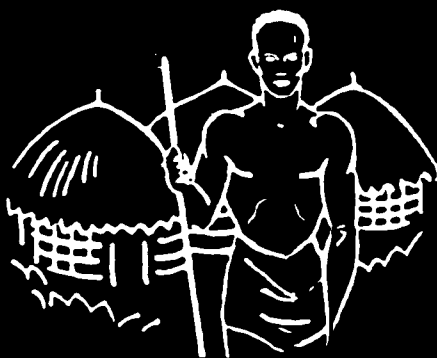


HOME AND FOREIGN FIELDS

AMERICAN INDIANS



NEGROES OF AFRICA



AMONG CHINA'S MILLIONS



MEXICAN NEIGHBORS



NEGROES OF THE SOUTH



SOUTHERN CITIES



HEART OF THE MOUNTAINS



CUBA AND CANAL ZONE



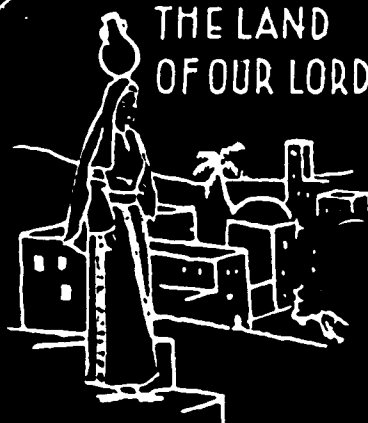
POPULOUS SOUTH AMERICA



BEAUTIFUL JAPAN



THE LAND OF OUR LORD



PEOPLES OF EUROPE



TURN where one will, the pitiful condition of the whole world today reenforces every challenge and command of the Master. A Christless world calls for light and life; the echo of its call must arouse Southern Baptists to the heroic and the sacrificial.

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HOME AND FOREIGN FIELDS

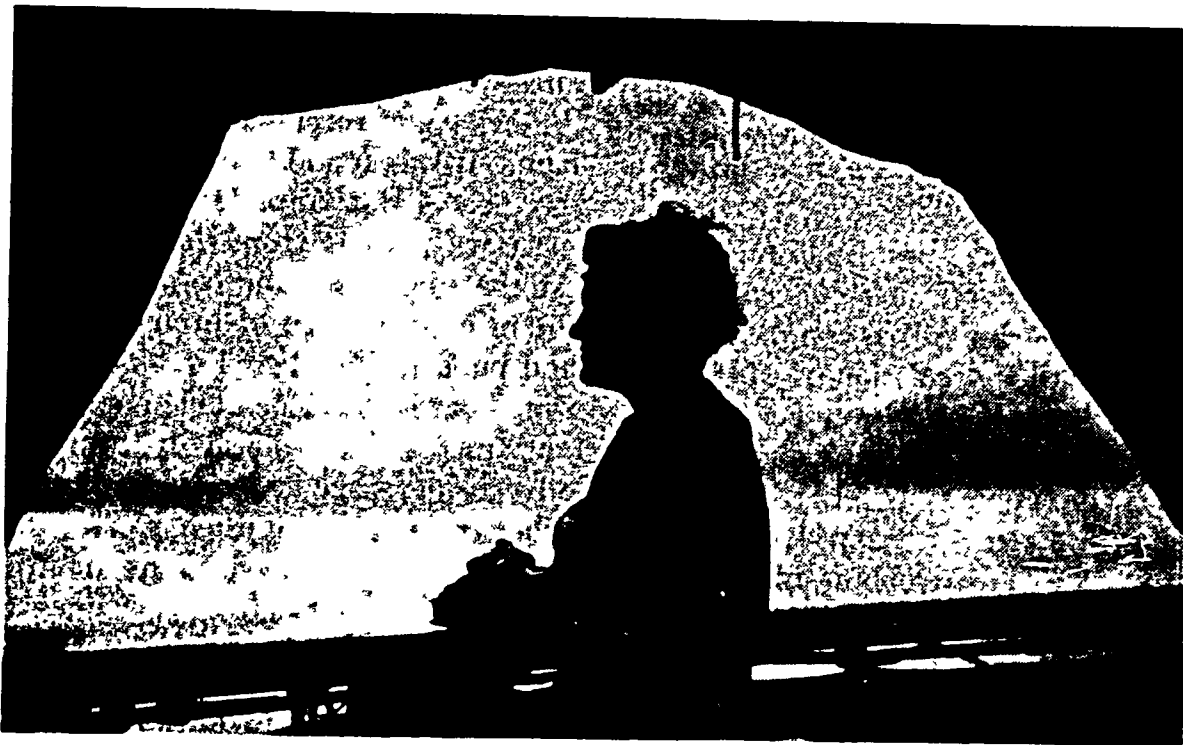
THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, Editor

Nashville, Tenn.

DECEMBER, 1937

Volume 21 - No. 12



MY COMPASS

*The silver sea
With its illusive charm
Is calling me.
Its passion and its mystery
Are beckoning with outstretched arm.
With sailor's longing I can see
A land afar
Beyond the sunset's last red glow—
A radiant eternity.*

*I dare not sail
Without my compass true,
Lest I should fail
To reach that calm and peaceful shore
Where souls immortal dwell. I do
Not fear life's billows' thunderous roar,
For I can trust
My compass sure, God's Holy Word,
Though on life's sea the storms prevail.*

—Florentine Budwig, *Moody Bible Institute Monthly*. Used by permission.

Our Mission Magazines Merged and Emergent

Hight C. Moore, Editorial Secretary, Baptist Sunday School Board

AT Asheville, North Carolina, in May, 1916, the Convention after much discussion postponed for a year consideration of the consolidation of the mission boards but refused to postpone consolidation of the mission magazines, though recommended by an influential committee. Thereupon an item was inserted in the report on the report of the Foreign Mission Board and with Vice-President J. B. Lawrence (later connected with the Home Mission Board) in the chair adopted as follows:

That the *Foreign Mission Journal* and the *Home Field* be consolidated and put in charge of the Sunday School Board as early as practicable, and the Woman's Missionary Union be invited to consolidate *Royal Service* with this publication.

Accordingly, with their October issues the Foreign Mission Board discontinued *Foreign Mission Journal* with a circulation of 27,000 and the Home Mission Board discontinued the *Home Field* with a circulation of 21,000 and the Sunday School Board began with November the publication of HOME AND FOREIGN FIELDS (with about 25,000 copies) under the general direction of Dr. I. J. Van Ness, then Editorial Secretary. From January 1, 1917, the magazine was edited by Dr. G. S. Dobbins till the summer of 1932.

In 1931 the Sunday School Board's report to the Convention in Birmingham contained the following paragraph:

HOME AND FOREIGN FIELDS

We have for some years been issuing HOME AND FOREIGN FIELDS as the official missionary journal of the Convention. It has never paid its way, and while ranking among the great missionary journals, its circulation is steadily declining, with greater and greater loss. Its circulation now is about 14,500 and the net cost to us, above subscriptions, for publishing it is about \$13,000.00 annually. The reasons for this are plain. The readers for such journals are to be found among the women and pastors. The women who are our chief reliance have, however, their own journals. Where the Southern Methodists and the Northern Presbyterians, as examples, present this program material in their denominational missionary journals, our women use *Royal Service*, which serves this purpose. This is probably the most effective method for them. It leaves us, however, with an impossible situation for widespread distribution. It is possible by transferring the paper to the Editorial Department, and by modifying its size and mechanical appearance, to slightly reduce our losses. It is not the money loss we are concerned about, so much as the venture does not seem to be getting anywhere. The Home Board now issues its own free bulletin, and the state papers are effective missionary agencies.

It was voted by the Board that this matter be referred to the Convention for consideration and action.

In its report to the Convention at that session the special committee of seventeen made these three recommendations which were adopted:

1. That HOME AND FOREIGN FIELDS be continued.
2. That the responsibility for the publication and the enlargement of the circulation of the magazine be committed to the Sunday School Board, the Home and the Foreign Mission Boards, and the Woman's Missionary Union, jointly, and that the expense be provided for as heretofore.
3. The committee suggests that the three boards named and the Woman's Missionary Union consider the advisability of merging other missionary publications of these organizations with HOME AND FOREIGN FIELDS.

When Professor Dobbins retired from the editorship the Board in June, 1932, entrusted the preparation of the

magazine to the Editorial Department. At once we secured our Book Editor, Dr. John L. Hill, as editor of HOME AND FOREIGN FIELDS, retaining Miss Elsie Richardson as his assistant. For these five years Doctor Hill without extra financial compensation for his services has kept the magazine in the front rank of the ablest mission journals in the world.

It is of course a matter of record that the consolidation of all the mission journals of the denomination was never effected, as originally contemplated by the Convention at Asheville and recommended fifteen years later at Birmingham. It was found that circulation campaigns by the Sunday School Board for HOME AND FOREIGN FIELDS did not meet with favor from the sixteen or more state papers. At the same time the co-operating agencies did not feel the primary burden of promoting the magazine not edited and published at their headquarters. Moreover, the Mission Boards developed able publicity departments, sending out tract and periodical literature, paying also for good advertising space at least monthly in the state papers and otherwise publicising their work. The Woman's Missionary Union has added to its monthly, *Royal Service*, a goodly list of attractive magazines for all its grades and departments. The publicity work of the Executive Committee, the Brotherhood, the theological institutions has been vigorously and admirably done.

It may well be that our missionary publicity, thus detached and independent, has been more effective than if embodied in one magazine, however ably edited and attractively published. At any rate, that course appears to be in accord with our Baptist genius and now proven preference. In our present stewardship therefore we have faced conditions rather than fulfilled theories. Meantime, HOME AND FOREIGN FIELDS has maintained high standards, ministered to a discriminating constituency, reached only a small paid circulation, and always reported a heavy annual deficit.

We may claim with confidence that the Sunday School Board has been faithful to the trust reposed in it by the Convention twenty-one years ago. Nor must the discontinuance of HOME AND FOREIGN FIELDS as a separate publication of our Board by order of the Convention last May be taken to indicate lack of missionary interest or effectiveness on the part of our Board or the slightest relaxation of missionary promotion by our denomination.

The Foreign Mission Board begins with January the publication of *The Commission* (quarterly, fifty cents the year) and the Home Mission Board on the same date begins the publication of *Southern Baptist Home Missions* (monthly, twenty-five cents the year). These Boards also will no doubt continue to carry monthly full pages in the state papers and to send out tracts and other literature.

The Sunday School Board will not only carry as heretofore much missionary material in its weeklies and monthlies, missionary lessons in Sunday school and Baptist Training Union periodicals, preparation and publication of programs for Missionary Days in spring and autumn, but

also a new feature of illustrated missionary pages including covers and center layouts in our expository periodicals with circulation of two and a half million copies. Thus we shall try to make more effective than ever our co-operation with our mission boards and all other denominational agencies.

So, with this number we close the twenty-one volumes of HOME AND FOREIGN FIELDS not with the word *Finis*, as if this were the end, but with the word *Amplius*, for a larger area of service beckons us onward and upward as we strive with kindred spirits to hasten that day when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Echoes from China

About the University of Shanghai

Shanghai, China, September 9, 1937. Dear Doctor Maddy: Last Monday, August 30, Beth and I paid a visit to the University of Shanghai through arrangements made for us through the Japanese and American consuls. It was a hurried visit, but we got a fairly good view of things from the outside so far as the central buildings are concerned. We did not inspect the outlying buildings because the district is still dangerous and there were flying bullets. The authorities would allow us only about three-quarters of an hour on the campus. We saw only the interior of one large building, Yates Hall. There are three shell holes through this building, two through the water tower, one through the gymnasium and one through the dormitory closest to the river. A closer inspection may show other holes, but not many up to the time we were there. I would not like to estimate the amount of damage that has been done to the larger building, but off hand I would think that some twenty thousand dollars, local currency, might cover it. Perhaps more, perhaps less. Two janitors were shot by Japanese the morning after I left.

The exterior of the residences has not been damaged, but they have all been ransacked. Papers, clothing and bric-a-brac have been scattered far and wide. All the pantries have been looted and opened jars of fruit and jam cover the kitchen tables and floors. Those who did the job seem to have been looking for money and food. They may have been searching for incriminating papers. At any rate, everything has been opened and all locks have been forced. It is too early to tell how much has been taken and who were the people that did the job. The Japanese are now in possession, but it was once in the hands of the Chinese. Both sides will claim that the other has done the ransacking. If things have been taken it will chiefly be from the homes and not so much from the University buildings.

We were escorted down by a vice-consul of the Japanese and by one of their naval commanders. They were very nice to us and I have no complaint to make of their courtesy. They seemed to be very anxious about the University and showed every indication of wishing to protect it. They intimated that they would ask us officially to receive the University as soon as the district is safe. We told them that we would be glad to have it back but that we could not accept it until we could carry in some sort of a skeleton staff. The water plant is out of com-

mission and with all this cholera around, that will have to be working before we can stay there nights. The lighting system of the Chinese city is destroyed, but we have a small auxiliary which we can use, provided it has not been harmed. They admitted the justice of this and said that they thought it could be arranged. Since then we have written up a brief report of our visit for the American Consul. We have requested him to put pressure on the Japanese to seal up all the buildings, including the residences. They do not seem to be using the place for billeting troops. There was a guard of a half-dozen at the gate, and a look-out on the water tower consisting of two men. So far as future shelling from the Chinese lines is concerned, the fewer Japanese there are on the grounds the better it will be for our buildings. In spite of a vigorous onslaught from the Japanese, the battle lines still remain less than two miles from our gate.

The possibility of looting is the second danger that has to be faced. There are no police in our district and will be none for months. The danger of looting will come after the Japanese march further inland and the riff follow close behind their lines. In some cases the looting is done by Chinese rascals of the coolie class, but in other cases it has been done by Japanese pillagers. We have talked something about hiring guards, perhaps white Russians to guard the campus during this period, but the item of expense makes us hesitate. It would take at least six men and it would cost us at least that many hundred dollars a month. We are still debating the matter. There is no immediate danger of looting. If we had a few more men missionaries, we could do the guarding ourselves. Beth and I are here and we have a cable saying that Hanson and Westbrook will come in tomorrow. We four can guard the place once the place is free of the danger of stray shells. No Chinese can do this work because it will be within the Japanese lines. It will be some months before any of our Chinese teachers can go back. However, the Japanese may allow us to take in a few workmen provided we guarantee them.

I have a personal interest in another visit to the University. I came out on the night on August 13 with only one change of clothing. Since then I have been using borrowed clothes and much of it does not fit. I tried to bring out something on the other visit but they would not allow it. So I shall have to try again. I saw some few articles lying around on the floor of my house. There must be enough left for me to have a change or two.

And now a word about the University finances. August is always a lean month. This year we have had some extra repairs and our bank account was at a low ebb when the trouble started. To make matters worse the banks began to tighten up on withdrawals. We used all the pressure we could but could get out only enough to pay thirty per cent of August salaries. We have promised to pay the remainder as soon as funds are available. When that will be we do not know. Some of the teachers have gone inland but many of them got caught and are renting homes in Shanghai at ruinous prices. Rents are sky high. In ordinary years we have an income of twenty-five thousand dollars, local currency, a month. Unless we can open school we shall have no income beyond the grants from the two Boards. That amounts to some eighteen thousand dollars a year of which some six or seven thousand goes

(Continued on page 25)

HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

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EDITORIALS

THE return of the Christmas season floods the minds of the young with eager anticipations and the memories of adults with faces, scenes, incidents, and experiences almost too intimate to discuss. Christmas, therefore, has become a force that keeps fresh and full the great common reservoir of human affection and emotion without which life would become indeed a drab, dry, dreary existence. Always we would keep alive and glowing the spirit of Christmas if for no other reason than that it warms the human heart,—and human hearts need to be warmed at least once a year. Of course, when we give ourselves to sober reflection, we are ashamed that so much of the meaning of Christmas to most of us centers around the purely human,—the thoughtfulness of others toward us and the joy we have found in trying to contribute to the happiness of others. Never must we permit these phases of the meaning of Christmas to be dimmed, but we shall want to add to them features of deeper and abiding significance.

Our observance of Christmas has become largely traditional and, even when we omit the carousals and excesses of the brainless which are entirely out of harmony with the sacredness of the anniversary, emphasizes the material and social rather than the spiritual and Christian. Church services on Christmas Day are by no means common, and the atmosphere of many of our homes is anything but Christian. No wonder some good people criticize Christians for perpetuating a pagan festival. To us, however, Christmas is anything but pagan; it is the anniversary of the birth of our Lord and more and more our influence shall be directed in behalf of at least a thoughtful Christmas in the hope

that such thoughtfulness may result in giving Christ the right of way on his birthday.

THE VIRGIN BIRTH

It is perfectly fitting that we give some thought to the actual birth of the Christ. Of course, we shall not enter the field of theological controversy except to voice a layman's regret that so many of the most precious truths concerning our Lord have been made theological footballs to be kicked around in support of purely ecclesiastical or sectarian contentions, without any regard for their beauty or obvious meaning. At times, just as serious damage is done by Christian apologists who are so sensitive to the opinions of men that they insist that certain plain statements of the Scriptures which are in conflict with the findings of man's very finite mind are really not essential after all. Thus would they reconcile the teachings of the Book with the opinions of man! Frankly we have never thought it necessary or important that the teachings of the Bible harmonize with man's conceptions; we have known that man's thinking reaches its highest point of exactness only when it approximates the thoughts of the Word which is Truth. So, we have very little respect for the opinion that one can be a Christian without believing in the Virgin Birth. Such a view is merely a sop to those whose minds cannot go beyond the realm of the natural, and who therefore must reject any alleged fact which conflicts with the operation of natural laws. Amusing, isn't it, how some people would bind the God of nature with the tape of what they call natural laws? Seemingly it has not occurred to such that it is natural for God to be supernatural. What kind of a god would God be if man could reduce his ways to man's ways and resolve his thoughts into man's thoughts? Well, not big enough, we are afraid to meet the heavy demands which man's sinful nature makes upon him. On this subject we once heard a very brilliant lawyer say, "If God were coming to earth in the form of man, it was perfectly *natural* that he should come in an *unnatural* way." We like the logic of that statement. We believe that to accept the doctrine of the Virgin Birth requires the same kind of faith that is required for salvation, and we seriously doubt whether one who doubts the Virgin Birth has faith enough to be saved. It is certain that one cannot believe the Bible and doubt the Virgin Birth.

Mary, the gentle, beautiful mother of our Lord, has been greatly abused by extremists, and on that account greatly neglected by non-Catholic Christians. It is nothing short of tragic to think of what ecclesiasticism and superstition have done for this humble Jewish maiden in making of her the sinless medium through whom men reach God. Of course, there is not a syllable of justification in the Word for such action. But Mary is and ever shall be "blessed among women," and in honoring the birth of her son, we would not forget to be grateful for the purity and faith of her who gave him birth.

THE SAVIOUR

THOU shalt call his name Jesus (Saviour): for he shall save his people from their sins." So spoke the angel of the Lord to troubled Joseph. "Unto you is born this day in the city of David a Saviour which is Christ the Lord." These words are those of the angel of the Lord to the shepherds who were keeping watch over their flock by night on the Judean hills. It is reasonable to suppose that the speaker was the same in each case; unquestionably the message was from the same source. It was to save people from their sins—from the penalty of sins and from the power of sins—that Jesus came to earth. These are rather old-fashioned words, but the Book is an old-fashioned book; according to the Book, people have sins from which they need to be saved. The Book is still true: men are still helpless in their sins, undone and powerless to throw off sin's burdens; men still need a Saviour, and Christmas reminds us that a Saviour is available. Every redeemed person will want to reserve a special period somewhere during the season to praise God for the forgiveness of sins through Jesus who came to earth nineteen hundred years ago for the very purpose of saving men from their sins. This period of gratitude will be a good time to discover afresh that the chief business of the Christian is to proclaim to unforgiven men everywhere that the Saviour has come. Of course, the very heart of the missionary enterprise is in the birth of Jesus.

To the listening shepherds the announcement of the angel carried additional significance: the Saviour was identified as Christ the Lord. That is to say, the Saviour is the Anointed One, the Messiah of prophecy, the Lord of life. Let quibblers split hairs and spin theories about the deity of Jesus: from his birth to the last words on the Cross, the Book proclaims him the Son of God, and in his risen, ascended life, he is represented as sitting at the Father's right hand, interceding for his own.

THE BROADCAST

THE term "broadcast" is restricted to the radio today; but the radio did not invent broadcasting, it has simply made the casting broader. As soon as the shepherds had visited the birth chamber and had seen Mary and Joseph and the babe, they broadcast ("made known abroad") what they had heard and seen. It is significant that the preaching of the New Testament consists very largely in the recital of experiences; personal testimony, without argument, is always effective. Likewise, it may be observed that powerful preaching through the centuries has featured personal experience. Maybe, one function of the Christmas season can be to call the Christian world to a realization of the fact that the lost world will respond eagerly to the testimony of those who *know* Jesus in the forgiveness of their sins. Thus will every saved person become an evangelist, a personal missionary, broadcasting the news of salvation to the extent of his capacity and influence.

After all, this is what missions means; this is why

individuals engage in personal work, organize themselves into groups to carry the message, pool their resources to send their associates to the ends of the earth. In short, such an objective justifies the existence of churches, of conventions, and of mission boards of whatsoever name; they who have been saved by the coming of the Christ would make him known to those who do not know that he has come.

COMING OF PEACE

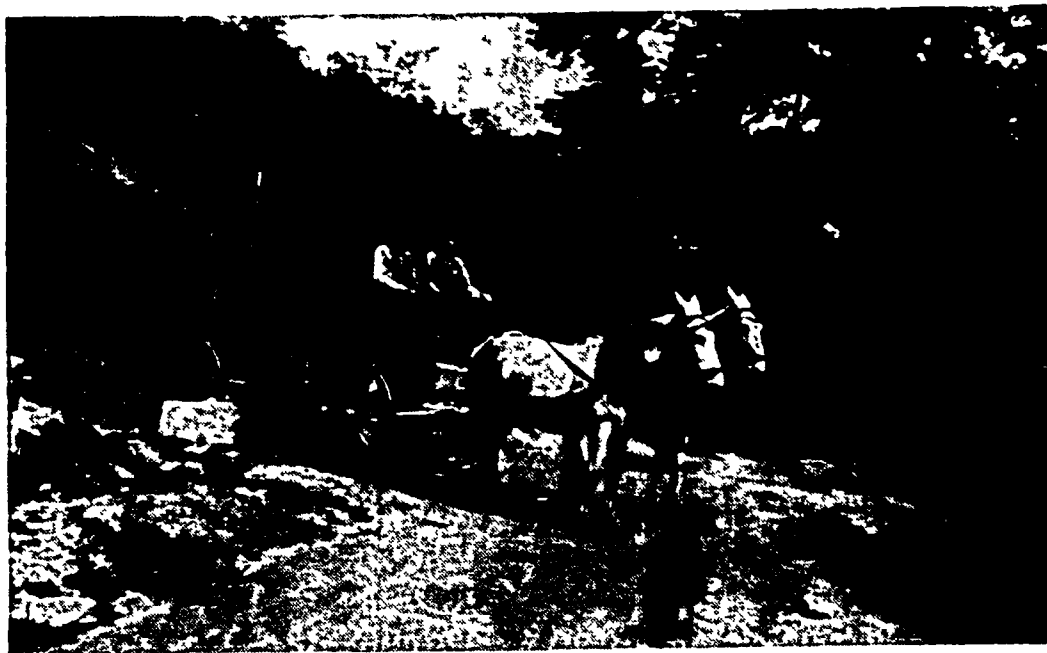
PERHAPS no Christmas has ever found the whole world quite as conscious of the desirability, even the necessity, of peace as this season. Turn where we will, peace is the topic of interest and of discussion, the one subject apparently that claims the attention of all men regardless of race or tongue. Certain phases of the situation would be amusing if they were not so tragic. Bobbing up ever so frequently on the horizon of world affairs are self-opinionated upstarts, proclaiming themselves the answer to the needs of a distraught world, and declining the counsel of either God or man. More able and more modest men gather seriously in conference rooms as anxiously they seek the way out.

Can it be that God has brought his world to this focus of interest that it may hear his message on peace? At any rate, it is a good time to remind the world that he has such a message. The heavenly host that rendered that original Christmas anthem had something to say on the subject. It seemed to say that peace on earth was conditioned upon good will toward men, and by inference at least that good will toward men could come only through the Christ whose birth it proclaimed in song. This message will bear pondering today. It is universally agreed that by diplomacy, by pressure, by boycotts of one kind or another, nations can be forced to lay down arms, but the history of nations teaches nothing if it does not emphasize loudly that such a peace is merely a breathing spell for preparation for greater violence. The world's greatest statesmen are agreed that permanent peace can come only as the hearts of belligerents, actual and prospective, are filled with good will toward one another. We know no source of abiding good will except the love of Christ in the hearts of men. Furthermore, a small fractional part of the billions expended for munitions of war would finance missionary campaigns through which the world would be brought to Christ, and therefore to permanent peace.

THE HIGHEST GLORY

THE big idea of Christmas is to ascribe glory to God in the highest. The Christian must give God first place in his heart, in his thoughts, in his praise. That first Christmas morning rang with such acclaim. Be it confessed to our shame that in our Christmas festivities we make small room for glory to God.

Our readers will permit us in this last word to wish for every one of them a Christmas season, the happiness of which shall abide through the years because Christ is glorified in every life.



Missionary Lewis W. Martin's trailer equipment being hauled over rough mountain roads. The driver was converted in a recent meeting

Missions in the Mountains

Missionary Lewis W. Martin, Jeff, Kentucky

THREE revival meetings and a week's enforced rest at home brought blessed joys in service for this home missionary in Kentucky's mountains during a recent month, and furnished evidence afresh of the urgent need of mission work in these hills.

The first meeting was on Big Creek in Leslie County, where we lived in our trailer which was parked at the mouth of Ulysses Creek where it empties into Big Creek. The trailer was standing in the yard of the school in which we preached. We were strangers in this community. Brother Porter, the Hyden pastor, was with us but he, too, was not well known on that creek.

Because a Holiness meeting was in progress two miles away and because local leaders in that meeting had charge of the only available trucks, most of the people preferred the free rides to the Holiness excitement rather than the walk to hear our Bible messages. However, those who came to our meeting were attentive and respectful. Seven professions were made, and five were baptized into a United Baptist church which is a member of the Mountain Association and the General Association of Kentucky Baptists.

After we had baptized three at noon Sunday, the night service was smaller than usual, but God's spirit was present and even when I was almost ready to quit, we had one more prayer to God and two young women, broken and sobbing, came for profession of faith in Christ. We all felt it was our best service. These two were baptized before we left Monday.

The people and the cause of Christ need a Baptist missionary in that section of Leslie and Clay Counties. A native preacher from another creek comes there once a month to preach, but the people cannot be well fed and strong in faith and spirit for God's glory under the present limited ministry.

Those who attended our services were very kind and insisted that we stay another week, but we had promised to be at another point, so we left there Monday noon and stopped at home long enough to do our laundry and to stock the trailer for another two weeks.

Our next meeting was at Squire Boone School on Frozen Creek—a small, almost destitute community.

Three and one-half miles was the nearest we could get with the trailer which we parked under a tree by a store, carrying our bedding, dishes, oil stove and produce by wagon over a very rough road across a mountain. Mrs. Martin and the children were with me. We "camped" in two rooms of the school building and preached in another room.

A good bit of work was necessary to make us comfortable and safe. Our only chairs for two weeks were nail kegs. Carpenter's horses and rough boards served for a table. We borrowed tobacco canvas and covered the large windows with it so as to keep out the almost Egyptian-like swarm of hungry flies.

This meeting proved to be one of seed-sowing, but of little reaping in the limited time. One man was saved. He said that he had attended services more during this meeting than he had in all his life. Here is another place where a resident missionary is badly needed.

It is impossible to describe the difficulty we had and the hard work we did to get out of that place after a week of rain. After getting back to the trailer two men helped us for miles until we got back to a better road.

Again we were at home just long enough to do laundry, visit points near by—Defiance, Vicco and Yellow Creek—and then go on to Mayking, a mission point four miles above Whitesburg.

Those who work at the point and the locally interested ones were confident that we could use the almost completed school building there. We preached in it the first night, able to see only dimly with three oil lamps. The electric current had not been "cut in" then.

An official learned the next day that we had used the house, and objected. We did not know the house would have a new lock on it, but when we went for service the second night we were locked out. Not to be outdone, we preached in front of the house on the walk, with one tiny oil lamp and the moon furnishing the light. The interest was encouraging and the attendance very good.

The next day I returned to Hazard for a funeral and en route I stopped to see officials about the house and to make a personal deposit to have an electric meter put in. Although county and local officials and workmen were co-operative and helpful, the chief official absolutely refused us the use of the house.

I returned the third night to find a small, damp group on the steps of the school building. The number was smaller because it was now known throughout the community that we could not get into the new house. On learning that some other building was not available, I suggested that we have services under the trees in the schoolyard, and offered to build the seats. Local people disapproved, thinking it best for us to return later and hold the meeting in the completed schoolhouse.

Since our return home we have had rain almost every afternoon or evening. It seemed God was ordering us to a few days of rest—needed rest, to be sure, but we just could not let ourselves stop. Later Blacky, Yellow Creek, Vicco, and Defiance needed us and have used us.

Gifted University Graduates of Buenos Aires

Missionary Minnie D. McIlroy, Buenos Aires, Argentina

IN 1915, Missionary Robert Elder was in a series of meetings with the La Plata church, where Pastor Juan C. Varetto had just begun his fruitful ministry. Days of visiting and personal work had failed to bring new people, until Thursday night when a woman and her four children came, and a few nights later all these expressed a desire to follow Christ. Little did they dream that the fifteen-year-old boy, Santiago, converted six months later after a profound experience of the marvelous love of God, under the preaching of Pastor Varetto, would become one of South America's most eloquent preachers.

Less than a year had passed when Santiago Canclini felt God's call to preach the unspeakable riches of the gospel and he immediately became very active in church work. A class of Intermediate boys, the B.Y.P.U., preaching in cottage meetings, and in open air meetings, and finally a year as substitute pastor, while Pastor Varetto made an evangelistic tour through Central America, contributed to his practical preparation. (See picture of Canclini and his family, on page sixteen.)

But how was he to secure an education without discontinuing the financial aid to his widowed mother? No boy was a more faithful son, so his heart and intellect combined to work out the answer. Thus, through years of study, in the primary and secondary schools, and even in the University, Santiago worked during the day and studied at night. During all that time his unwavering faith kept him true to himself and to his Lord, and on graduating as professor of biology, instead of accepting a place as professor, with its corresponding good salary, he became a consecrated preacher of the gospel with the small salary of a day laborer.

What did this splendid young Christian gain by "losing himself" for Christ? In 1927 Canclini succeeded Pablo Besson, the first Baptist missionary to Argentina, as pastor of the Central Baptist Church of Buenos Aires (founded by Besson), and has ten years of a constructive, fruitful ministry to his credit. He is president of the River Plate Convention, also president of the Evangelization Board, a most frequent speaker on the radio, and much in demand for special meetings. He is also professor in our Seminary and one of the most constant and competent contributors to *El Expositor Bautista*, our denominational paper. He is a prolific writer of tracts and has written several books. His *Biography Of Pablo Besson* was most favorably reviewed not only by the evangelical press but also by some of the leading dailies of the country, and a book of

Radio Sermons and four books for children on *Teachings Of The Universe*, have had a ready sale.

Mrs. Canclini is just as gifted as her husband. Reared in the Christian atmosphere of Pastor Varetto's home, the daughter was converted at an early age and became very active in the church, especially in personal work.

In the University of La Plata she was not only recognized as a brilliant student but also as a staunch defender of the faith. The Baptist constituency was very proud of her when on graduation at twenty years of age, as professor of Philosophy and Education, she received a prize of \$2,000 (pesos) for having received the highest honors, and, as a "*broche de oro*" (final touch) gave a tithe of it to the Lord.

Having inherited her father's eloquence, she is a popular speaker in meetings for women, and recently on a tour through northern Argentina and Paraguay, spoke to great crowds. She also speaks frequently over the radio. Several times president of the Woman's Convention, she attended the Latin-American Congress in Rio de Janeiro as their delegate. For several years she was editor of the woman's page in *El Expositor Bautista*. Most of her time is given to being an exemplary wife and mother, and many church and denominational activities, so she has only "spare moments" for putting on paper the many books she has "in her head." Her one book, *Letters To A Girl In Love* (sane advice on the important question of "engagement and marriage" among young Christians), is a best seller, and her booklet on "Christ in the Home," is in the second edition. This year she excused herself from teaching in the Training School as she was giving her spare time to writing a book on *Women Of The Bible*.

Many times we lament our not being able to win the better class of people for the Lord, so the testimony of two such well prepared young people among these lovers of learning gives us unusual satisfaction. We rejoice in the fact that these second generation Christians can testify so effectively to the "power of God unto salvation unto every one that believeth," and, that learning or the lack of learning need not hinder the acceptance of the gospel here or in any land.

Fourteen squares from Central Church is located the lovely National Congress building of Buenos Aires; the Public Works building, the second highest of the city, is only five blocks away. A new avenue 120 meters wide, under construction, will end within two blocks of our church. Yet, the Baptist temple, badly in need of repairs, remains just as it was thirty-eight years ago.

HIS OTHER SHEEP

Marian Phelps

"And other sheep I have," the Master said,—
 "Not of this fold: them also I must bring."
 Yet many, though long centuries have fled,
 Are wandering.
 Have we no care for these whom He would seek,
 Who have not heard the one true Shepherd's call,
 Who know but "hirelings,"—leaders false and weak,
 Or none at all?

We who are safe within the peaceful walls
 Of His blest fold, secure from every fear,
 Where love keeps vigil that no evil falls
 Upon us here,
 Have we no help to give to souls outside
 The pale of our contentment? Do we sleep
 Untroubled, while lost, scattered far and wide,
 Are "other sheep"?

We once, like these, were groping for the light,
 As sheep astray among the shadows roam,
 Until the Shepherd called us in the night,
 And led us home.
 Our gifts, our prayers, ourselves can we withhold,
 Knowing He seeks, on rugged paths and steep,
 To find and bring to shelter in the fold
 His "other sheep"?

Christmas in China

Missionary Arthur S. Gillespie, Kaifeng, China

CHRISTMAS! The very word carries the most beautiful, fragrant, and satisfying meaning. Christmas is something to be felt and experienced—not described. The thought of the Christmas season revives memories of Bethlehem, of the Saviour, of home, of childhood days, of little children everywhere, and of "the still sad voice" of a world crying in the dark.

Some early Impressions—When a child of six years old I was a member of the Sunbeam Band of our church of which my father was pastor. One never-to-be-forgotten Sunday afternoon we boys and girls had met in the Sunbeam room with our leader who was a fine, happy, consecrated woman. The program went along. The subject had to do with China. The leader talked to us about far-distant China as we sat with eager, upturned faces listening to the story. In the course of the remarks she said, "In China there are hundreds of boys and girls who have never heard of Jesus and Christmas." I shall never get away from the impressions of that moment and hour. My little heart was stirred deeply. God was calling in behalf of China. In my own heart I said, "When I get big I'm going to China to tell the little boys and girls about Jesus." After years of further preparation God opened the door whereby my dear companion and I went to China to tell the people about Jesus and Christmas.

Christmas, "A Feast of the Christians"—In America practically the entire population celebrates Christmas, but not so in China. In the great, far-stretching land of China there are over four hundred fifty millions of people—one fourth of the population of the world. Of these about one-half million are Christians. The great masses of the people, therefore, know very little about Christmas. Frequently citizens raise the question as to the meaning of Christmas. Usually before an answer can be made the questioner will add, "It is a feast of the Christians." The Chinese term for Christmas is "*Sheng Dan Gieh*" (Holy Birthday Festival). People are learning more and more about Jesus the Saviour. Consequently, newspapers, merchants, and people generally are giving more attention to the Christmas season. Merchants, even in the interior, more and more are providing Christmas supplies—Christmas cards, appropriate gifts, toys, and so forth.

Christmas at Kaifeng, Honan—" 'Tis the night before Christmas." The sun has gone down. The skies are rather cloudy. The chilly, bleak, weird twilight is broken by the chattering and cawing of disconcerted crows. A caravan of food-carrying camels comes padding along the street into the city. One stops, looks at this majestic oriental scene, and has a mental picture of the Wise Men who came to see the new-born Child at Bethlehem. Along the street are hundreds of men, women, and little children—some selling, some buying, others talking, starting home, and so forth. Only a few have any distinct idea of the significance of the "Feast of the Christians." However, in their homes many Christians are happy, grateful, and are thinking of and talking about the meaning of it all. Christmas—how significant and meaningful to those who have come to know the Saviour!

Christmas Day is a full one. It is a day of great joy to

the Christians who in the early morning visit homes of friends to express Christian greeting and good wishes. In most of the churches appropriate, worshipful, Christmas services are held in the morning and free-will offerings are usually taken for the poor. Furthermore, the Christians make gifts of Bibles, New Testaments and other Christian literature for the prisoners of the city. In the afternoon representatives of the various Christian churches go to the prisons, hold religious services, and in the name of Christ present these gifts to the prisoners. Throughout the city and countryside the Christians are taking opportunity to make their loved ones and friends know the meaning of Jesus and Christmas. At night a great event of the year—a significant service of worship participated in by the churches and schools of various denominations—is held in the city. This service is attended by hundreds and hundreds of Christians and their friends. The program usually consists of well prepared numbers of Christmas songs, scripture reading, prayers, and a brief address. All this serves to deepen and further introduce the Christian movement to that great city of some 300,000 people and to the province of between thirty-five and forty millions of people.

Christmas in China This Year—China is unusually confused and sad. Many of her young men have died on the fields of battle; the country is bleeding with sadness. The Christian movement there is hampered greatly for the time being and Christmas will be very different from that of last year. However, in this hour of indescribable suffering and sadness there are thousands of Chinese Christians who know and love the Saviour and have "the peace of God which passeth all understanding."

Two Great Privileges and Duties—The coming of Christmas reminds us of two great privileges and duties of every Christian.

1. ALL SHOULD PRAY—pray for ourselves that Christ may live more fully in us. Pray for the fellow Christians around the world; pray for the people who know not God, in all the nations and tribes of the earth.

2. ALL SHOULD GIVE—give our lives to God and his purpose for redeeming the lost. "*I seek not yours, but you.*" "*Come over . . . and help us.*" Give of our means to send the "Good News" at home, and to the uttermost part of the earth. "*God so loved the world, that he gave.*"



Pima Indians of Arizona, to whom Rev. and Mrs. M. E. Heard are missionaries
(See article, page 10)

Christmas on Home Mission Fields

From the letters of our missionaries, we have gathered some delightful glimpses of different kinds of Christmas services, in places widely separated as the interior of Cuba and the hazy blue expanse of the New Mexico desert, with several scenes between. These have been gathered from several different years of Christmas reports, but all tell very nearly just what will be happening on these mission fields when this next Christmastime comes.—U. R. L.



Cuban home where carols awakened believers on Christmas morning

CHRISTMAS JOY IN CRUCES, CUBA

*Mrs. Ismael Negrin,
Missionary*

THE observance of Christmas, especially in the interior of Cuba, is quite different from the way the birthday of the Saviour is observed in the United States. Usually on Christmas Eve night families get together and celebrate it in a great way by having a feast. The menu usually is roasted pig, black beans, yucca, and sweets of many kinds. Then, if means permit, chicken with rice is served too. Often the Christians do not observe Christmas Eve that way, and especially where there is a number of Christians. It is a joy for me to tell you how we observed Christmas in Cruces, Cuba, last year.

Some friends from the United States had sent small contributions to us, some of them personal and some for the work here, to the amount of \$11.40. So on Christmas Eve night, Mr. Negrin and I made out a list of the most needy members of our church, especially those who would not have anything at all. Then we visited some of those who are always ready to help in all phases of the work, among them Rogelia Garcia, Justina Perez, Luiz Abrahantes, Espinosa, Ramos, and others with whom we practiced some Christmas songs. We went to bed early that night, after buying several packages of groceries and dividing them into small packages and putting names on them—fifteen in all.

Early, before dawn, we were all here at the parsonage and as soon as the golden sun began to shine forth in the sky we started out to visit the people on our lists. The first home was that of a deacon, Brother Calderon. Because he had been without work for some time and his wife was sick, too, we thought they would be made happy with a package. When we arrived, they were still in bed, but soon the door was opened and we were sitting around in the living-room, singing carols, reading the Scripture and having prayer in the home. When the prayer was finished we gave brother Calderon the packages, and a small envelope containing a dollar bill. He couldn't speak, nor could any one of the family, for joy at the gift, but we understood, and bidding them "Merry Christmas," we went to the next house.

This family was not up either, but when we began to sing outside the home, they joined us from the inside. The father who greeted us at the door with "Merry Christ-

mas," said they were sleeping late that morning because they couldn't celebrate Christmas, not even in the humblest way, and he didn't want to disappoint the children, because they had always observed Christmas quite differently in other years. That day their only meal was to be made of corn meal. Words cannot express the joy that came over his face when the packages were given to them.

So from home to home we went until we had visited fifteen. It was nearly noon when we reached home and had our dinner, just as we usually have, but we were so happy to know that fifteen other families also had dinner that day.

CHRISTMAS JOY AT ITALIAN GOOD WILL CENTER, BIRMINGHAM

Mary Headen, now of Herrin, Illinois

IT was time to celebrate the birth of our Lord. Assembled in the building of Good Will Center were Italians and a number of Americans. The night was cold outside. Inside the fires burned brightly and above all a sweet peace reigned over the audience—"Peace on earth, good will to men." A large star glowed above the curtains in the room upon which we gazed while voices sang:

*"Star of Wonder, star of night,
Guide us to thy perfect peace and light."*

"The make-believe Bethlehem children came to see the Babe in the manger with Mary the mother of Jesus. It seemed that angels were truly bending near to hear the sweet voices of the Italian girls and boys."

*"O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him,
Christ the Lord."*

Throughout the entire play one could have heard a pin drop, a quietness mixed with awe; for every heart knew that some unseen presence was holding sway that night. Rowdy boys and boisterous girls sat very still. How we had prayed that God would impress every child and every man and woman through the Christmas message given in song and story that Friday night.

Even as the Wise Men brought gifts to the house of Bethlehem and presented them to a baby boy whose mother pondered over all she saw and heard—so our Italian children were led to bring gifts for the poor in his name: toys, candy, pennies, nickels or dimes, that we might really make it a Christmas for him. A lovely Italian girl dressed in white received these gifts, each one carefully wrapped in white.

We did not forget to pray for the ones in far-away lands. We used the placard CHRISTMAS FOR CHRIST printed in letters of red and green as a message to be not only seen with the eye but to be felt in their hearts. Our aim was to make the Christlike spirit live in act, word and deed—children "onward with your treasure—it is still Messiah's Day."

CHRISTMAS PARTY AT CHRISTOPHER, ILLINOIS

Mary E. Kelly, Missionary

WE always have the Christmas party for the Christopher Good Will Center sewing school children the Saturday before New Year's because many of them like to spend Christmas with their grandparents and mothers, and uncles and aunts, and are back home again then, so as to be ready for their school. It was December 30 and was another happy Christmas, thanks to the many good friends who helped to make it so. Miss Beulah Huber had had a summer Christmas tree at the camp at Hiller's Lake in July for us—that was the first box that came, a nice great big box full of things that delight children, and Christmas boxes had been coming ever since, from different states, as well as from our state association.

Wednesday three of the larger Italian girls came and spent the day with me to help get ready, to wrap and mark all of the presents. I gave them the book of names of the sewing school children and brought out the Christmas boxes and emptied them, so they could see just what to give to each one, and they went to work. From the squeals and exclamations of delight I kept hearing, I knew they were enjoying their job very much.

The children came early Saturday afternoon, fourteen of them, representing six different nationalities. The same three girls came to distribute the presents and to help in any way they could. Mrs. Val Pflanz and Mrs. Pierce, two of the church women, also came to help. We had a program and in addition all the children sang several songs. Pastor and Mrs. Berry and the children came; he told the Christmas story, and played and led in more singing. Then the gifts were distributed to a happy lot of children, every one of whom seemed pleased. Almost all of the children attend the Baptist Sunday school.

HOW CHRISTMAS COMES TO THE PIMAS

Mrs. M. E. Heard, Chandler, Arizona

THE Pima Indians look forward with great enthusiasm and interest to the Christmas celebration whether or not they be Christians. Much preparation is made for this great occasion in order that the real Spirit of the Christmas season may be made very beautiful. If you were here you would see a group of women (W.M.S.) meeting one or two days a week, beginning in October, to prepare for Christmas. Their hands are busy sewing, making underclothes and quilts for the older people and dolls for the children. The men are given wool socks and handkerchiefs, while the boys are given some kind of toy.

The Sunday school superintendent has charge of the program planning; we see him with his committees, assisted by the church choir working on a program which is always held on Christmas Eve. The Sunday school provides candies, nuts and fruits for every one.

Early in the morning of Christmas Eve the committees and older members of the church arrive to decorate the church building and the Christmas tree which is always a joy to fix for the delight of the children. Several people stay at the church all day to put gifts on the tree that are brought in, either for the children or for some friend or loved one.

Far in advance the program is announced for 7:30 P.M. About sundown or even before, the people begin to gather and are still arriving at nine o'clock. (Time doesn't mean anything to an Indian!) The church is filled to capacity and overflowing. This opportunity in the largest gathering of the year is used to tell the people that a Saviour was born to save them from their sins.

The program begins with the singing of "Joy to the World." There are many recitations, as well as musical numbers, given by the children. It is truly a joy to hear these children sing and speak about the birth of our great Redeemer.

At the close of the program we hear a bell ring, or a whistle blow. Every one turns to see what is happening. Behold! Santa Claus has arrived bringing candy to the children as he makes his way to the Christmas tree from which he takes the gifts for distribution. He has several helpers for this task for there are many gifts to handle. "Santa" is very friendly and tells some funny jokes or plays with the children. Always some are present who are seeing this presentation of the giving spirit for the first time. We tell the children something of the origin of Santa and why he comes at Christmas.

The people go home happy, most of them expecting to return to the church on Christmas Day as is the custom in the Pima church, to have dinner together.

CHRISTMAS CHEER FOR NEEDY NAVAHOS

R. A. Pryor, Farmington, New Mexico

BEGINNING on Monday morning, December 21, Robert Brothers, a friend of mine, George Jim, my interpreter, and I packed our car and a two-wheeled trailer just as full as possible with clothing of every kind and size for men, women and children; medical supplies; toys, dolls, horns, marbles, candy, peanuts, apples and other Christmas articles that had been sent in by the friends of Christ from fifteen states for the Navaho Indians' Christmas. As your stewards and missionary we did our best to distribute these articles to each individual family according to their need so they would mean the most in furthering the cause of Christ among these long neglected people. Surely this has been the best Christmas I have ever spent.

Statistics are always monotonous but surely you would be interested to know that during the Christmas week we contacted personally 321 Indians, gave to needy Navahos 1,605 garments, 1,364 toys; dolls, horns, tops, and nine dozen cookies to children. We visited 72 hogans, 42 received medical aid, traveled 128 miles, preached two sermons, had six personal religious talks, eight prayer meetings with groups who had gathered around our car, distributed ten Bibles and Testaments, and had six conversions. One sack of candy and peanuts was given to each individual old enough to eat them. All this was made possible by the many boxes coming to us weekly, and sometimes daily, from various churches and individuals in our Southern Convention. It is our regret that we did not keep an account of the number of boxes received, but there were about seventy-five coming from fifteen states. Some of the boxes were small, some large. Some states sent only one box, while others sent many. We also received four

*Missionary R. A. Pryor and helpers,
of Farmington, New Mexico, dis-
tributing Christmas cheer to needy
Navaho Indians*



personal checks to be used for the general expenses connected with the Christmas program.

Do you ask if I think it was worth while? With all my heart I answer in the affirmative. In Matthew 25: 35-40 and Luke 10: 30-35 the Master approved the idea, and Peter tells us in Acts 10: 38 that Jesus, while on earth, did such things. Then, too, the majority that came to our home and those we visited in their hogans did not have sufficient clothing to hide their nakedness much less to protect them from the cold. At least one-half of the women and children were shoeless. Many came to the car barefooted, while others had on wornout shoes with their feet on the ground or their toes sticking out. Few wore stockings of any kind; by far the majority were without underclothing. Many sick and otherwise afflicted were not able to get to the Government Hospital, and to these we ministered to the best of our ability. Still others were hungry for physical and spiritual food. To these we also ministered according to the leadership of the Holy Spirit to the best of our ability. At least seventy-five per cent of the homes we visited would not have had any Christmas if we had not furnished it, or perhaps I should say if you had not furnished it. Of course we went to the most needy hogans and communities.

PLAYING SANTA CLAUS TO FOUR HUNDRED INDIANS

Pauline Cammack, Albuquerque, New Mexico

OF all the joy! In helping to play Santa Claus to more than four hundred Indians, I found my cup of joy just overflowing. I know that each of you who helped to pack Christmas boxes for our Indians must indeed have received much happiness through thus sharing with others.

Simplicity characterized the celebrations with our student groups in both Albuquerque and Santa Fe, as the crowded pre-holiday schedules of the students in the Government Indian schools made it unwise to try to find rehearsal periods for any elaborate Christmas play or pageant. For both programs, students themselves furnished Christmas music in the way of instrumental solos or duets, gave scripture reading of the story of the coming of our Saviour, and other Christmas readings, and put on in pantomime, "O Little Town of Bethlehem."

It was my privilege to tell the students about their friends in Virginia, who, because of the love of Christ in their hearts, wanted to make their student friends among the Indians happy at Christmastime. With all of those beautifully wrapped packages you sent, the distribution of gifts was a thrilling occasion in both student groups. Because of the cash which some of you so kindly furnished, it was possible to distribute Christmas candy, too, along

with generous quantities of peanuts furnished by one of our New Mexico friends.

A small red wagon stopped at the door of our Isleta Mission. Out of it crawled as best he could, an almost helpless, crippled Indian boy. He came as guest of little eight-year-old Tony Jojola, who wanted to share his happy Christmas celebration at the mission with some one less fortunate than himself.

Tony had caught the Christmas spirit. For weeks we had been trying to prepare the way in the hearts of our Isleta people for the right kind of Christmas by placing emphasis on the idea of sharing with others and making this season truly a Christmas for Christ.

Others caught this spirit, too. The occasion was not just a time of receiving the Christmas gifts and "treats" so graciously provided by friends of our Indian work, from many states, much as this part of it was enjoyed. One Isleta family brought a sack of big, luscious apples for visitors who might not be remembered otherwise. One woman brought to a dear, elderly Indian woman who had been with us only a few times, a comfortable pair of footwarmers she herself had made. Another woman, who because of persecution has been unable recently to attend our services, brought pieces of pottery as her love token to the missionaries.

On Christmas Eve, in the afternoon, loaded with boxes of gifts designated for some of the patients, I went to the Government Indian Sanatorium here in Albuquerque, expecting to go from room to room with a big basket hanging on my arm to deliver gifts to individual patients.

My plan was quickly changed, however, when the head nurse told me their predicament. A Christmas tree and entertainment were being planned for all the patients on stretchers, beds, wheel chairs, or however they might come. A local group of school children had provided dolls and toys for some of the younger children, but most of the patients were not cared for in the way of remembrances.

Imagine the head nurse's relief when I told her that in my car were gifts for all the patients provided by friends in Virginia. Imagine, too, the joy when patients received mysterious gifts from unknown friends. Finally, imagine the interest and appreciation of these patients when word was passed around as to the sources of these gifts and the whereabouts of their unknown friends.

The Rio Seminary's New President

Missionary W. C. Taylor, Secretary for Latin-America

NEARLY forty years ago, the "apostle to the Amazon," Missionary E. A. Nelson, needed rest. So he dropped down the Brazilian coast a state or two and made his way up into the interior of Piauhly as far as the inland city of Amarante. The converts made during that strenuous rest have been some of the most far-reaching in the history of the gospel in Brazil, mighty in word and deed from Manaus to Rio de Janeiro.

The first two converts in Amarante were St. Jeronimo Antônio da Cunha and his wife. Citizens of distinction and power, they became for a season victims of a slow and cruel ostracism because of their new faith. At this time the father became very sick and remained so for five years. This misfortune was thrown in his face by the "faithful" as a curse upon him for abandoning his religion. In this atmosphere of fierce opposition, but of Gibraltar-like firmness and faith, lived the eleven children. The eight daughters and one son are believers. The name of this son is Djalma. It is word of three syllables, as pronounced.

President Djalma Cunha was born April 4, 1894, and, like his forefathers, became a goldsmith. A deacon-uncle, whose hands the nephew describes as lent by a fairy, for sheer skill, trained him in the art till he became an expert. His gift for leadership and organization made him a help to his guild on a state-wide scale, enabling him to introduce new methods and embellishments of commercial and artistic value.

Even in his primary school he won a prize given in that zone by that great Baptist, Senator Joaquim Paranaguá. In spite of his being a heretic, he learned Latin, the basis of Brazilian culture and religion, from the local priest, who was his dear friend and voluntary teacher.

In 1914, Djalma was converted under the preaching of a new missionary, Brother A. J. Terry. The visits of Brother Terry were made annually to that zone of his vast field, so it was a year later before he could be baptized.

At this time he was the support of the large family and had a goldsmith's establishment, with various employees, all older than himself. He had set himself to make a fortune with four grams of gold, and was well on the way, with a fame for his skill that went beyond his state.

The call of God to preach came at this hour of growing success. It seemed to wreck personal ambition and family hopes. The invalid father, with sweet resignation, gave him his blessing and sent him forth as his gift to the Kingdom and its ever adored King. In time God gave him strength to return to his art which his son and three previous generations had loved. Later on, this patriarch, at a ripe old age, heard his son preach, saw him baptize newborn believers in the river Paranaíba, where father and son had themselves been baptized, and he had the joy of serving at the distribution of the Lord's Supper, as deacon, while the son presided. Happy fruits of his love and loyalty to his Lord.

In 1917, Senor Djalma was received by missionary L. L. Johnson at the port of Pernambuco. He entered the col-



*President Djalma Cunha,
Rio Seminary*

lege and seminary and studied there till 1922, receiving diplomas from both schools. Beloved by Dr. H. H. Muirhead, then president, and by all who were his teachers, he was probably the best loved student we ever had. As a stripling he was chosen pastor of a church and won eager crowds of listeners. As a pastor he was chosen to almost all the places to which motions could nominate him—an embarrassing profusion of elections at which he protested in vain.

Ordained in 1918, he became pastor and served for six years the Baptist church in Morenos, near the seminary in Pernambuco. Here he founded a school by the side of the prosperous church, both self-supporting and vigorous to this day.

Further successful pastorates in state capitals of larger and larger importance, Aracaju in North Brazil, and Curitiba and Sao Paulo in South Brazil, with widening circles of friendship, crowded the succeeding years. Preacher, teacher, editor, indoctrinator and evangelist, his leadership was varied and constructive on an ever enlarging scale.

While in Morenos he had won to the Saviour and, in 1922, baptized in the local river, the daughter of a Dutch engineer, Herr John de Cryp. This fair daughter of Holland, Janette de Gryp, later became his wife, and the mother of his two daughters and one son, and has enriched his life and ministry with her rare gifts of intuition, co-operation, and counsel.

The last pastorate of President Cunha was in the "Liberty" Baptist Church in the city of Sao Paulo. This church had a rule to accept only tithers as members. When he came to the church he did not seek to change its rule but asked them solemnly: "Do you still mean this as your purpose and plan?" They so avowed their faith and will. With the tenacity and patient persuasion, which are his *forte*, together with a merry laugh and captivating social gifts, he set in to build a great church on that platform. He preached in rapid succession a score of sermons on the tithe. At this time he had had large expense for the surgical treatment of the family, and in order to pay these debts, taught in literary schools in Sao Paulo. But a rapidly growing church of tithers soon made this unnecessary. I have seldom heard such appreciative words

(Continued on page 32)

A Symposium from Europe

EUROPE IS THE KEY-CONTINENT

Bela Udvarnoki, President Hungarian Baptist Seminary, Budapest

Contributor's Note: The world knows that through Hungary's losing more than two-thirds of her best territory in the Trianon Treaty in 1918, she has mourned with half-masted flags and daily pledges to regain her lost lands, while across the former border new owners of her lost territories determine to hold their enlarged opportunities. Such conditions are not conducive of international brotherhood, nor perpetual peace. But realizing that in Christ there is no territorial terminations of love, Baptists of three of these nationals have dared to join themselves in a Regional Baptist Conference that a closer fellowship in Christ may erase some of the international hatred and draw their nations closer together in a common effort to evangelize peoples of every land. The following welcome is significant.

THIS evening marks the fulfilment of the long anticipated Regional Conference of Czechoslovakia, Jugoslavia, Austria, and Hungary. How we have prayed and worked in order to get ready to receive our guests and to meet our fellow Baptists whom we all love from the neighboring lands! How great is our joy to see among us our beloved leaders upon whom Baptists have bestowed their highest honor!

When I look at this Conference, my mind tries to measure the importance and the significance of this meeting. It is more than one of the many Baptist conference; it is a European—more than that—a Central Southern European Conference. It may well be remembered that Europe occupies a unique position in the world. We may call it the key-continent of the world. This is a continent where the world-dominating white race has lived for many, many years and where even today the majority of the white people live. This continent has been called Christian for almost two thousand years, but Christ is known really only to a comparatively few people. This is the continent which has sent out missionaries and, at the same time, liquor to heathen lands; which has sold Bibles and deadly weapons to uncivilized men. This is the continent where nominal Christianity has ruined with its left hand what it has built with its right.

Europe, in spite of its great sins, blunders, and wars, is still the key-continent. A Christ-led Europe still would be the greatest possible blessing to this world. I often wonder why evangelical Christians—among them Baptists—do not see that the evangelization of Europe is far more urgent and important than the evangelization of any other continent. Of course the gospel plan of saving souls does not see color, race, or geography, but there is a natural utilitarian trail in this plan which says "saving souls means saving more souls."

I venture to say that there lies more danger to this world in the half-hearted and pseudo-Christianity of Europe than in the whole-hearted dark heathenism of the greatest part of the world. We Baptists have world-wide visions, missionary zeal, and a passion for souls, but would it not pay to connect our world-wide vision with sight of the realities near by; to connect our zeal with efficiency; to connect missionary romance and adventure with missionary strategy and statesmanship?

It is time for us to see the importance of our European Baptist world missions. It must not be considered as Christian. Europe as a whole is not Christian. The

world still looks up to Europe, so that whatever we do influences the other parts of the earth. No matter what Christian missionaries tell to the lost, our deeds are speaking louder than their proclamations.

This conference gives to us Central Europeans from the very heart of Europe the opportunity of understanding our importance and of adjusting ourselves to the great task of evangelizing Europe. It is also an opportunity for our leaders from other continents to see and feel the truth that lies in the facts that I have already mentioned, in order that they may help and strengthen us in our great task. May we seek diligently in this conference to know where we stand; and to know what we can and must do in order to take part in the world-saving work of Christ.

I extend our heartest greetings to all our guests.

QUESTIONS ANSWERED FOR ROUMANIA

J. H. Rushbrooke, Secretary of Baptist World Alliance, London

Contributor's Note: Southern Baptists everywhere are praying for their sisters and brothers in Roumania this autumn when they are facing a crisis matching the days of John Bunyan. The following excerpts from Doctor Rushbrooke's notebook add interest to this European symposium.

THE Regional Conference in Bucharest surpassed in importance all previous Baptist demonstrations in Roumania. The Baptist denomination has made steady and impressive advance and its growth in Bucharest enabled the Baptists to welcome this year's Regional Conference in the capital city.

Every circumstance contributed to attract public attention to the gathering. A crisis has arisen through the issue of an administrative order aiming at the interdiction of Baptist activity, and the crisis is in every one's mind. The First Church at Bucharest was on the point of opening its greatly enlarged building in the Boulevard Basarab. By Herculean efforts the work was hurried on so as to allow the Saturday evening meeting, with the roll-call, to be held there. The congregation filled "to capacity" the great auditorium; strict police regulations would have forbidden such crowding; nevertheless hundreds were unable to gain admission. For the Sunday the "Vox" cinema theater, said to be the largest in the city, had been secured for four meetings, the first opening at 9 A.M. and the last timed to close (which it did not!) at 11 P.M. All were attended by dense crowds, in fact, even the huge theater was not large enough. The press of Bucharest, which has some ten daily newspapers, was fully represented, and public interest was widespread.

Roumanian participants, well known abroad, included Brothers Adorian, Socaciu, Dan, Busila, Cocut, Staneski, Sezonov, and others. All these, as well as the foreign visitors, took part at one or more points in the program. Music was, as usual, an outstanding feature—a Baptist orchestra from Cluji and Arad assisting.

It is almost superfluous to write of the impression which the powerful personality of Doctor Truett made in Bucharest. He was himself. Almost enough is expressed in that brief sentence. His sermon on the Sunday morning

left a specially deep impression. Apart from the public utterances, the spontaneous interest of the president in individuals is always apparent, and his gracious kindness wins hearts. His visit will long be remembered.

One is impelled to omit reports of a thrilling conference in order to reserve space to the issue which concerns the world—the threat to the freedom and even the existence of the Baptist confession in Roumania. Outside the ranks of the Baptists themselves, little is known in Bucharest of their tenets. There was a general demand for information about them and how they differ from the Orthodox Church. The journalists told us this, and indicated the specific points on which the public wished some statement. So, after consulting with Doctor Truett, I resolved, while respecting the rule of international courtesy, to offer a simple exposition of the "A.B.C." of the Baptist position, and I informed the official representative of the Government of my intention. From what I afterwards learned, and from the close attention with which it was followed, the address served its purpose. An outline may interest those who desire to know what questions are raised.

I had been asked (I said) on what authority Baptists rest their teaching. The answer is: On the authority of God, which alone is final. God is revealed in Jesus Christ. ("All things have been committed unto me," and other passages were quoted). The authority can therefore be described as the authority of Christ. Since the New Testament is the revelation of his Person and Will, we are also accustomed to say that our authority is the New Testament. "What about church tradition?" you inquire. "Must there not be developments?" There do certainly arise new situations and problems, with which we must deal in accordance with the mind of Christ. Many changes, however, have been perversions or intrusions, and not true developments from the Christian principle. We are unable to grant to church tradition a place of authority akin to that of the Scriptures. You have been inquiring about *ikons*. We must all agree that a picture ought not to be worshiped. A picture may help some particular man or woman and not be misused: but as a fact, reverence for *ikons* is associated with so much superstition that we hold that they are better avoided altogether. Some of you have asked about the Apostles' and Nicene Creeds. We set high value upon the contents of these historic documents, but we do not accept them as binding; we rest on the New Testament. Then you follow up with the question: "Without the Creed, how can you declare your faith?" The answer is: By Believers' Baptism—which is a picture and a symbol setting forth the vital and essential elements of Christian experience and, because it is believers' baptism, the inner relation of the Christian and his Lord.

Now Baptists have a message and an experience on the ground of which they are associated in religious fellowship. It is an absurd slander to say that their teaching includes anything against sound morals, or against the safety of the State. All around the world the life of our people disproves such slander. It is also untrue to assert that Roumanian Baptists have a dogma of opposition to military service. There are individual conscientious objectors, perhaps; but certainly they are fewer than in the State Church of my country, and no one in England would assert that the Anglican Church is a danger to the State.

To touch only one other point: You tell me that confessional division is harmful to the State. I reply: What is harmful to the State is the discontent and unhappiness of good citizens. Leave them free to think and worship and witness in their own way, and the unity of the State is strengthened; to repress or persecute is to spread unhappiness and to weaken a State. I have avoided the impropriety of publicly discussing the special issues which concern the Government of this country, and have spoken from the standpoint of principle. But this I add as a last word: that I and all who represent other lands, will rejoice if a day comes when we may tell the whole world that in Roumania men enjoy full religious freedom.

The declaration on this occasion and in other forms found wide publicity. Doctor Truett and I had the privilege of meeting nearly a dozen representatives of the Bucharest newspapers with whom we frankly discussed our position. Questions and answers have been fully and fairly published by several of the leading journals:

"AZ UR ALDYA MEG"

William Peyton Thurman, Georgetown College, Georgetown, Kentucky

Contributor's Note: These gleanings from Mr. Thurman's travelog portray some of the harvest of Southern Baptist sowings in Europe. In these combined youth camps the Y.W.A.'s, the B.W.C.'s, and Young Men's Brotherhood met separately for conferences and for study, and came together at noon and at vespers for inspirational hours and campfire consecrations.

THIS summer it was my joy to visit some of those countries I had dreamed about, and there I was thrilled beyond measure to find young person after young person who loved Jesus even as we do, and who want him to be supreme in their life.

My experiences while attending the World Youth Congress in Zurich, Switzerland, several Baptist youth camps in Hungary, and visiting churches in Jugo-Slavia and Italy can never be forgotten. There are serious, sincere, consecrated Christian young people in all of these lands.

At Békes, Hungary, we spent one day at a district camp, where more than a thousand persons registered. Many, many young people attracted our special attention there. Scores of faces beamed with a glow which could come only from an inner light set in their hearts by the love of Jesus abiding there. As soon as we arrived, they were kind and gracious, perfect hosts and hostesses, and accepted us without reservations as Christian friends. We could not understand one another's lip language, but we did understand one another because there was a common heart language.

One young woman had the whole crowd laughing at me when she was trying so hard to find out my first name, and when the idea she was trying to explain to me finally dawned in my mind, I shouted rather informally, "I gotcha." Well, that hasty remark nearly ended things, for the Hungarians have a word which sounds like "I gotcha," and means "pine tree." And before I could follow my slang with my Christian name, the whole crowd repeated "pine tree," and from then I was known in the camp as "Pine Tree."

Two beautiful sisters were outstanding in the group. They are daughters of a faithful Baptist preacher in Hungary. They were very serious and interested. Some day they want to attend the Training School in Budapest, but at the present time their father needs their help.

There were many attractive personalities at Békes and their responsiveness was soul-stirring.

At Tahi we attended the Hungarian National Baptist camp. The camp site itself is located in a beautiful and picturesque setting, being closed in by high, towering hills, not far from the Danube. It reminds one of a beloved spot (Ridgecrest) thousands of miles away to which many of our Southern Baptist young people go for a spiritual retreat, as these young people of Hungary had done.

We found the young people in this National Baptist camp as fine as they could be. There were some who naturally stood out as young people of many talents. One of the most interesting and attractive young men I have had contact with in all my life was a young man at Tahi. He is a graduate of our Seminary in Budapest. He is attractive in appearance, dressed neatly, and has dark brown eyes that twinkle with an assuring gleam of confidence through faith. He is a thoroughly consecrated young man. He read a paper of great length to the young men at Tahi concerning proper attitude toward sex. For forty minutes he was given breathless attention. Truly, he was speaking as he was guided by the Spirit of God. This young man has published a book entitled, *Youth At The Feet Of The Master*, in Hungarian.

It was interesting to see how quickly some of the young people would pick up English words. Every once in a while one of them would come up close, and almost in a whisper say, "Jesus loves me," and we would answer, "Yes, Jesus loves you." Many wanted us to learn the same thing in their tongue, "*Az Ur Aldya Meg.*" Often we repeated these strange sounding words with them, and even though the words were different, there was no difference in the response of our hearts and of theirs as we thrilled together in the fact that "Jesus loves me."—"*Az Ur Aldya Meg.*"

We have not mentioned their problems and temptations, their national sorrow and patriotic dreams, nor their meager opportunities and circumscribed experiences. They do need our prayers as they face their many tasks and trials. We must not fail them.

A BRIEF SUMMARY

Inabelle Coleman, Publicity Director, Foreign Mission Board, Richmond, Virginia

Zurich—Many have said that their most outstanding memory of the Second World Congress of Baptist Youth convening in the Town Hall of Zurich, Switzerland, August 7-11, 1937, is the echo of the perfect music of that large Swiss choir of two hundred trained and sweet voices. But others cannot forget the seriousness of those 1,500 young people assembling there from twenty-seven nations to consider together the common clarion, "Christ, Our Life."

To the roll-call of the nations, no one answered to Spain, and the minds of youth crossed the few miles of French land between Switzerland and that land of war and terror, and there was a silence like unto mourning throughout that great municipal auditorium.

Youth's eyes surveying the flags of the nations of the world encircling the balcony fell upon those of the East, and their hearts grew heavy at the thought of the carnage in China.

Russia was absent, too, and the morning paper told of

shed blood in the name of Government that was trespassing beyond human endurance. And the armed brigade marching as they keep vigil along the Dniester River silently declare that all of Russia's fears are not within her own boundaries, but there are international contentions.

Then, a young man is invited from the congregation to come to the platform. His name is not on the program. When the program was slated no one thought of the possible persecutions that are being meted out to Baptists in Roumania. Many times already this young man has suffered imprisonment and undeserved punishment while he, like John Bunyan, has risked his life in an effort to secure for his people the liberty of worshiping God according to the dictates of their hearts. He had never tried to make a speech in English before. He had never visited an English-speaking country. But clearly and in good English he made clear his plea for the sufferings and sorrows of his people. Within the hearts of youth there surged the challenge: "Surely the millions of Baptists in scores of nations cannot sit still and let their sisters and brothers in Christ in Roumania suffer at the hands of a few men of greed who covet the clerical assessments lost when a member of the State Church becomes a Baptist."

A spokesman from Hungary does not hesitate to speak of the heartache of his country since the Treaty of Trianon, and to plead especially for those Baptist countrymen now living under other flags and suffering persecution for the sacred beliefs of their souls.

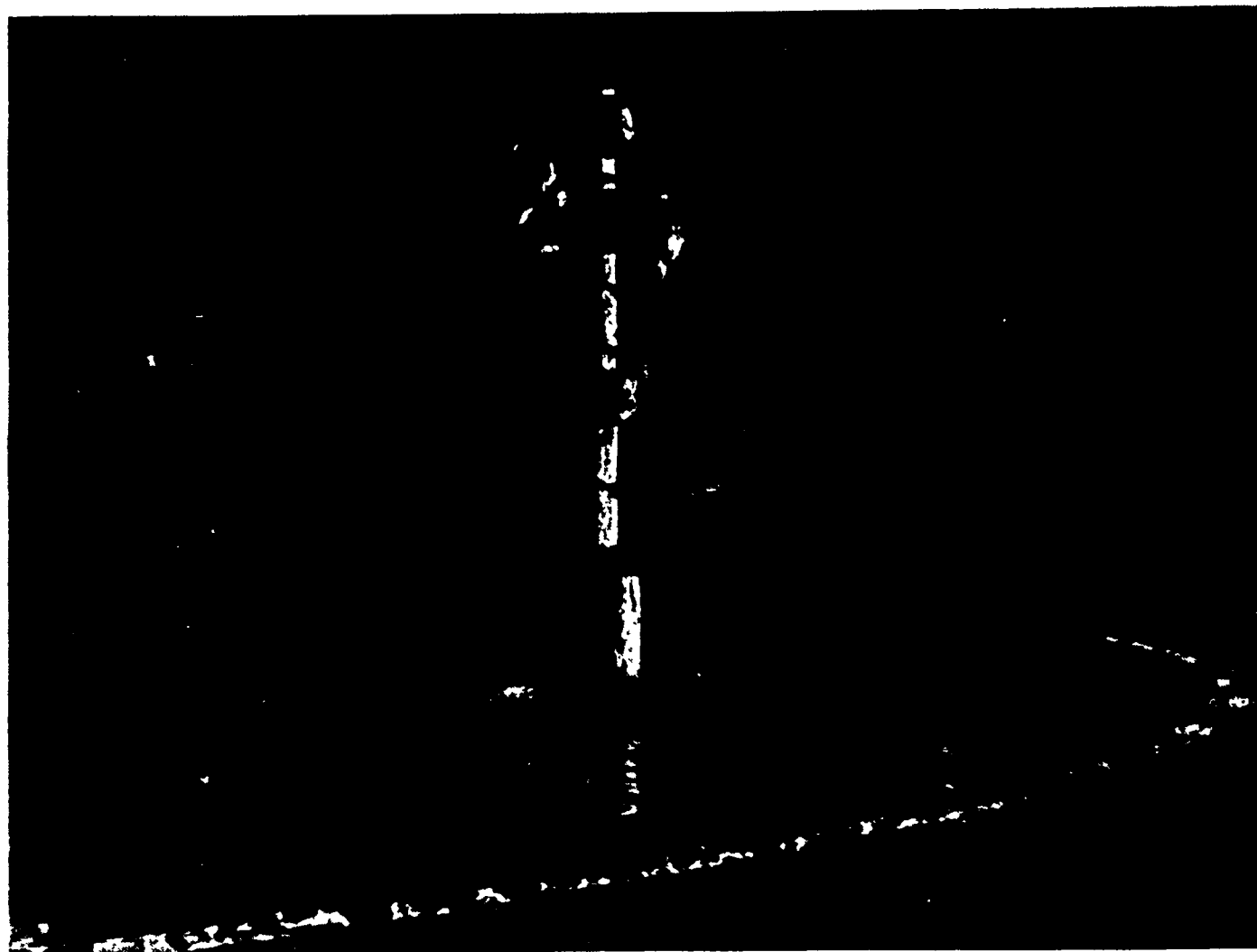
The quiet and dignity of beautiful, peaceful Switzerland was broken one night during the Congress when a mob marched down the main street crying: "Out with the Jews. This land belongs to the Swiss people." The fire department broke up this ever-increasing crowd, and the youth of the world abiding in Zurich for the Congress went home heavy-hearted. Jesus was a Jew.

From over the Alps came echoes of Vatican restriction in Italy. So varied and subtle are these circumscriptions that it is difficult for youth accustomed to American freedom to believe that such things can happen in 1937.

And when North America was called to answer the roll-call of the nations, it seemed divinely directed that G. Kearnie Keegan of Louisiana should voice the verse, "*For there is none other name under heaven given among men, whereby we must be saved*" (Acts 4:12). Not unto men, nor unto governments, nor unto movements, nor unto images, nor unto any other save Jesus Christ can allegiance be given, and peace-and-good-will abide in that land.

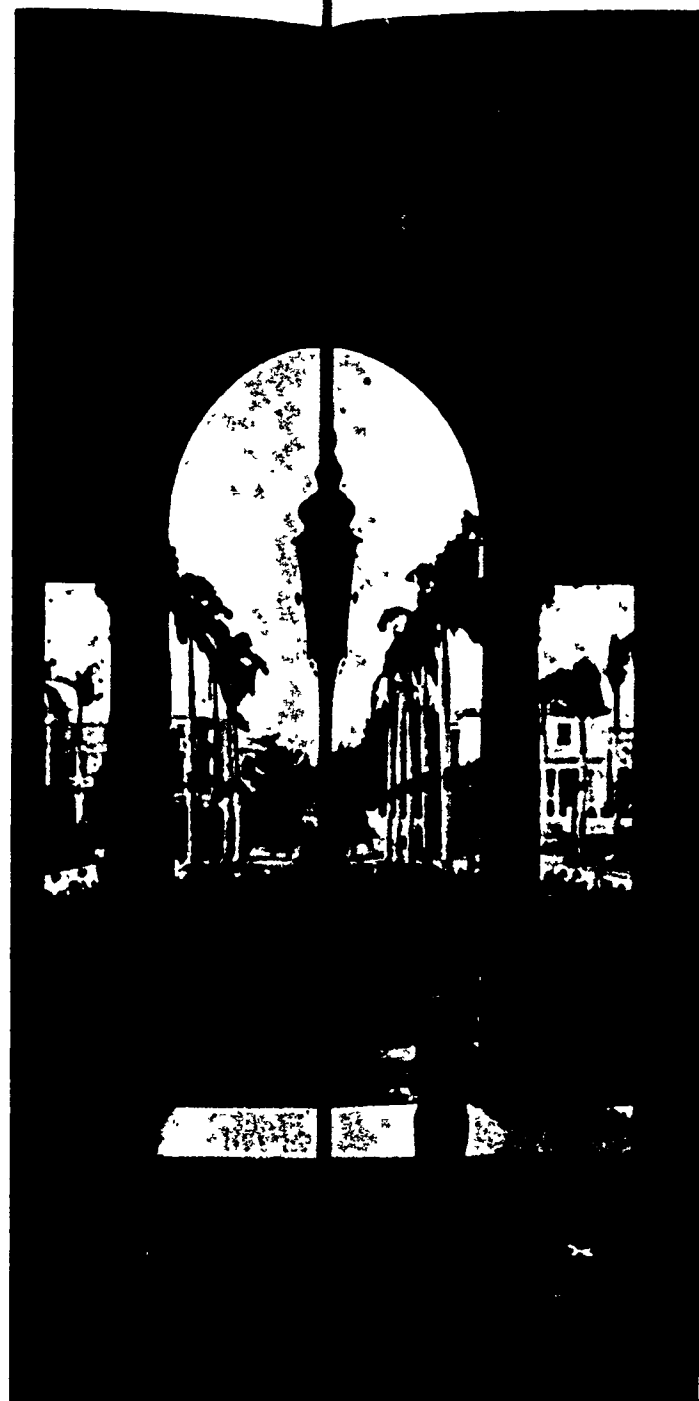
Perhaps, as never before in all their lives, did the two hundred youth from North America bow their heads and hearts in fervent gratitude for the "faith of our fathers" that secured freedom of worship for America. But alongside of their gratitude was an abiding and aching concern about these other peoples of many lands who are suffering seriously in exchange for their love for Jesus. Youth courageous in Christ never faces a danger or a need without yearning to do something to eradicate that danger and to respond to that need.

Indeed, the Zurich Conference was characterized by a note of seriousness. From the platform no one spoke in a lighter vein. No one felt like devoting time to trivialities. A world sin-sick and sorrow-stricken was given to youth to heal. And those who received this entrustment are Christ's vanguards for this generation.



An ice cross erected on the Sungari River at Harbin, Manchuria, by Russian Christians on Epiphany, the sixth of January, in celebration of the visit of the Wise Men to give gifts to the Lord Jesus

*Pastor Santiago Canclini, of Buenos Aires, Argentina, with his family
(Turn to page 7)*



Fraternity Park, one block from Baptist Temple, Havana, Cuba

From Here and There



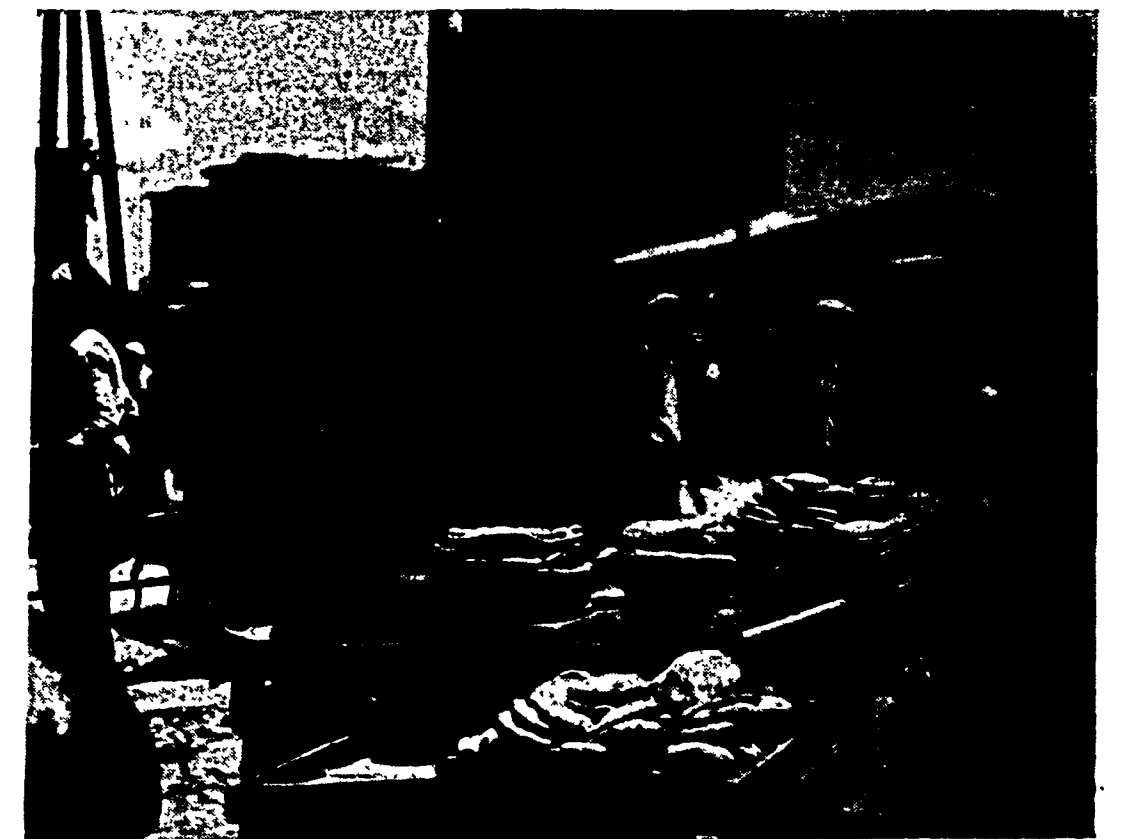
English-speaking W.M.S., of Pawnee, Oklahoma, in the largest church of Southern Baptist Indian missions. Mrs. and Mrs. Roe R. Beard, missionaries



Baptist World Youth Congress Committee making plans in Zurich, Switzerland, for the Third Congress scheduled for 1941



Missionaries Maud Cobb and Ruth Mahan with William Peyton Thurman of Georgetown, Kentucky, at the National Baptist Youth Camp, Tahi, Hungary



Bread seller in Damascus

PERSONS AND PERSONALITIES

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

A little more than five years ago PERSONS AND PERSONALITIES was introduced to HOME AND FOREIGN FIELDS. She was and is a timid child, conscious of many a blemish in her every appearance. You have been kind to her and she has enjoyed her brief sojourn among you. Now, with sincere gratitude to our dear friend and sponsor, Dr. John L. Hill, who was responsible for the first issue of this department and has "stood by" even to this, our last issue, PERSONS AND PERSONALITIES bids you a fond farewell.

*"Kingdom of heaven! whose dawn began
With love's divine, incarnate breath,
Our hearts are slow to understand
The lessons of that life and death:
Yet though with stammering tongues we tell
Redemption's story, strange and sweet,
The world's Redeemer, lifted up,
Shall draw the nations to his feet.*

*"Kingdom of peace! whose music clear
Swept through Judea's starlit skies,
Still the harsh sounds of human strife
Break on thy heavenly harmonies:
Yet shall thy song of triumph ring
In full accord, from land to land,
And men with angels learn to sing,
'Behold the kingdom is at hand!'"*

—Emily H. Miller.

"Glory to God in the highest, and on earth peace, good will to men."

GOOD WILL AMONG MEN

THE port of Shanghai, China, shuddered before the rolling shadow of the evil spirit,—war. All that was hateful seemed to be moving upon her. Hate, greed, death hovered above her foreign concessions and her ancient Chinese sections.

The *S. S. McKinley*, bearing her load of passengers, approached the city. On board there was a wise student of world affairs, who watched the passengers and noted the changes which had come to pass during the thirty-five years since, first, she sailed from America to China. Over the tumult of war which threatens the peace of the world, her colorful observations remind us of the prophecy concerning the coming of Christ, and the song which announced his birth.

"And his name shall be called . . . Prince of Peace."

"Glory to God in the highest, and on earth peace."

"After the usual noisy, busy, tiresome day in a large Japanese port on yesterday, as we were leaning over the rail, reaching out for the streams upon streams of bright paper ribbons thrown from the dock below, the sound of a familiar hymn fell upon our ears. We listened and looked and saw a large group of happy-faced Japanese youths gathered on the dock singing a last farewell to one of their number who was leaving the homeland. The words of 'Onward Christian Soldiers' and 'God Be with You Till We Meet Again' rang out again and again until our great ship had passed beyond the sound of their voices. Truly, hymnology is one of the ties that binds our hearts in Christian love, and it is the most beautiful and enduring of all missionary effort among the nations of the world.

"Twenty-eight Filipino teachers swelled our passenger list at Yokohama on yesterday. They are returning to Manila after attending a large educational meeting in Tokyo. At dinner last night, to my right sat a Hindoo student, who has studied in the University of Nebraska for two years. Immediately upon my left was a bright-faced Filipino, one of the twenty-eight. Within my reach at the adjoining table sat a fine serious Chinese student, returning to Nanking. How upset he is over the present disturbance in his native land! This situation could not

have been possible on our first voyage out thirty-five years ago. Four races of men, of equal education, touching elbows in the same dining saloon! What hath God wrought!"—Mrs. Charles G. McDaniel, Soochow, China.

A JAPANESE CHRISTIAN PRAYS FOR PEACE

THROUGH a cordial invitation of Doctor Maddry, Mrs. Hara and I came to America about four months ago. After attending New Orleans Convention, we have been traveling all over the Southland, visiting many churches, camps, and schools, enjoying great hospitality of Southern Baptist brethren. Now all of our engagements are over; we are leaving Ridgecrest day after tomorrow for San Francisco to take boat there for home in Japan.

"In this very important moment, I wish to say a few words, in a way of consultation with my elder brothers or even in a way of appeal to my parents about the political situation of my country, because in these few weeks my heart is aching and I am losing my sleep.

"As your newspapers daily report, my country is engaging in war with China. I do not know the direct cause of it because I am out of my country so long. However, I do know that in Japan democratic liberalism and militaristic imperialism are existing side by side. While the former wishes national prosperity by commerce, industry, as well as friendly intercourse with other nations, the latter wishes national prosperity by territorial expansion, by the same method that Western nations used fifty years or one hundred years ago.

"Our Emperor himself is an unusually fine peace-loving personality. Though he is not a professing Christian, he reads his Bible every day in his morning meditation. He neither smokes tobacco nor drinks liquor. He is the first Emperor in our history who strictly practices the principle of one wife for one husband. He advocates peace all the time. He is the center of love and admiration of the people. We Christians are more grateful for him than non-Christians, because we believe that he is given to us by God himself.

"In every letter that I receive from home in these days,

deepest regret is expressed over the situation in China and every one wishes and prays for the speedy restoration of peace. I do not know how the situation will develop in the future, but I am sincerely praying that God will not let my country follow the footsteps of Germany twenty-three years ago.

"I do not like to be presumptuous at all, but I believe from the very bottom of my heart that there is no country in the world that needs Jesus Christ our Saviour more badly than my own country. She needs Christ for her own sake as well as for the sake of others. Again, I do not like to be presumptuous at all, but I believe the Christian education of young men and young women is the fundamental condition of Christianization of a race. Will you please remember us in your prayers? Will you pray for Japan that she may soon, as a nation, accept Jesus Christ as her Saviour? And may she also become really a strong contributor for the furtherance of God's Kingdom in this world. May God be with you. Amen."

The message quoted above was given to the Ridgecrest Foreign Missions Conference by Dr. Matsuta Hara, president of Seinan Jo Gakuin, Kokura, Japan. That message might be the message of the nation which threatens the peace of the world, IF the Prince of Peace had been preached as zealously in Japan as the prince of this world has been proclaimed by business interests there. When we condemn Japan, remember our failure is responsible for the terrible situation in China.

And yet, we rejoice that there *are* men in Japan,—thousands of them,—who, like Doctor Hara, are singing "Glory to God in the highest," and praying, "On earth peace."

REPRESENTATIVES OF THE PRINCE OF PEACE

OUR missionaries have gone into all the world for one purpose,—to preach the gospel of the Prince of Peace. Yet, much has been accomplished which cannot be tabulated in the statistics of our denominational reports. Among them are a number who have been decorated by the governments whose people they have served. Dr. T. W. Ayers, and dear Mrs. Ayers of blessed memory; Dr. and Mrs. George Green, Dr. and Mrs. E. G. MacLean have worn visible reminders of a grateful government. There are many, many more who have received no formal decoration by earthly rulers, but have been honored by the Prince of Peace, himself.

Once upon a time a young missionary was led by the Spirit of God into Interior China to establish a mission there. After a period of evangelistic work in the city of his choice, and the villages around about, he opened a boys' school. His primary purpose was, of course, evangelism and the training of Chinese evangelists. It came to pass, however, that, with the growth of the school, wider opportunities were offered. In conference with Nanking, experiments in the improvement of wheat were made on that Baptist farm. Better and better wheat was grown for government inspection until this year the yield of Sallee wheat in Honan Province is estimated at thirty million dollars. The wheat and the thirty million dollars belong to the government, to the farmers who have profited by the interest of the missionary; bread is available to many who would have starved except for this improvement in agriculture. In the meantime, young men were enabled

to work their way through school because of this agricultural experiment, and in the atmosphere of that school the Prince of Peace conquered their hearts.

When the Foreign Mission Board offered to its missionaries in China the privilege of coming out of that threatened land, did they come? Four of our men have stood there in spite of danger and persuasion. Later, others joined them and several women were brought into Shanghai from a summer resort. In writing her mother, one of those women said, "I am where I would rather be than anywhere in the world; I know you are glad with me."

Yes, Elizabeth Hale, we are *glad with you* that you are there. When the bombs are bursting upon the streets of Shanghai, we are *glad* that the Prince of Peace has his representatives within the war zone. We are glad that American voices are joining with the Chinese Christians in singing, "*Glory to God in the highest, and on earth peace.*"

A REMINDER

SHE had come home for furlough according to her contract with us. When she was ready to return to China, we told her that we could not keep our contract with her and that she must postpone her sailing indefinitely. It would please us very much, we added, if she could find remunerative employment here in America and relieve us of her support.

Interested friends came to the rescue and sent her back to China, but no salary was provided for two years except as individuals sent checks and money orders. Gladly, she accepted the challenge to test God's promises and cheerfully she lived on whatever came to her.

After two years we placed her name again on Southern Baptist appropriation sheets and she was assured of regular salary. I have given this background to remind you that Germany, Italy and Japan are not the only group of people who have, without excuse, broken treaties and disregarded sacred contracts. Not many years ago Southern Baptists disregarded contracts which had been made with their missionaries and sealed by prayer to Almighty God.

*"Lord God of hosts, be with us yet;
Lest we forget; lest we forget."*

HOW SHE SPENT DECEMBER

THE Christmas season was near at hand and the extreme cold made farming impossible. The evangelistic opportunity, therefore, was greater than when warmer weather sent men and women out into the fields. So, into the villages went the missionary whom Southern Baptists forgot for a season, with her faithful Bible woman, Miss Hu, to prepare the soil for the coming Christmas Day.

They had outlined a tentative schedule, but the Holy Spirit took that itinerary in charge and the missionaries followed his leading. Bandits made all travel dangerous, except to those who were protected by a Higher Power than existed in earthly governments. Instead of visiting little groups of Christians as they had expected to do, much of their time was spent among the unevangelized whose hearts God had prepared for the coming of the Christmas evangelists. Crowded into their little room in one village were curious, hungry-hearted non-Christians. The frozen dirt floor was too cold to kneel upon, so the missionary

(Continued on page 29)

Sowings and Reapings

CHARLES E. MADDY,

Executive Secretary, Foreign Mission Board, Richmond, Virginia

THE EVACUATION OF OUR MISSIONARIES IN CHINA

THERE is widespread and intense interest among our people in the terrible conflict now raging in the Orient. We would earnestly entreat the friends of missions everywhere to be much in prayer and supplication to God, for both Japan and China at this critical time.

We have faced a difficult and delicate problem in trying to decide exactly what to do with regard to the evacuation of our 178 missionaries and 84 children of missionaries in China when the conflict began. A goodly number of our Southern Baptist people insisted by wire and telephone and letter that *all* of our missionaries should be brought home. They were afraid their presence within the danger zone would bring complications and embroil our nation in war.

Then the government itself, through the State Department, insisted that all missionaries should be brought out of the interior and Secretary Hull advised us by wire that the logical place for our nationals was the United States and Manila, and added that Manila was already crowded.

Then there were the missionaries who must be consulted. Hardly a man or woman among them wanted to come home. Those who were sent home, came under protest. They wanted to stay in China and serve the Chinese and suffer with the Chinese, if necessary. We glory in their heroic devotion to their task when the time of testing came.

In keeping with the policy adopted by all of the foreign boards of the United States and Canada, we cabled Secretary M. T. Rankin to send home the following: All who were sick, the aged and infirm, mothers with small children if they chose to come, those whose furloughs were due next June, and all who were physically or temperamentally unfit to withstand the rigors of a long and bitter war.

On the other hand, every able-bodied missionary, man and woman, was given the choice of coming home or staying in China. It was made plain to each one that all who stayed must assume all responsibility for whatever might happen and that the Board and the government must be absolved from all responsibility in the matter.

We give here the letter of September 14 sent by Secretary Rankin to each of the 178 missionaries in China:

"Shanghai, China, September 14, 1937—Dear Co-workers: Recent cables received from Doctor Maddy, and opinions gained from many sections of our missions in China, make possible a general statement of policy to guide us in the present crisis.

"We do not wish to commit ourselves to a policy of general evacuation from China which we believe would amount to our abandoning, for the time being at least, the task to which we dedicated our lives in coming to China. We cannot hastily and lightly desert our fellow Christians in China in this time of distressing need. At the same time, we cannot ignore the far-reaching considerations involved in the advice which our State Department and Consular Officials have given us, and the very serious consequences which may possibly result from our not acting on this advice.

"In order to reduce our staff of missionaries in China as much as possible without abandoning our work, the following procedure has been suggested in cables from Doctor Maddy.

"We will attempt to maintain in each mission at least a skeleton staff of missionaries to assist the Chinese Christians in holding the work together. Retired missionaries, those whose furloughs

are due next year, and those whose health makes it inadvisable for them to remain in China, are being requested to return to America at once. In general, women with small children should withdraw from China, either to Manila or America. We recognize that in some cases it may be necessary for husbands to accompany their families. We do not believe any one should remain in places where there is immediate serious danger to life.

"It is impossible to set forth detailed suggestions for carrying out such a general statement as this. Except for the classifications already given, we cannot select those who should withdraw and those who should remain. These details must be considered in the various sections and in the end be decided by the individuals concerned. In the cases of families with children, many difficult questions will arise, such as facilities for schools, and so forth. At the present, the people in the Interior Mission seem to be in an especially difficult situation. I do not think it is advisable for women with children to remain in that territory. If those families withdraw to America and the men have to go with them, the results to the work will be serious. It would be better if they could go to Manila and stand ready to return as soon as conditions permit. In the end, however, these decisions must be made by those immediately concerned. The support of the Board will be given to the decisions made.

"Although advice has been given that all Americans in Shantung Province, including Tsingtao and Chefoo, and in Peitaiho and Peiping should withdraw from China, the situation in these sections does not seem to be so pressing. It would appear that in an emergency, people could be quickly evacuated from Tsingtao, Chefoo and Peitaiho. The situation may be more serious for language students in Peiping. We can only advise that the people in these sections exercise best judgment in making their own decisions.

"The situation in and near the Settlements in Shanghai is slightly improving. Within a short time it may be possible to locate here the Central China missionaries who cannot return to their stations. Housing facilities are very limited. Our Compound has already been greatly damaged and is still in the area of heavy shelling. The University buildings have suffered but not so badly. We cannot predict when they can be re-occupied and what their condition will be at that time.

"We hope that our South China people are situated so that they can stand by for a long period. Details concerning their situations have not reached me. Mr. H. H. Snuggs, treasurer of the South China Mission, has been authorized to take care of the financial needs of any of our missionaries who go through Canton and Hongkong. Mr. E. O. Mills, Baptist Mission, Nagasaki, Japan, has been authorized to take care of any who may go directly to Japan. Should any one arrive at Kobe and need assistance, communicate with Mr. E. B. Dozier, Seinan Gakuin, Fukuoka, Japan.

"Will all our people please keep me as fully posted as possible concerning their movements and plans. I want to render all assistance that I am able to give both in behalf of our Board and personally.

"With earnest prayers for the guidance and protection of the Holy Spirit for each one, I am, Cordially and fraternally, (Signed) M. T. RANKIN."

Sincere Regrets

It is with deep and genuine sorrow of heart, that we come to the last issue of HOME AND FOREIGN FIELDS. We shall miss the delightful monthly visits of the magazine, and realize that there will be a great and distinct loss to the cause of foreign missions in the discontinuance of the publication.

To the able editor, Dr. John L. Hill, and his efficient assistant, Miss Elsie Richardson, we express our sincere gratitude for every courtesy and consideration shown us during these years we have had fellowship together in the cause of world-wide missions.

For the generosity of the Sunday School Board in making possible the publication of HOME AND FOREIGN FIELDS these twenty-one years, we are deeply and forever grateful.

To the friends of foreign missions, who have appreciated and supported HOME AND FOREIGN FIELDS we would express our love and register our gratitude.

CHARLES E. MADDY.



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

Sailings

September 29, 1937, aboard the *S. S. President Hoover* of the Dollar Steamship Lines, Dr. and Mrs. P. H. Anderson, sailed for China. Due to conditions in China, Doctor and Mrs. Anderson were advised to stop off in Honolulu. During this interval of waiting, they are assisting in the Baptist churches of the Hawaiian Islands. The Board rejoices that they are able to render this service to the Baptist cause during their days of waiting to get back to their work in China.

October 23, on the *S. S. Laconia*, Dr. and Mrs. George Green sailed for Ogbomoshu, Africa.

Arrivals on Furlough

Mrs. T. C. Britton, veteran missionary of Soochow and Shanghai, has arrived in the States and is with her son in New York. Her address is: 99 Claremont Avenue, New York City.

Mr. and Mrs. George Carver of the University of Shanghai are spending the winter studying in New York. Address: 99 Claremont Avenue, New York, N. Y.

Rev. and Mrs. E. H. Crouch of Corrente, Brazil, are spending their furlough at 710 East 191st Street, Austin, Texas.

Rev. and Mrs. A. B. Deter of Curityba, Brazil, are spending their sabbatical year at 3915 Worth Street, Dallas, Texas.

Miss Hannah Fair Sallee of Shanghai, China, is at home at 4218 Fairfax Street, Dallas, Texas.

Mrs. R. E. Chambers and three children have arrived from Shanghai, China. Address: 8634 Dumbarton Road, Detroit, Michigan.

Miss Sallie James of the Baptist Hospital, Yangchow, China, is at 3315 West Franklin Street, Richmond, Virginia.

Rev. and Mrs. C. C. Marriott of Chingiang, China, are spending their furlough at 320 Mission Road, Glendale, California.

Miss Mary Moorman of Yangchow, China, is in Los Angeles, California. Her street address has not yet been received in the Board rooms.

Miss Irene Jeffers, of Yangchow, China, is at Roanoke, Alabama.

Death

A letter, dated August 19, 1937, from Dr. Charles G. McDaniel in Shanghai, China, announces the death of Dr. Frank Rawlinson, editor of *The Chinese Recorder* and for nearly twenty years (1902-1921) a missionary of the Foreign Mission Board of the Southern Baptist Convention. "A shrapnel from an anti-aircraft gun brought about Doctor Rawlinson's death," writes Doctor McDaniel. "... Japanese planes, firing at the Chinese plane from a great height above, wounded the Chinese aviator and killed Doctor Rawlinson." Friends join the Foreign Mission Board in extending loving sympathy to Mrs. Rawlinson and the daughter who were standing by his side when he dropped to the sidewalk.

Births

Dr. and Mrs. T. D. Brown of Louisville, Kentucky, recently received a cablegram from China announcing the birth of a little daughter to Mr. and Mrs. C. M. Brittain on September 22, 1937. The Brittains were evacuated from Mokanshan to Shanghai where the baby was born.

A cablegram has come to the Board rooms announcing the arrival, October 3, of a son W. Dewey, Jr., to Dr. and Mrs. W. Dewey Moore, Rome, Italy.

Sympathy

Friends in America who know of the fine work of Pastor Y. C. Ching of Old North Gate Baptist Church, Shanghai, China, and especially friends who met him while he studied at the Southern Baptist Theological Seminary, Louisville, Kentucky, last year, will want to join the Foreign Mission Board in extending sympathy for him. While he was in America, his father died, and since his return

his mother has gone to join her husband in Heaven. Those who read Mr. Ching's life-story last year in *HOME AND FOREIGN FIELDS* will recall the unique way in which this aged father and mother were won to Christ when Pastor Ching was a tiny infant.

Christmas for Christ

Saved To Serve, by Blanche Sydnor White, 25 cents, is the special study book for classes preparing for the special Week of Prayer for Foreign Mission, November 29-December 3, heralding the Jubilee Year for Woman's Missionary Union. The author has given in these pages a brief history "of the ten national Woman's Missionary Unions which are serving now in lands beyond the seas." The chapters give a most fascinating presentation of these stories of the years under the captions: "Behold the Handmaidens of the Lord," "Whatsoever He Saith Unto You," "The Master Is Come," "The Glory of God," "Go In Peace," and "Go—Tell." No Southern Baptist can afford to miss this most informing, inspiring and interesting little book—*Saved To Serve*.

Sextette, Photos, Legends for Gifts

Christians wishing to put Christ into their Christmas gifts to family and friends will be interested in the following possible gifts at special prices:

1. A lovely sepia photograph of Henrietta Hall Shuck...25 cents
2. A life-like picture of Miss Lottie Moon10 cents
3. *The Legend Of Laichow*, by Mrs. J. McF. Gaston (Gift Book)25 cents
4. A sextette of good missionary books indispensable to every Christian library for only 60 cents. Included in this sixty-cent gift package (each book originally 50 cents) are:

Gospel Triumphs In Argentina and Chile, by Hart; *In The Land Of The Southern Cross*, by White-Muirhead; *Baptist Missions In Nigeria*, by Duval; *In Royal Service*, by Fannie E. S. Heck; *The Day Of Small Things*, by Pruitt; *Christianity's China Creations*, by Bryan.

Sale Breaks Former Records

The sale of the 1937 mission study series of books has topped all former records, and prove that Southern Baptists are studying about the Master's work in other lands.

The Camel Bell and *The Village Oven*, by Owens, have both gone into their second editions (4,000 each).

Questing In Galilee, a compilation, will be in its second edition by the time this notice comes from the press.

Both *The Heart Of The Levant*, by Adams, and *Europe—Christ Or Chaos*, by Gill, were printed in an extra large first editions. Practically all of the first edition of these two excellent books have been sold. The Education Department is greatly encouraged over these facts and the Foreign Mission Board wishes to thank Southern Baptists for such excellent co-operation. May the day soon come when new mission study books will reach the ten thousand mark!

The new *Album Of Southern Baptist Missionaries* (75 cents), by Hunter, also has received a gratifying sale, indicative of the fact that Southern Baptists like to look into the faces of their missionaries.

Mission Study Topic for 1938

Before the Japanese-Chinese "undeclared war" was declared the Missionary Education Committee of the Foreign Mission Board after consultation with others concerned had determined that China would be the subject receiving the emphasis in the mission study course of books to be offered by the Foreign Mission Board to Southern Baptists in 1938. Now that the eyes of the world are

upon China, it is even more pertinent that China should be the mission study topic for 1938.

Several of the manuscripts for this series are already completed and ready for publication. All of these give promise of making 1938's set of graded texts the best possible. These will be presented at the Southern Baptist Convention in May and on sale thereafter.

Miss Coleman Returns

October 2, 1937, found Miss Inabelle Coleman back at her desk in the Foreign Mission Board Rooms, Richmond, Virginia. During August and September Miss Coleman visited Southern Baptist Missions in Europe, attended several youth conferences and national Baptist conventions, studied the work of the British Baptist Foreign Mission Society at the headquarters building in London and took still and moving pictures of Southern Baptist interest on the Continent. She also collected some data and information necessary for the editing of some manuscripts on the European work.

Address Changed

Dr. John Lake requests that his address be changed to 110 Chambers Avenue, Georgetown, Kentucky.

An S. O. S. Answered

For years the Foreign Mission Board has received calls upon calls for kodak pictures for the making of scrapbooks, posters, place-cards, and so forth. The Board is glad to announce that these requests can now be fulfilled.

For the actual cost of seven cents each for developing, pictures of South America, Japan, China, and Europe may be secured from the Foreign Mission Board. There are twenty-two in the South American group, twenty-three in the Japanese set, and forty-five in both the China and European sets. A list of the titles of these snapshots may be secured for the asking.

Autumn Sessions of the Foreign Mission Board

The autumn sessions of the Foreign Mission Board of the Southern Baptist Convention were held in the Board Rooms in Richmond, Virginia, October 13, 1937.

Major attention was directed to the consideration of the immediate emergencies. Cables from Dr. M. T. Rankin, secretary to the Orient, to the effect that he had already been forced to spend \$25,000 for imperative needs. Only \$16,000 was reported for the special emergency fund. Alabama led in this report. The needs were portrayed by Dr. Charles E. Maddry, executive secretary, and also by the missionaries present from the Orient.

E. P. Buxton, treasurer, reported a safe margin between expenditures and the budget, and stated an increase in total receipts for the first nine months of 1937 against the same period in 1936. He reported the debt reduced to \$341,500. The budget for 1938 was set at \$782,439.25.

The Board requested Doctor Maddry to visit the Italian Mission as early in 1938 as he can.

The following officers were elected: L. Howard Jenkins, president; J. H. Anderson, vice-president; W. A. Harris, secretary; Charles E. Maddry, executive secretary; Jessie Ruth Ford, executive's assistant; R. S. Jones, home secretary; Mary M. Hunter, manager Book and Sales Department; Inabelle G. Coleman, publicity secretary; E. P. Buxton, treasurer; B. M. Gwaltney, auditor; Dr. J. G. Loving, medical director; Hill Montague, attorney.

Gratitude and Sadness

The Newscastings' contributor wishes that she had words that would somehow combine to contribute her heart's depth of gratitude to Dr. John L. Hill and Miss Elsie Richardson for the faithful, far-reaching and fruitful service that they have rendered foreign missions during their years of creating HOME AND FOREIGN FIELDS. There is sadness in the realization that this paragraph completes these pleasant days of close comradeship and co-operation. We wish that it were not true. Gratitude and sadness mingle.

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Note: Due to the unsettled conditions in China, we are unable to give the present address of the missionaries in China. The address given is the mission station. (See Birthday List, next column.)

HAPPY BIRTHDAY GREETINGS TO OUR MISSIONARIES

Birthdays in February

Date	Name	Address
1.	James Alexander Herring	Kweilin, Kt., South China
4.	Mrs. J. E. Jackson	Wusih, Ku., Central China
4.	Mrs. C. F. Stapp*	2400 Oldham Street, Austin, Texas
5.	Rev. Robert F. Elder	Calle Bolano 262, Buenos Aires, Argentina
5.	Miss Lila F. Watson	Laichowfu, Shantung, North China
6.	Miss Hattie Mae Gardner	Abeokuta, via Lagos, Nigeria, Africa
6.	Mrs. E. F. Tatum	Yangchow, Ku., Central China
6.	Mrs. F. W. Taylor*	912 South Walter Street, Albuquerque, New Mexico
7.	Miss Mattie Baker	Rua Homen de Mello 57, Sao Paulo, South Brazil
8.	Miss Katie Murray	Chengchow, Honan, Interior China
9.	Mrs. L. E. Blackman*	7 Southwest Street, Raleigh, N. C.
10.	Rev. C. A. Baker	Rua Conde de Bomfim 743, Rio de Janeiro, South Brazil
10.	Mrs. L. M. Reno*	Falconer, New York
11.	Mrs. C. A. Baker	Rua Conde de Bomfim 743, Rio de Janeiro, South Brazil
11.	Miss Clifford I. Barratt	Fukuoka, Japan
12.	Dr. John B. Hipps	Shanghai University, Shanghai, Ku., Central China
12.	Miss Ruth Randall	Caixa 485, Rio de Janeiro, South Brazil
13.	Mrs. M. S. Blair	Tupungato 1365, Rosario, F.C.C.A. Argentina
15.	Miss Juanita C. Byrd	Shanghai University, Shanghai, Ku., Central China
15.	Miss Martha Linda Franks	Hwanghsien, Shantung, North China
15.	Miss Olive A. Lawton	Tsiningchow, Shantung, North China
16.	Rev. E. M. Bostick, Jr.*	Saluda, North Carolina
16.	Mrs. L. L. Johnson	Caixa 178, Pernambuco, Brazil
16.	Miss Ola C. Lea	Shanghai, Ku., Central China
16.	Rev. John Mein	Caixa 38, Maceio, North Brazil
17.	Mrs. R. E. Chambers*	Care of Foreign Mission Board, Richmond, Virginia
17.	Rev. A. Scott Patterson	Lagos, Nigeria, West Africa
18.	Mrs. L. M. Duval*	226 Douglas Avenue, St. John, N.B., Canada
20.	Rev. Harold Hall*	Yonkers, Oklahoma
20.	Rev. Ivan V. Larson	Tsingtao, Shantung, North China
21.	Dr. J. H. Humphrey	Laichowfu, Shantung, North China
22.	Miss Agnes Graham	Casilla 185, Temuco, Chile
23.	Miss Flora Dodson	Canton, Kt., South China
23.	Miss Alma Graves	Seinan Gakuin, Fukuoka, Japan
23.	Mrs. R. E. L. Mewshaw	Yangchow, Ku., Central China
24.	Mrs. R. L. Bausum	Kweilin, Kt., South China
24.	Mrs. R. T. Bryan*	3718 Lankershim Boulevard, Hollywood, California
24.	Miss Lora A. Clement	Kong Moon, Kt., South China
25.	Mrs. J. McF. Gaston	Tsingtao, Shantung, North China
25.	Miss Alice Huey	Laichowfu, Shantung, North China
25.	Miss Florence E. Lide	Hwanghsien, Shantung, North China
26.	Mrs. D. P. Appleby*	3616 Hawthorne Avenue, Dallas, Texas
26.	Rev. Leslie Albert Thompson	Shiuchow, Kt., via Canton, South China
27.	Miss Jane Maude Cobb	Baptist Theological Seminary, Margit Rakpart 29, Budapest, Hungary
27.	Mrs. A. S. Gillespie*	Southern Baptist Theological Seminary, Louisville, Kentucky
28.	Rev. J. V. Dawes*	1039 Loma Avenue, Long Beach, California
28.	Mrs. W. E. Sallee*	4232 University Boulevard, Dallas, Texas
28.	Mrs. J. H. Humphrey	Laichowfu, Shantung, North China

* At present in this country.



Isabelle Moore



Sarah Fox Eddleman

GLIMPSES OF OUR MISSIONARIES

Isabelle Moore, our Newest Missionary to Africa

I WAS born in Bethlehem, Kentucky, December 18, 1905. Up to the time of my conversion I had not really lived life to the full. Things were not very exciting on the little farm in Shelby County. Desiring to secure a better education, I decided to go to Louisville, Kentucky, and "seek my fortune." Seven dollars a week may not be considered superior to what one had on a farm, nevertheless, I made the best of it always with the hope and idea of bettering my situation when the opportunity came. My next position paid me twelve dollars per week and I was sure that I was on the road to prosperity.

I was twenty years old when I secured my next position with the Bourne and Bond Company and it was at this time that I began to realize some of my ambitions; that is, I started to business school at night. I was still living my life without seeking the will of God for I did not know Christ as my personal Saviour.

I had lived in Louisville more than one year when a friend invited me to Walnut Street Baptist Church. I attended once and then resolved to go no more, but God was seeking me. I was not seeking him. The pastor, Dr. F. F. Gibson, sought a conference with me the Thursday evening following my attendance on Sunday. I told Doctor Gibson that I had not time to talk with him and thought the matter was dismissed, but one does not slip away from God so easily. A group of young people invited me to go to B.Y.P.U. on the following Sunday. This gave Doctor Gibson the opportunity to have the delayed conference with me. I was led to his study and it was there that Doctor Gibson pointed me to the Uplifted Christ and I accepted him as my personal Saviour. I walked out of Doctor Gibson's study with the realization that Christ now reigned in my life. I made a public confession that night and was later baptized into the fellowship of the church. Three days later I met a colored girl on the street and spoke to her about what Christ had done for me on the preceding Sunday evening and a few weeks later she accepted Christ.

Earlier ambitions faded out of sight and I sought only to know the will of the Lord. For four years I sought God's will from day to day. I read my Bible, studied it, spent much time in the quiet hour, taught Sunday school classes and sought opportunities for personal service. I was elected leader of the Junior B.Y.P.U. From the very hour of my conversion I had always been impressed with the fact that God had a special work for

me; therefore when we began to study the needs on the foreign fields I took particular note. The need of Christ in Africa gripped my heart and soul.

It was in the quiet of prayer that God gave me a vision of lost souls in Africa. I did not surrender at first, because I was unable to see how it could be. My work at the colored Presbyterian mission gave me a better conception of work among the Negroes. It inspired me and I prayed that I might do the will of God, but at the same time I was fighting the call to Africa. This was a strange combination. The Lord was victorious. I surrendered all and then began to think about my preparation for fulfilling the new tasks. I had no education and I was not even a high school graduate. In fact, I had not gone to high school one day, and even to Doctor Gibson the situation seemed hopeless.

To fulfill the requirements for being a missionary would take ten years of my life. I handed in my resignation at the store and went to the Academy of Bethel Woman's College, Hopkinsville, Kentucky. I saw my first year through in a financial way. It was an easy and happy year, but the following years were the best, for it was during those years that I learned to "*be still, and know that I am God.*" I realized the necessity of letting God speak daily and the words of the Psalmist filled my soul: "*Delight thyself also in the Lord; and he shall give thee the desires of thine heart.*" I completed my high school course the first two years at Bethel Academy, receiving my diploma in 1932.

In the fall of 1932 I went back to Bethel to begin my college work and was able to stay on through the school year. The fall of 1933 approached and I saw no way of continuing my preparation, but with the assurance that God would provide the way, I went back to Bethel to finish my second year of college work. Near the close of the first term of the second year, I thought I would have to leave school because of finances. On Friday and Saturday I prayed that God would open the way if it was his will for me to stay. Unless the way was opened I must leave on the following Monday morning. This was just one answer to prayer. I have witnessed many others during my Christian experience. On Sunday morning a letter came from my pastor saying that one hundred and fifty dollars was being sent for my expenses. This was the amount needed at the time and God had heard and answered. In June, 1934, I finished my work at Bethel and then entered Georgetown College.

I went through Georgetown College with just as many problems as I had in Bethel, and yet God provided the way and continued to answer prayer. Studying, nursing, helping in all religious activities and working among the colored people was the delight of my soul and I loved it all. In January, 1936, I graduated at Georgetown and looked forward to entering the W.M.U. Training School.

My entrance to the W.M.U. Training School was the realization of my highest ambitions. I had longed for many years to go there, and not only that, but I was nearing the close of my preparation for being a missionary. In November, 1936, Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board, visited the Training School. I waited until many others had spoken to him concerning foreign mission work, and then I, being the last one on the list, proceeded to tell Doctor Maddry that the

(Continued on page 26)

My Missionary Bookshelf

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

WE believe with all our hearts that when Christians know about missions they will pray and give more, both of money and men, to the missionary enterprise. Upon this basic principle we have dared to build a life.

And now THE MISSIONARY BOOKSHELF bows out. But the work we have endeavored to do through the BOOKSHELF, we expect to continue to do through other channels, which are being provided by the Mission Boards. We expect in one form and another to continue this emphasis upon missionary reading, putting into the hands of pastors and busy leaders everywhere the most pertinent information about the most significant books on missions which come from the presses.

In this connection it is a source of immense satisfaction to announce the plans of the two mission boards for publications to fill in a measure the place of HOME AND FOREIGN FIELDS. Enlarging upon publicity channels which they have already established, the Home and Foreign Mission Boards will provide the following publications:

The Commission, published by the Foreign Mission Board, Box 1595, Richmond, Virginia, quarterly at fifty cents the year.

Southern Baptist Home Missions, published by the Home Mission Board, 315 Red Rock Building, Atlanta, Georgia, monthly at twenty-five cents the year.

Send your subscriptions now in order to get the first issue of each of these in January, 1938. In addition to news from the mission fields they will contain all the features which will make them useful in programs for every organization of church life.

And now the BOOKSHELF wishes for you a merry Christmas, happiness through all the coming years, and says farewell.

Armchair Travel at a Bargain

A recent notice from an outstanding travel agency says that for the season of 1937-38 there are more world cruises being made than ever before known. You and I may not be able to make a world cruise but we can travel whither we wish within our means however slender, by the armchair route. To make this stay-at-home travel even more enticing, several book publishers have recently reduced the prices of some of the very best travel books. Here is a list of books (*published by Grosset*), especially interesting right now to missionary-minded people:

- Beyond Kyber Pass.* Lowell Thomas\$1.00
Thrilling account of Northern India and Afghanistan.
- By Camel And Car To The Peacock Throne.* Powell 1.00
One of the best by a matchless writer.
- Camera Trails In Africa.* Martin Johnson 1.00
A classic by one of the greatest authorities on African animal life.
- Colombia, Land Of Miracles.* Blair Niles 1.00
A little known land revealed by an accurate writer.
- City Of The Sacred Well.* Willett 1.00
Glimpse into the marvelous history of Yucatan.
- East Of Siam.* Franck 1.00
Indo-China and little known lands seen by a master traveler.

- Four Months Afoot In Spain.* Franck 1.00
Invaluable background information about what Spain was!
- The Prince Of The Moslem World.* Franck 1.00
The best book on the subject for the price.
- Glimpses Of Japan And Formosa.* Franck 1.00
Particularly timely now—and most revealing.
- Jungle Paths And Inca Ruins.* McGovern 1.00
More about little known Central America.
- Roving Through Southern China.* Franck 1.00
A marvelous study of the section of China out of which the revolution and unification of that nation sprang.
- To Lahasa In Disguise.* McGovern 1.00
The first report of Tibet and its sacred secret capital city.
- Wandering In Northern China.* Franck 1.00
The authoritative book on this part of China. Especially timely now for its accounts of Shantung and the resources of which Japan covets.
- Working North From Patagonia.* Franck 1.00
The region which our missionaries in Argentina are now beginning to penetrate.
- Trailing Cortez Through Mexico.* Franck 1.00
An accurate picture of Mexican life and its changing aspects.
- Brazilian Adventure.* Fleming 1.00
A fascinating account of a journey through the very regions where the Home Mission Board of the Brazilian Baptists are now pioneering in missions to the Indians.
- Hot Countries.* Waugh 1.00
First-hand accounts of Central American lands.
- Overland Trail.* Agnes Laut 1.00
- Pilgrims Of The Santa Fe.* Agnes Laut 1.00
Two books on the West by one who knows its fascinating history and loves its people.
- Tschiffley's Ride.* Tschiffley 1.00
The amazing story of a horseback ride from the southern part of South America to New York.
- Unknown Ethiopia.* Baum 1.00
An accurate book on a land which is still playing an amazing part in world affairs.
- A Vagabond In Sovietland.* Franck 1.00
A student of humanity brings his powers of observation and analysis to bear upon the great experiment in Russia.

Other Books Recently Reduced

- The House Of Exile.* Wain\$0.98
The best book on Chinese life.
- Tragic Era.* Bowers. (Blue Ribbon) 1.49
The history of the Reconstruction era told by an authority.
- Phantom Crown.* Harding. (Blue Ribbon) 1.49
The tragic story of Maximilian in Mexico and the last attempt to plant a monarchy on American soil.
- Boy And Girl Tramps Of America.* Minehan. (Grossett) .. 1.00
A study of transient youth in the depression.
- Ten Thousand Public Enemies.* Cooper. (Blue Ribbon)98
An authoritative presentation of the big business of crime in U. S.

The Master Book Lists

The Home Mission Board has now for you free on request authoritative and exhaustive lists of books on six of the major mission activities of the Board. These are especially helpful to students of all phases of life in the South, and teachers of missions study classes. There is a descriptive line concerning each book listed which will guide the seeker after books on certain phases of each subject. Lists are now available on the following mission subjects:

BOOKS THAT HELP YOU KNOW:

The Negro; The Indian; Cuba; The French Country; The Mexican; Social Conditions in the South (Especially dealing with rural and mountain life).
Order from the Home Mission Board, 315 Red Rock Building, Atlanta, Georgia.

A Book for Christmas

For Your Pastor

Beyond Statistics, by Stephen J. Corey, the president of the United Christian Missionary Society of the Disciples of Christ. (Bethany Press. \$1.00.) Here is a book that gives the stories behind the statistics, the larger implications of missions that is beyond any figures to tell. It is a book that will stir the heart and make one think. Or—

Stand Up And Preach, by Ambrose M. Bailey, pastor of First United Baptist church of Lowell, Massachusetts, and president of the New England Baptist Conference. (Round Table Press. \$1.50.) The whole book is stimulating for any preacher, but the last chapter on "Preach Missions" is unusually forceful. It will do any preacher good to read and mark thoughtfully the pungent sentences of this book.

For Father:

Eastward, the story of Adoniram Judson, by Stacy R. Warburton (Round Table Press. \$2.50), a biography that grips the interest from the first word. The life of the great pioneer of missions is painted against the background of his time in an incomparable way. The author has tapped sources hitherto unused, with the result that he gives us a really definite biography of Judson, and every page interesting.

For Mother:

East And West, by Basil Mathews (Association Press. \$1.75). Mother has been studying the Moslem world in the classes at the church, so she will appreciate this book by an authority on the problems and contrasts of the Orient and Occident. Here is the most concise and readable discussion of what Christianity has done for both the East and the West which we have had in a long time. It will prove a source of rich material with which to supplement all our mission study books on both home and foreign missions.

For Big Sister:

Portrait Of A People, Croatia Today, by Dorothea Orr (Funk and Wagnalls. \$2.50), is one of the most fascinating books we have had in many a day. It tells of two young women who went down to a little known land, and almost unknown people, to live there, become one with the people, and enjoy life with them. The trouble was that these two young American women could not leave behind them all their precious lives of freedom in the United States. So they saw much more in Croatia than the authorities there would have liked for them to see—suppression of all that is good in life, hard living, hard taxes, hard toil for women, especially. Yet in the most of this they found gracious hospitality, delightful home life, and had many fascinating adventures. This is one of the nations where Southern Baptists have responsibility for establishing mission work. The book is most illuminating as to the problems to be faced.

For Brother:

Discovering South America, by Lewis R. Freeman (Dodd, Mead and Co. \$3.00), is the latest news from the lands south of us. It is history, geography, business survey, and travel all rolled into one racy narrative, filled with interesting incidents. South America is today the

best trade outlet for our North American big business, and therefore very interesting to any young man. These lands are also the most fruitful mission fields of Southern Baptists and therefore all we can learn about them is helpful in understanding the work and future of our foreign mission enterprises.

For Little Sister: (who is not so little, for she is in the seventh grade).

A History Of English Life, by Anabel Williams-Ellsi and F. J. Fisher (Coward-McCann. \$3.75), is the most fascinating book in the way of history this reviewer has ever seen. In a manner as thrilling as any fairy tale, the true story of the English people is told. Anybody will enjoy it and young people from ten to twenty will eat it up. This is not just an account of wars and a series of battles. Here is the story of how people lived, from the Stone Age down to this present day, or almost so. This is a book which should be in every home where there are young people growing up.

For Little Brother (who does not think he is little at all):

Nah-Le Kah-De, by Isis L. Harrington (Dutton. \$1.50), is a rare book, one about Indians that is true as true. Here is the real picture of how a little Navaho Indian boy lives, plays, helps his mother and his father, dresses, sleeps and eats. Here are his sisters, his cousins and their fathers and mothers doing all the things that Navaho Indians do every day. There is no embroidery, no romancing. And any boy or girl who can read the books of the fourth grade can read it with pleasure and immense profit.

For All the Family:

If you have been taking the *National Geographic* for several years, then invest \$1.00 of your Christmas money in the new *Cumulative Index* to the *National Geographic Magazine* which may be ordered from that magazine in Washington, D. C. This index will make your copies of the *National Geographic* immensely valuable as source material for all missionary programs and study classes through all the years to come.

* * *

ECHOES FROM CHINA

(Continued from page 3)

to Mr. Kelhofer. If worst comes to worst, Dr. Liu will have to hold the institution together on less than a thousand dollars a month. This war will then be costing us twenty-four thousand dollars a month.

We are making heroic efforts to open school on a limited basis in the downtown school property, but there is a possibility that the government authorities will not allow any schools to open for the present. The French Concession has passed a ruling that no outside school can open in their territory. There is some talk of the same ruling in the International Settlement, but we are making strenuous efforts to prevent it. If we can open sometime within the next month or so, we can save the key men in the University. All others we have already let go. There was nothing else to do. We are all anxious about the future. If we cannot open school, we are sunk. Please pray for us. Sincerely yours, HUNDLEY WILEY.

GLIMPSES OF MISSIONARIES

(Continued from page 23)

desire of my heart was to go to Africa. In a moment's time I could have given up all thought of going, but God had a task in Africa for me and God would not say "no" to my going. For eight long years I have stood and waited that I might serve my Master in a distant land. I have found that I was right and God is going to use me in the land where my heart has been for so long.

I was appointed August 13, 1937, and I sailed September 3, to Lagos, Nigeria, Africa.

Mrs. Henry Leo Eddleman, our Newest Missionary to Palestine

MRS. HENRY LEO EDDLEMAN before her marriage was Miss Sarah Fox, daughter of Dr. and Mrs. Arthur Fox of Morristown, Tennessee. An abbreviated sketch of our newest missionary to Palestine may be gathered by quotations from a brief address of hers on: "Why I Go to Palestine."

"One of the most vivid memories of my early childhood is that of a picture which hung on the wall of my father's study. It was the picture of the Master going from you and looking at you back over his shoulder. At his feet at the bottom of the picture were written the words: 'Follow Me.' I recall that many times in the study I had tried to find a place where I could get and his eyes would not be upon me, but always those inviting eyes were looking at me and saying: 'Follow Me.' Father had taught us four children sentences in the original tongue and among that number was 'Akolouthei Moi.' In the years that followed, we had learned the real meaning of those words as we saw our parents daily following our Master in all matters.

"When I was seven years of age I had a very definite experience of conversion and father received me into the First Baptist Church of Paris, Kentucky, where he was pastor. In the years that followed, when people asked me if I felt that I was really converted at such an early age, memory of that burning desire to share the peace and happiness with the playmates of mine who were not Christians, kept me sure of the fact that I was converted at that early age. From that time on there seemed in my heart and soul to be a very definite feeling that some time the Master would say to me as he did from that picture, 'Follow Me,' even as a missionary to foreign fields.

"Happy were those years of childhood spent in our home under the guiding influence of my dear parents, grandmother Rogers who lived in our home, and my sister and two brothers. Early were we taught that in God's plan of the ages for the salvation of the lost world, he had a plan and place for us. It was then that I first thought of the mission fields afar.

"That thought and feeling lingered with me. During my last days in high school, I began to struggle against this feeling and I tried to console myself in seeking some definite religious work in my own country as I saw the need of Christian leadership among the young people, the Jews, the mountaineers, the foreign element, the Negroes, and the millions of unsaved in America. There arose another thing to keep me from the foreign field. The ties of

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Monthly Devotional

— JOHN L. HILL —

IN this age of superorganization and great dependence upon co-operative effort, perhaps one should apologize for calling attention to the fact that the Christian's offensive weapon is "The sword of the Spirit, which is the word of God" (Eph. 6: 17). And yet the centuries of Christian history confirm this statement. The powerful Christian has always been the Christian who was mighty in the Word; the Christian of influence today is powerful in the Scriptures. Right significant are the words of a great leader among us who some years ago, in response to an inquiry concerning his preference for the new books, said, "I read no new books except the New Testament." Ten years later one of our state papers, in a special book number, printed a series of statements from readers on the most interesting books they had read within the year, and this same distinguished gentleman wrote, "The most interesting book that I have read this year is the New Testament." Surely, we believe in reading, wide reading; but it must be said that reading done at the expense of neglect of the Book is too costly for the Christian.

The power of the Word has been recognized in all ages. "For the word of God is . . . sharper than any twoedged sword" (Heb. 4: 12). We sometimes wonder whether the impotency of modern Christianity may not be charged to neglect of the Bible. We must not be misunderstood, but we would merely call attention to the fact that the spiritual power of our fathers was due to their ability to wield the sword of the Spirit; they were in many instances men of one book, but that book was the Book. Can it be that man's craving for "some new thing" (progress?) has shorn him of his real power?

Many centuries ago, the Psalmist (Ps. 119: 33-36) begged God to teach him the statutes, to give him understanding, to make him to go in the path of the commandments, and to incline his heart unto the Lord's testimonies, promising to keep, to observe, and to delight in the commandments. That is a most intelligent prayer. It voices not merely longing, but recognition that only God can supply the wherewith to realize the longing; at the same time, it makes room for the play of the human will in noble resolution. Somehow, it appears that the Psalmist has pointed the way to living powerfully.

In the early years of the Christian era, an eloquent young Jew (Acts 18: 24-28) came to Ephesus and wrought diligently so far as his instruction in the way of the Lord and his fervency in the spirit permitted. After sympathetic friends had expounded unto him the way of God thoroughly, he passed triumphantly into Achaia, strengthening believers and publicly convincing the Jews by the scriptures that Jesus was Christ. The story of Apollos is a beautiful tribute to the faithful teaching of humble people and eloquent testimony to the teachable spirit of a popular leader.

These and many other passages that could be cited call the modern Christian to be strong in the Lord and in the power of his might through the mastery of his Word. The Christian who can use intelligently the sword of the Spirit which is the word of God relies upon the power of God to give him victory in every experience of life.

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

"LOVE BEGETS LOVE"

TRY to make Adele happy, Helen; her mother has just left her to go back to their home at Salto Grande." It had been my job from earliest childhood to try to entertain the new little boarders entrusted to mother's care in the school but I found the chubby little Syrian girl a tough case. She wouldn't even look at the baby doll, my prized childish possession, which I aroused from years of sleep and dragged out of my trunk. I had never seen a child sob so convulsively as did Adele. It took no poetical imagination to make pools of her big dark eyes that seemed to flow like the waterfalls of her home town, wetting her long, black hair that hung loosely, without regard for eyes, nose or mouth. But friendship sprang up that day between the two pilgrims, the missionary's child in her teens and the nine-year-old Syrian stranger.

Adele's mother had married in Syria when just a child and at thirteen years of age had held in her arms an infant of her own. Her husband, much her senior, had sailed to Brazil to prepare a home for the new family, but labored for ten years before he could put up enough money for their trip. Adele was born in Brazil and her arrival was a joy to all, but especially to the lonely ten-year-old brother and the hungry father, who had scarcely known the touch of a baby hand. So there was heart-breaking grief in more than one breast when school time tore the family apart forever.

Darkness had always struck horror to the soul of Adele. So night after night she cried herself to sleep because the rules of the dormitory forbade her crowding into another's bed.

One morning in Sunday school she was told about the ever-present Friend and she craved him for her very own. But, as night came on he was forgotten and she fled to my room with a wail like that of her first day in school. Again my efforts to comfort failed, so I reminded her of that new Friend and asked her to find his strong yet gentle hand in the night. The next morning those gloomy pools reflected the light of God's Son, and Adele bore that unmistakable radiance that bespeaks the new birth. Her account was short but full of assurance: "I awoke in the night and heard the clock strike one. I was so afraid that I trembled all over and covered my head. Then I tried your remedy. I said, 'Lord Jesus, keep me till morning and I'll give you my life.' I became fearless and quiet. He came to live with me."

Then came the supreme testing time. Her father suddenly lost his mind and was brought to the city insane asylum, where he died a few months later. Only one question seemed to bother the orphaned Adele: "Can God save a crazy man?" she asked and, resting on his fairness, she became the solace of the family. So convincing was her conduct that her mother was soon attracted to her Comforter. Throughout every trial the Heavenly Friend proved sufficient.

Then came our furlough year and Adele's mother came

to take her home, fearing for her safety in the absence of those who had come to love her as their very own. Playfully I suggested that she go along with us to the United States, but the joke became a reality and twelve-year-old Adele became thrice a pilgrim. Baylor College and Southwestern Seminary opened to her their doors and their generous hearts, enabling her to carry back to Brazil, four years later, a high school diploma which, much to her embarrassment, hangs on the sitting room wall in a fancy gold frame—the pride of a doting mother.

But with all of North America's obedience to, "Be not forgetful to entertain strangers . . ." the pilgrimage was often rough and wearying. Means were scarce for books and clothing, and except for the eyes of faith we could not have walked those uphill miles. I remember one among many like incidents when Adele remarked: "My shoes are just about gone. The next check that drops out of Heaven must get me another pair." In less than a week the morning mail brought a check just the right size.

On another occasion I was asked to speak in the Baptist Church of Loneoak, Texas. For some strange reason I felt, as the hour approached, that I could not deliver my message. Heart and tongue seemed hopelessly locked. Adele, too, had been asked to say a few words—to tell how she found the Saviour. She had never spoken in public so shrunk from the ordeal. "I can't do it, I'll cry. I know I will," she protested. "Well, cry for Jesus," someone suggested; and cry she did, after two broken sentences, but sobbed through to the end of her narrative. My shackles were broken, and I spoke without constraint. He controlled my fears of day as well as Adele's dread of night. "*Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day.*"

Adele had just completed her seventeenth year when we returned to Brazil. We were met by her mother, and a cousin to whom she had been promised in marriage six years before. He had wearied of waiting and had wedded another. "Oh!" he exclaimed regretfully, "had I known, I would have waited!" Adele married Kamel Demetrio, one of her race, but not of her faith.

But all this was thirteen years ago, and the question comes to me from many who knew her then: "Has she measured up to your expectations, has she vindicated efforts made in her behalf?" Listen to Kamel's answer, as I tried to sound the depths of his soul and move him, not from aggressive opposition to the gospel, but from deadlier peril of passive indifference to spiritual values. He related the sad story of a bad investment with consequent loss of all his money; he told of sleepless nights, of horrible moments when he felt his mind was slipping, and then added solemnly: "Dona Helena, in spite of all my reverses I still declare I am a fortunate man, and the greatest blessing I have ever had is God's gift of Adele to me. She has been my strength and my comforter. She seems to have an inner peace which nothing can disturb, and the power of stirring up heroism in one's soul!"—*Missionary Helen Bagby, Porto Alegre, Brazil.*

ADVANTAGES OF AN HONOR CHURCH

THE honor church is the one where every woman member of the church gives something to missions during the calendar year. Our church attained this title again in 1936. Having reached the goal one year, the task was made easier for a second time. Enthusiasm became contagious among the women; they greatly enjoyed their missionary work and missionary giving and became strong supporters until the task was completed.

Every righteous struggle helps. The struggle in business, in social, in mental and in spiritual attainments is alike in benefits. It is the surge that makes the muscle mentally, physically and spiritually. This surge took place in the attainment to the rank of an honor church, so the church grew. Setting a goal and reaching it is the honor, and it is obtained by effort. This is the way it helped my church at Tylertown, Mississippi.

Consciousness of the task well done rewards. Many people think that this is the only reward they care for in this life. Many members who had not given before were happy over the part they had in it. Then the entire society was inspired over their accomplishment. The most soulful note that shall be sounded to the Christian when Jesus comes to reward his own will be: "*Well done, thou good and faithful servant.*"

The whole church is affected. The entire membership became electrified upon hearing the announcement: We are an Honor Church. This church pays all of its bills on time, as shown by its history for years past; and this was just another attainment of which the members are justly happy.

Not only did the honor achieved help my church, but its influence went throughout the association and county and had a good effect. Would that every church were an honor church! It can be done.—*Rev. W. R. Cooper, Pastor, Tylertown, Mississippi.*

NO one agency in the life of our churches today is more effective in propagating the gospel than the Woman's Missionary Society. The effectiveness of the work of our good women is due to several things, among them being: the emphasis put upon their devotional services; their systematic way of handling their affairs, especially their records and reports; their constant study of missionary literature. But the greatest factor in it all is the power of the Holy Spirit who always aids those who sincerely seek to do the Master's work.

It is a source of gratitude and joy to a pastor to know that every woman member of his church is giving to missions. Such is also a rebuke to the male members, for it might be justly expected of them that they take the lead, particularly in things financial. Although the men may lag behind in their proportionate number giving to missions, they cannot avert the good influence of the women when all of them are giving to missions.

This unanimous support of missions by all the resident women members also creates a fine atmosphere for missionary preaching. The happy reflex of a duty performed and of sharing in the privilege of extending the Kingdom is ample reward for all the needed effort to have every possible one take a part in this glorious service.—*Rev. A. W. Bussey, Pastor, Jasper, Georgia.*

PROGRAM OUTLINE

THEME—Love—Gal. 5: 22; 1 Cor. 13: 13

Hymn—"Love Divine"

Prayerful meditation on the assurance that "God is love"—1 John 4: 7, 16

In unison—John 3: 16

Scripture—"Thou shalt love": (1) "The Lord, thy God": Matt. 22: 34-40; 1 John 4: 19; (2) "Thy neighbor": Matt. 22: 38, 39; Rom. 13: 9, 10; (3) "Your enemies": Matt. 5: 43-48; (4) "One another": John 13: 34, 35; 15: 12, 13

In unison—"The love of Christ constraineth us": 2 Cor. 5: 14

Season of prayer that each heart may be responsive to Christ's constraining love

Hymn—"My Jesus, I Love Thee"

Talk—"Love Begets Love" (See article by that title on page 27.)

Prayer for Baptist girlhood the world around

Talk—Lovable Christians (material for talk will be found in articles on pages 7, 12, 13, 19.)

Hymn—"I Love Him"

Three Love Stories (See pages 8-11, 18, 23.)

Sentence prayers for nationals mentioned during program and for world-wide missions

Reading—The Voice of the Lottie Moon Christmas Offering in Brazil (See this page.)

Prayer for largest possible good through the Lottie Moon Christmas offering

Business Session—Reports on: (1) Christmas Personal Service; (2) Plans for January Mission Study; (3) Year's Financial Goal and Receipts; (4) Fostering of W.M.U. Young People; (5) Observance of Season of Prayer for Foreign Missions—Minutes—Offering

Hymn—"Love Lifted Me"

In unison—John 3: 16; 1 Cor. 13: 13

Silent prayer of thanksgiving for past year's guidance and of petition as New Year is entered

VOICE OF THE LOTTIE MOON CHRISTMAS OFFERING IN BRAZIL

FOR two reasons I take great pleasure in writing these lines. First, I wish to express the deep gratitude I feel in my heart for the two years that the Lottie Moon Christmas Offering paid my traveling expenses and half of my salary while I was W.M.U. field worker in the State of Rio de Janeiro. Second, because of the many blessings this offering has brought and continues to bring to our work in Brazil.

God uses many methods for the extension of the Kingdom work here on earth. Money, without a doubt, is one way by which the gospel has been preached to millions, and money thus saved is always a blessing to humanity.

Let us see what the Mrs. W. J. Cox Fund in Brazil would say to us if it could talk: "I went to places that I never dreamed existed—far away from the large centers; I penetrated into homes where the love and peace of Jesus had never entered and where the gospel had never been preached. I visited the sick, weak, the discouraged, those without faith, without hope, and without God. I visited young men and women who were without a vision of Christ and his work here on earth. I saw thousands of children and told them the wonderful story of Christ. Many women I visited and told them what Christ did for womanhood. I walked over difficult and almost impassable roads to teach the lost the Way, which is Jesus, the Christ. I saw at close range the misery of humanity, the condition of man who is groping in darkness without Christ. I tried to show them something of the healing balm of Gilead.

"I have also seen small groups of young people scat-

tered here and there, saved by the precious blood of the Lamb and anxious to serve. I placed into their hands the following books to inspire them: *Anna Of Ava, The King In His Glory, An Outline Of The Life Of Christ, How to Teach The Bible, Helps For Leaders Of Children*. Also I helped with the publication of *The Heroine Of Kraanopolis* which is the story of Naomi Campello, a young woman who died in the interior of Brazil for the Indians, thus giving to the Brazilian Christian young people a vivid example of consecration.

"Knowing how the Brazilian children like to sing, I placed into their hands a songbook, *Songs For Children*—and oh, how they make the walls echo with those little songs of praise! I printed approximately 310,000 evangelistic leaflets for free distribution and these have been so helpful as the women and girls do their house-to-house evangelistic visiting.

"I co-operate with the special days and when *Children's Day, The Day of Prayer Around the World, and Christian Education Day* come around I am speaking very loudly through the programs that I was able to prepare for these days. I am also heard on *Home and Foreign Mission Days* because I send illustrated posters about missions to all the churches in Brazil, from the most humble rural church to the most elaborate church in the city.

"I co-operate in the education and preparation of young women for Christian service. I have already seen splendid results of this help, and what shall I say in future years when these young women shall go to the 'uttermost parts' to sow the precious seed of life?

"In many states of Brazil I have found field workers to travel here and there and thus inform the missionary organizations so that they may be able to do more efficient work. Last year I paid the traveling expenses and a small salary for thirteen summer field-workers—these are girls in our three Baptist institutions where young women are trained for Christian service, and who desire to do field work during their vacation. I have seen these girls return from their work with radiant faces and a song in their hearts because of the privilege of serving their Master in this way. I also saw them with their faces bathed in tears when they saw the many needs of their country—millions of people in darkness and ignorance. Like the seventy disciples, they returned full of joy and wonder at the power of God. If I hadn't done anything else, this would be sufficient to pay for all my efforts put forth for the evangelization of Brazil.

"I also want to speak of a place that I prepared for the Brazilian Baptist women. I saw how much they needed permanent headquarters where all their literature could be kept, the correspondence answered and filed, a place to serve as center of its activities: for this reason four rooms in the new Baptist Publishing House in Rio were set apart and furnished. I know that my help in this has already been a great blessing and that I have filled a great need of Baptist Brazilian W.M.U.: therefore I speak loudly from the four pretty rooms that I arranged for the women.

"Time and space forbid my telling anything more of what I have been able to do. I shall leave the past to speak for itself, the present of that which is being done; and the future, with greater and more abundant blessings, will open an even more brilliant page in my history."—*Herodias Pinto, Brazil*.

HOW SHE SPENT DECEMBER.

(Continued from page 19)

after talking about prayer, asked the women to stand as they prayed. The first words of prayer were interrupted by the question, "But what shall we do with our hands." Holding her hands in the position of prayer, as taught to little children, the missionary guided into the Audience Chamber of the Heavenly Father a group of his children who had never approached him before. "Glory to God in the highest, . . . and on earth peace" in one little humble room in North China.

In another village, which had waited long for the gospel, the mayor of that and four other surrounding villages provided the visiting Christmas evangelists with a one-room private house, with a sunny yard, enclosed by a wall. There they observed together the Day of Prayer around the World. At noon, for an hour or two, they shut the gate in the wall and knelt out in the yard, while the petitions from the world were read aloud, and petitions for the world were offered. Then the gate was opened and the crowds on whom Jesus always had compassion surged into the yard again.

First, the children came and sang while the grown-ups assembled. One little girl, leading a lamb, fearing that she would not find a place on the front seat, tugged at the rope by which she held her treasured pet. But the lamb was stubborn and others were getting ahead of her. So into her arms she gathered the lamb and to the front she pressed as fast as she could go. On the front seat, with round, interested eyes, she listened, her lamb pressed close to her heart. "And there were shepherds in the same country, abiding in their fields, keeping watch over their flocks." And the glory of the Lord shone 'round about them and the messenger of the Lord stood before them.

Then the older people came, grandfathers and grandmothers, and when they had heard the Christmas story of love and peace, they believed.

So from village to village they went, the American missionary and the Chinese Bible woman, proclaiming the good news of great joy which shall be to all people.

We shall not be talking with you again,—PERSONS AND PERSONALITIES and I. Our last word is a reminder that we have no part in such scenes as we have tried to picture in the paragraph above unless we who stay at home are faithful to our pledged word to those who have gone forth to lands beyond the seas, and to our word of honor which was given to the Master whom we have promised to follow until all the world shall hear the song of the evangelists of Christ,—"*Glory to God in the highest, and on earth peace, good will toward men.*"

* * *

MY CHRISTMAS WISH

One thing I of the Lord would ask,
And this my Christmas wish shall be:
That whether Joy or Sorrow come
Christ show Himself anew to thee.

Should friends prove faithful or untrue,
Or whether paths grow bright or drear,
That you may have His precious smile
To cheer you through the whole New Year.

—Mildred Bollinger Stein,
East Saint Louis, Illinois,
Missionary, Home Mission Board

GLIMPSES OF OUR MISSIONARIES

(Continued from page 26)

home and loved ones! How could I tear away from ties of the family and break their hearts and my own? There was an inward fight against going to a foreign field.

"At Mars Hill College in the spring of '31, I became so miserable over what I was to do with life's task and in the midst of my struggle that picture of the Master again came before me and I could hear him say: 'Follow Me, even though I lead across the waters, and away from the home ties and friends to other nationalities,' and I could not say to him, 'Nay!' I publicly made known my answer in the church service and there and then began his plans as my plans for the future. I wrote that night to my parents at home telling of my call and of my surrender. An immediate reply of comfort and cheer came assuring me that whatever sacrifice it may mean, the will of the Lord be done. After completing my course in Mars Hill College, I went to Meredith College and took the Bachelor of Arts degree in 1935.

"The summer following I had a conference with Dr. Charles E. Maddry during the Foreign Mission Week program at Ridgecrest, North Carolina, and I told him I was willing to go anywhere in the world the Lord led, but felt in my own heart and conviction that there was an inward yearning to go to Palestine to the neglected Jewish and Arab people. He said that Palestine was where we were most in need of some missionaries.

"It was in the plans of my parents and myself for me to enter the Training School of our W.M.U. in Louisville, Kentucky. The W.M.U. of Tennessee gave me a scholarship for which I have ever felt profoundly grateful. I completed my course there with the M.R.E. and I also took Greek and Hebrew in the Seminary.

"Through these years of preparation I had thought of nothing else but going alone with the Lord to the mission field. But in the Seminary course I met a young minister who also felt called to go to Palestine. Our common interest in the land of the Lord where we both had planned to go before we had ever met, led us frequently into conversation about Palestine. But I had never dreamed of anything more than a common interest until cupid's darts hurled a common interest into both of our hearts. After that we felt that it was the will of God also for us to labor together in the lands of our cherished hopes where we had decided to go before we ever met, and I promised Mr. Leo Eddleman that I would go with him. He finished his work some eighteen months before I completed mine. He sailed to Palestine February 25, and returned for me the fourteenth of August, 1937. We were married in the First Baptist Church, Morristown, Tennessee, September 7, by our fathers.

"We will sail for Tel-Aviv, Palestine, where we will begin our work in the all-Jewish city of 150,000 population. To the land where he was born and who says, 'Follow Me,' do we follow. Among the people of whom he was born, do we go to live and to labor and to follow him."

BAPTIST BROTHERHOOD

J. T. HENDERSON

SPECIAL TITHING CAMPAIGN

REFERRING to the Special Tithing Campaign, launched on Layman's Day, October 17, and to continue until May 1, 1938, the Brotherhood office has given much time and thought to ways and means for the promotion of this large undertaking. The direction of this campaign, so far as the Executive Committee is concerned, was entrusted to Associate Secretary Cooke in the following states: Mississippi, Louisiana, Arkansas, Texas, Virginia, New Mexico, Arizona, and Missouri. The Knoxville office assumed the responsibility of looking after this campaign in the other states.

North Carolina, South Carolina, Florida, Missouri, New Mexico, and Louisiana each have an organization and leadership that give us good hope of success. Superintendent Allen, in harmony with the plans of Secretary Freeman, is to promote this cause among the churches of Tennessee, and both he and Secretary Freeman plan to give this campaign special emphasis during November and December. However, quite a number of churches in Tennessee presented the Tithing Campaign on Layman's Day, October 17.

Brotherhood Secretary H. F. Latimer of Florida writes that he has his committees set up in every association and has reason to expect that they will function. Secretaries Huggins and Crouch of North Carolina have their state thoroughly organized and had decided to make Tithing the

main issue for the year, before this campaign was launched. Secretary Brooke of South Carolina and Associate Secretary Cooke spent a week recently in conducting meetings in the leading centers of the state and gave this cause primary emphasis. Secretary Cooke reports that they already have an organization in South Carolina that he thinks they can utilize with success in this campaign. Secretary Merritt of Georgia writes us that he is sending a letter to every pastor in the state regarding this campaign, and we have had very encouraging echoes from various sources. L. Mark Roberts, Brotherhood secretary of Louisiana, speaks hopefully of the situation in that state. He is strongly re-enforced by D. H. Powell, State Brotherhood Chairman, and State Secretary F. J. Katz, who is himself a layman. Brotherhood Secretary Driggers of Missouri writes our office that he and Secretary Godbold have a very effective organization in that state and think they can make a fine success of this campaign in Missouri. We have great hope that E. A. Herron, Brotherhood secretary in New Mexico, will promote this cause successfully in his state. He has a good organization and has written the office for an adequate supply of literature.

Indeed, not a discordant note has been sounded anywhere and there is promise of general and wholehearted co-operation.

On the day when the Special Tithing Campaign is presented in your church, it is suggested that the following song, using the music of "Loyalty to Christ" be sung, making large use of the men:

"STEWARDSHIP"*Mrs. D. R. Warthen*

*All over southern lands
The Baptist call expands,
For stewardship, stewardship,
Stewardship to God.
Its joy rings out anew
To hosts and not a few
Of stewardship, stewardship,
Yes, stewardship to God.*

Chorus—

*Join the tither's band,
Join the tither's band,*

*"Prove me herewith," saith the Lord.
Our hearts will be aglow,
Our hearts will overflow
Through stewardship, stewardship,
Yes, stewardship to God.*

*Let each of us be true,
And consecrate anew
Our stewardship, stewardship,
Stewardship to God.
That we may do our best
To encourage all the rest,
Toward stewardship, stewardship,
Yes, stewardship to God.*

*When all the states abound
In tithers all around—
Full stewardship, stewardship,
Stewardship to God.
His Kingdom here will come,
His will on earth be done,
Through stewardship, stewardship,
Yes, stewardship to God.*

NEWS NOTES**Birmingham—**

Beginning with Sunday, September 19, the General Secretary spent four days with the churches of Birmingham. Most of the meetings were held with the Central Park Baptist Church, of which Rev. E. Floyd Olive is the zealous pastor. On that day there were 623 in Sunday school and the auditorium was full for the regular worship, when I discussed "Life a Trust."

At a mass meeting for men at 3:00 P.M. about 175 men were present, representing fourteen churches. At 7:30 that evening I spoke on "The Missionary Enterprise," at the First Baptist Church of Ensley, a suburb of Birmingham; Dr. C. B. Miller is the capable pastor of this church, and it has one of the most attractive buildings in the country.

By invitation, I spoke for thirty minutes on Monday morning to the Baptist Pastors' Conference of Birmingham and community, with some thirty-five pastors in attendance. I spent most of the period in discussing the Special Tithing Campaign, and at the close of my remarks, the conference passed a motion endorsing this movement. While in Birmingham I secured a live committee of two pastors and three laymen to direct this effort among the churches of the association, outside of Birmingham. Judge H. L. Anderton, who traveled perhaps seven or eight miles each evening to attend three of these conferences, was selected as chairman.

On Monday, Tuesday and Wednesday evenings I conducted a conference on "Scriptural Finance," preparatory to the Every Member Canvass in the Central Park Baptist Church and the other churches represented. We had perhaps as many as twenty churches represented in the several conferences.

On Tuesday, September 21, I accepted the invitation of the W.M.U. of the Central Park Church to address their regular

monthly meeting; there were about one hundred women present. I presented the claims of our Special Tithing Campaign and invited the women to urge their husbands and other men that they might contact to adopt tithing and then to help promote this campaign.

Huntsville—

On my return from Birmingham, in response to the invitation of S. R. Butler, a zealous layman of the Madison-Liberty Association, I came home via Huntsville, Alabama, and spoke to the annual meeting of this association, which met with the First Baptist Church of Huntsville. The large auditorium was crowded with messengers and I had a fine opportunity to speak, not only of the Obligations of Men in general to the Kingdom, but also to stress the Special Tithing Campaign. With the help of S. R. Butler, we secured a good committee to represent this interest among the churches of this association.

Immediately following my address, the association voted to organize a Brotherhood, elected S. R. Butler as president, and selected the time and place for their first meeting. Since returning to Knoxville, I have a letter from Brother Butler, urging me to come and speak to their first meeting on the fifth Sunday of this month. I have seldom seen more interest manifested in our work than I found in this association.

Rogersville, Tennessee—

Sunday, September 26, was spent with the First Baptist Church of Rogersville, Tennessee, of which the Rev. John R. Chiles has been the successful pastor for twenty-three years. When he went to this field, the church was very small and had little influence in the community, but it has grown to a membership of more than five hundred and has a beautiful brick building on Main Street, fully paid for.

It has three missions in destitute fields outside of Rogersville, and most of the work in these missions is done by laymen of this church. I went with Brother Walker, one of these laymen, to the McCloud Mission, eight miles in the country. Mr. Walker is superintendent of their Sunday school and it was attended by eighty-three people that afternoon. Under the direction of Pastor Chiles and Mr. Walker, these people have erected a very neat and comfortable building, and it is free of debt.

There are at least a dozen laymen in the Rogersville Church who are glad to render service among the churches of the association, when called upon. Pastor Chiles agreed to use these men in presenting the Special Tithing Campaign to the churches of the Holston Valley Association.

Virginia Intermont College—

Responding to the cordial invitation of President Noffsinger, the General Secretary had the delightful privilege of spending Sunday, October 3, in Bristol, Virginia. At the Bible School hour, of the First Baptist Church, the teacher, President Noffsinger, invited the visitor to speak to the Men's Bible Class, attended by sixty-nine men.

At the 11 A.M. hour, Dr. J. E. Hicks, the pastor, did not preach a regular sermon, but gave brief and fitting remarks regarding the Lord's Supper; the church then in a very impressive manner commemorated the Saviour's death by the observance of this ordinance. The church under the able ministry of Doctor Hicks shows every evidence of harmony and progress.

The primary object of this visit was to speak at the Dedication of the Chapel at the College, recently decorated and greatly improved in other ways by the Alumnae As-

sociation. The First Baptist Church called off their night worship and Doctor Hicks, with many of his people, attended this service.

Mrs. C. D. Creasman, an honored alumna of the College, was an invited guest and spoke in a very interesting and appropriate manner.

President H. G. Noffsinger presided, Mrs. Crumley, president of the Alumnae Association, made some interesting remarks; the college, under the direction of Mrs. Schroetter with Professor Schroetter at the organ, furnished thrilling music, and Doctor Hicks offered the dedicatory prayer.

It was a source of great joy to find the church and school, with which the visitor was actively connected for eleven years, so prosperous. The Secretary had fine opportunity to speak of the "Special Tithing Campaign" to the sixty-nine men in the Bible Class.

Wilmington, N. C.—

It was the privilege of the General Secretary to spend three days among the Baptists of this city by the sea, October 8-10.

The primary object of this visit was to speak at a banquet of the men of the Temple Baptist Church, of which Dr. A. J. Barton is the able pastor. There were fifty interested men present at the banquet and at the close of the remarks made by the visitor, they promptly organized a Brotherhood. With capable leadership in its officers, supplemented by the wise counsel of the pastor, this organization should succeed and prove a valuable asset to the church.

The General Secretary spoke to a fine audience in this church Sunday morning and in the afternoon addressed a large company of men at the First Baptist Church of Wilmington, coming from a number of churches of the city and surrounding country.

This meeting was held under the auspices of the Associational Brotherhood, of which Layman Leftwich is the zealous president.

Knox County Association—

For the first time in years, I had the privilege of attending the annual meeting of my home Association, October 12 and 13. The large auditorium of the Bell Avenue Church was crowded with interested messengers. The reports were encouraging and the discussions edifying.

The introductory and doctrinal sermons by Rev. Frank Wood of Fifth Avenue and Rev. J. K. Haynes of South Knoxville respectively, were notable deliverances and were heard with absorbing interest.

The Association has a Brotherhood that meets on the fifth Sunday afternoon of each quarter, and is rendering a fine service in promoting fellowship and activity among the men, and in rendering gratuitous and effective service for the more backward churches.

Most of the churches have local Brotherhoods; the Association gave this cause due consideration.

What the TITHING CAMPAIGN Will Do

"The First Baptist Church of Columbia, Mississippi, has enlisted 168 tithers during the past year. Contributions have doubled, all debts have been paid, and a balance remains in the bank."

Such a report should stimulate all of us to larger activity in promoting the "Special Tithing Campaign." Please bear in mind that the observance of Layman's Day, October 17, in behalf of this cause is only the initial step; the Campaign continues until May 1, 1938.

Announcement

If any readers of HOME AND FOREIGN FIELDS have been interested in our monthly report of the activities of the Brotherhood, we trust they will become readers of the magazine which the Foreign Mission Board plans to publish, beginning with January, 1938. This publication will be entitled *The Commission*, and will cost only fifty cents the year. The Foreign Mission Board generously offers the Brotherhood some space in this periodical. It will be full of fresh and interesting information regarding our work in other lands.

September Activities of Associate Secretary

Lawson H. Cooke

I have just returned to Memphis after two of the most pleasant and profitable weeks in my experience. The first week was spent with Brother Alfred Pullen in his church at Cuthbert, Georgia. We conducted Stewardship conferences every night with the exception of Saturday, and all of these were attended by large and deeply interested congregations. This is a church of about five hundred members, and very large possibilities of expansion. In a recent enlargement campaign more than seven hundred people expressed the preference for the Baptist Church, and of these, more

than two hundred were non-church members. The general theme of our conferences was "The Christian and His Task." In this church there is a splendid group of men, and during our visit they organized themselves into a local Brotherhood.

The second week was spent in South Carolina. I was accompanied by Brother W. S. Brooke, who is the Enlistment secretary of the State. We covered thirty-six of the thirty-eight associations. On Sunday morning I spoke to a joint session of two men's Bible classes in the First Baptist Church of Gaffney. There were sixty men present, and we discussed our Brotherhood work in a general way, and these men seemed very much interested in the discussion. There is a Brotherhood in this church, and the men are doing a splendid work through this organization.

At three o'clock Sunday afternoon I addressed a gathering in Calvary Church at Spartanburg. More than two hundred laymen and sixteen pastors were in this meeting, and a keen interest in the work of our men was expressed by many present. That night I spoke in the regular worship service at Greer Memorial Church at Easley.

Our next service was at Bethlehem Church at 8:00 P.M. Monday; a fine group of men attended this service. We had two conferences at the First Church of Aiken on Tuesday; one at 3:00 P.M. and the other at 8:00 P.M. Seventy men attended these ser-

vices, and I turned it into a detailed discussion of our Brotherhood work, and left with the assurance that one or two Brotherhoods would be organized in this district.

Perhaps the outstanding service was held in the First Church in Lancaster at 3:00 P.M. Wednesday. Nearly every seat in the church was occupied; one hundred and forty odd laymen and twenty-two pastors were counted.

Thursday afternoon I addressed the Abbeville Association meeting at McCormick, and that night I held a conference on Brotherhood work at the First Church at Greenwood. Two conferences were conducted on Friday; one at the First Church of Florence at 3 o'clock in the afternoon, and the other at the First Baptist Church of Mullins at 8:00 P.M. More than one hundred men attended these conferences.

I spoke three times in Columbia on Sunday; in the regular 11 o'clock worship service at Shandon; at 3:00 P.M. at the First Church; at 8:00 P.M. at the Park Street Church.

An accurate count of the attendance was made during the week, showing a total of 1,253 laymen and 112 pastors representing an estimate of more than two hundred churches in thirty odd associations. During the two weeks I traveled 2,491 miles, and returned to Memphis greatly inspired by this experience.

RIO SEMINARY'S NEW PRESIDENT

(Continued from page 12)

concerning the teaching gifts and fidelity of a professor as a school president said to me. He added: "I had almost lost faith in all religion, but the fidelity to duty I see in this teacher makes me wonder about the power of the gospel."

Just as he was turning from this temporary phase of preaching and teaching, to give all of his time to the church once more, Dr. Charles E. Maddry came to Brazil. New bases of co-operative work were adopted. The seminaries became separate institutions from the literary schools under whose egis they had functioned. Governing boards became fully autonomous. Things moved swiftly and the most surprised of all of us was Pastor Djalma Cunha who suddenly found himself elected president of the seminary in Rio de Janeiro. He hesitated many weeks about accepting, while every persuasion for him to stay in Sao Paulo was pressed. At the insistence of many missionaries and nationals, far and near, he finally accepted and moved to Rio. While waiting for his home to be provided, he traveled much on behalf of the new school.

Our seminaries are to be free from over-shadowing literary schools, to which, nevertheless, they confess their indebtedness in this embryonic era, and with which they still cultivate the most cordial relations. The new pilot of our virtually new seminary in Rio is President Djalma Antonio da Cunha e Silva, as the name appears on dress parade and in legal documents. But to a multitude he is smiling "Doctor Djalma," for all graduates of superior schools in Brazil—law, medicine, engineering, dentistry, theology, and so forth—are called "Doctor."

This year has been one of marked achievement on every line. The seminary's matriculation has gone to twenty-six. The bills have been paid with growing promptness. The churches have amazingly increased their giving. The month ends with bills paid, though little on hand for the

new month. Repairs and taxes have been met. The library has been greatly enlarged and Miss Mary Shepard has rendered valued aid by cataloging it. Two weeks of evangelism, one in each semester, are separated from the class activities and all have gone afield to be witnesses to the Lord Jesus. Doctor Nigro and Doctor Djalma have been patient and brotherly in a trying proximity of student groups and have shown the lovely fruits of the Spirit. A course of study has been inaugurated that will give us truly trained men, capable of a great ministry, and of scholarship in biblical interpretation and in the production of Christian literature. A recent friendly visit of the Rio Seminary president to his Alma Mater in Pernambuco for a series of addresses was described by colleagues there as the most important event in Baptist history in that quarter of the continent in the last twenty years. President Djalma Cunha has a doctrinal mind and teaches theology. It is Baptist doctrine, on fire with evangelistic passion, weighty with practical achievement and graced with a smile.

Dr. A. R. Crabtree, perhaps God's best gift of theological culture to our continent, is the loving comrade of President Cunha in all his work. With him also labor effectively Dr. Manoel Avelino, vice-president of the World Baptist Alliance, Dr. A. N. Mesquita, author of various commentaries and histories, Professor W. E. Allen, soon to return from furlough, and Dr. H. H. Muirhead was chosen to lead a virile extension movement, and young Professor Edgar Soren is joining the faculty. A center of tremendous promise is there.

You will see our beloved leader next year, I trust, when he will go to Louisville for special studies and while there will attend the Southern Baptist Convention and the Baptist World Alliance. I hope you hear his merry laugh. It is music, and confidence.

MISSIONARY WORKERS OF THE HOME MISSION BOARD ATLANTA, GEORGIA

Address: 315 Red Rock Building

ADMINISTRATION AND FIELD FORCE

J. B. Lawrence, Executive Secretary-Treasurer; B. D. Gray, Secretary Emeritus; J. W. Beagle, Field Secretary of Missions in the Homeland; M. N. McCall, Superintendent of Missions in Cuba; R. Q. Leavell, Superintendent of Evangelism; Jacob Gartenhaus, Evangelist to the Jews; Mrs. Una Roberts Lawrence, Mission Study Editor; Miss Emma Leachman, Field Worker; Joe W. Burton, Publicity Secretary; J. W. Wing, Office Secretary; Miss Roberta McNeely, Bookkeeper; Miss Helen Huston, Stenographer to the Secretary; Mrs. Lillian Barnett, Literature; Miss Lucy Cunyus, Stenographer; Mrs. Fred Bair, Stenographer; Geo. P. Whitman, Attorney.

CHURCH BUILDING LOAN DEPARTMENT

J. B. Lawrence, Superintendent; George F. Austin, Field Representative for States East of the Mississippi River; N. T. Tull, 5225 Perrier St., New Orleans, Field Representative for the States West of the Mississippi River.

MISSIONS IN THE HOMELAND

Missionaries to the Foreigners

ALABAMA—131 N. First Place, Birmingham: A. Pucciarelli, Mrs. Pucciarelli; 501 Second Avenue, Birmingham: Miss Bertha Wallis.

ARKANSAS—Dyess: Harvey Gray, Mrs. Gray.

FLORIDA—Box 7293, West Tampa: J. F. Plainfield, Mrs. Plainfield, Miss Fannie Taylor; 914 Green Street, West Tampa: Harry A. Day, Mrs. Day; 1909-15th St., Tampa: J. B. Silva, Mrs. Silva, Mrs. Aurelia Baez; Rescue Mission, 501 E. Bay St., Jacksonville: L. C. Bennett, Mrs. Bennett.

ILLINOIS—702 N. Emma St., Christopher: Miss Mary E. Kelly; 1403 N. 53rd St., E. St. Louis: Mrs. Mildred Bolinger Stein; 1921 Thirty-nine North Street, E. St. Louis: Frank Ramirez, Mrs. Ramirez; 829 E. Vine St., Greenville: G. O. Foulon, Mrs. Foulon; 1615 Poplar, Granite City: Michael Fabian; Herrin: Miss Mary Headen.

LOUISIANA—Acadia Baptist Academy, Church Point: Alfred Schwab, Mrs. Schwab, G. G. Casselmann, Mrs. Casselmann, Hines H. Stille, Mrs. Stille, Eddie Savoie, Mrs. Savoie, Miss Betty Cavanaugh, Miss Coe Power; Baptist Rescue Mission, 740 Esplanade Avenue, New Orleans; J. W. Newbrough, Mrs. Newbrough, C. A. Brantley; Rosedale: Lawrence Thibodeaux, Mrs. Thibodeaux; Basile: Maurice Aguilard, Mrs. Aguilard; Pineville: Lucien C. Smith, Mrs. Smith; 300 Second St., Morgan City: Miss Vena Aguilard; Houma: A. D. Martin, Mrs. Martin; 729 Second Street, New Orleans: Miss Gladys Keith, Miss Agnes Miller, Basile, La.

MARYLAND—Baptist Good Will Center, Cross St., Baltimore: Miss Hazel M. Robb.

MISSISSIPPI—200 Washington Ave., Greenville: Shau Yan Lee.

MISSOURI—638 Garfield, Kansas City: L. Di Pietro, Mrs. Di Pietro.

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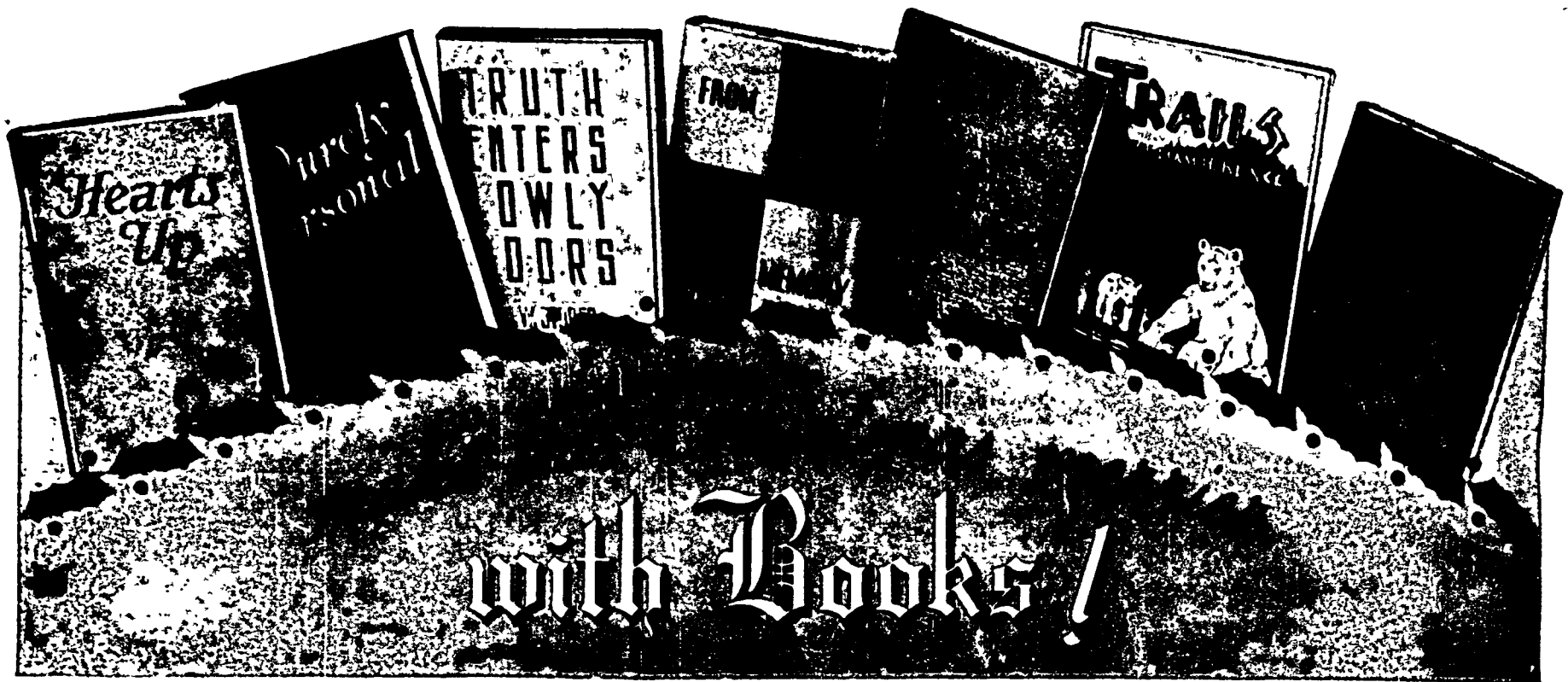
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