer, but must face the question and settle it once and for all. I didn't hear any of the rest of his sermon that day and, finally, when I

had opportunity to be alone I determined that I would settle it. I didn't want to go to China, but when I asked the Lord to let me stay at home, the conviction became stronger than ever that I must go. At last, in the early morning, I was enabled to say, "Lord, if you will forgive me, I will go where you want me to go," and great peace and joy flooded my being.

Just a few days later he gave me opportunity to prove my surrender when the W.M.S. offered me an office. The Marshall Baptist Church gave me other opportunities, one after another, and the next four years were very valuable ones in my preparation for China.

After my mother's death in 1932, I returned to Hopkins, and in 1934 completed the course in the School of Nursing. During the following year I was head nurse on the floor in the children's department (Harriet Lane Home for Children).

I rejoice now that it is to be my privilege to work in the Chengchow Baptist Hospital under Dr. Sanford E. Ayers. I thank God that he is making it possible through Southern Baptists, and particularly through Virginia Woman's Missionary Union, for me to go to China to have a part in carrying the Good Tidings to the millions who have not yet heard of Jesus Christ, and to have a small part, too, in alleviating the physical suffering of China. I was appointed by the Board on October 16, and I expect to sail November 15.

# MISSIONARY WORKERS OF THE HOME MISSION BOARD

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(Address: 315 Red Rock Building)

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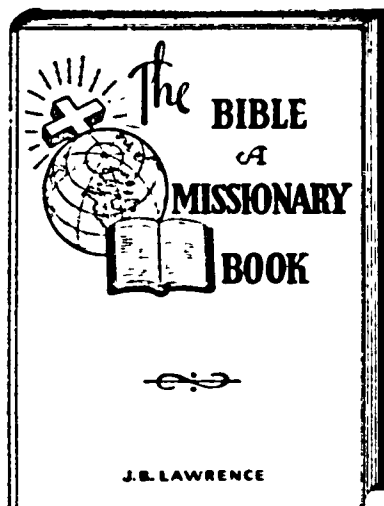
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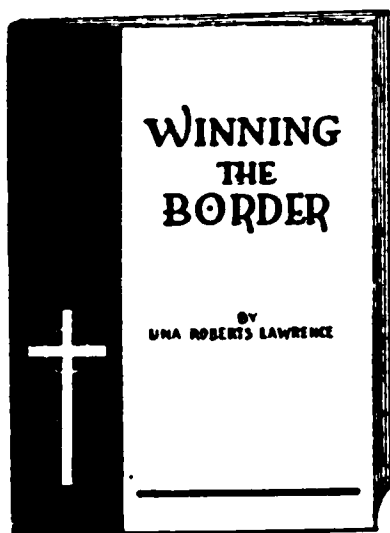
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