

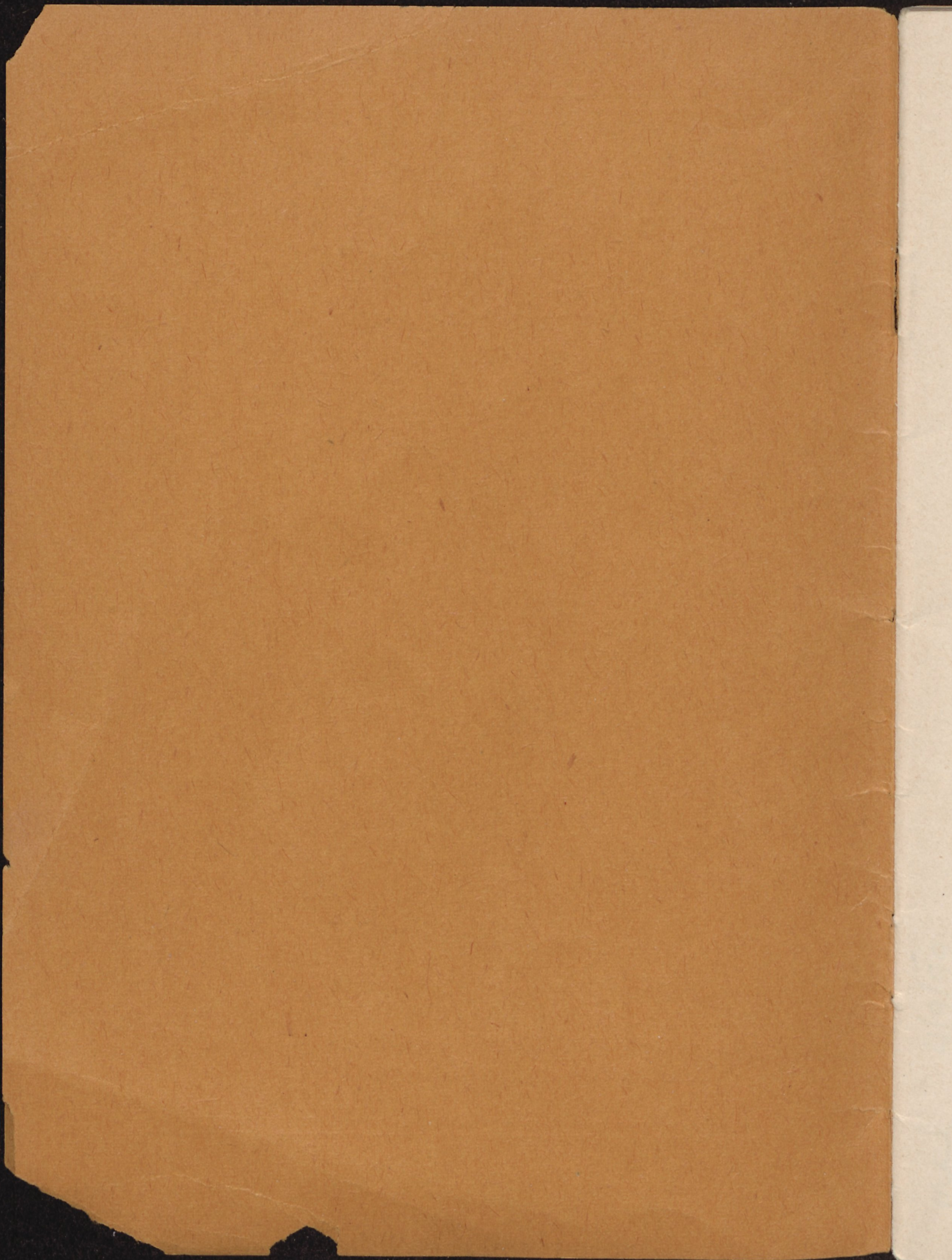
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1939

Southern Baptists In China



1939

FOREIGN MISSION BOARD
OF THE
SOUTHERN BAPTIST CONVENTION
RICHMOND, VIRGINIA



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SOUTHERN BAPTISTS IN CHINA

THE COUNTRY AND THE PEOPLE

1. *Which is the oldest nation on Earth?*

The Chinese Nation. The history of China reaches back to 2205 B.C. The Chinese are the oldest racial and cultural unit surviving today.

2. *Where is China?*

China is the extreme eastern part of Asia. It may be reached either by going 6000 miles directly west across the Pacific from the U.S.A., or by going east across the Atlantic and over the continents of Europe, Asia, or Eurasia, or through the Suez Canal.

3. *What is the size of China?*

China proper (eighteen provinces) occupies a territory of approximately 2,000,000 square miles in the extreme eastern Asia—one-third larger than the territory of continental U.S.A.

4. *Describe China's location.*

To the north of China lie Siberia and Manchukuo; to the west Russian Turkestan; to the south and southwest the well-nigh impassable barrier of the Himalayas forms the Thebetan-Indian frontier. French Indo-China borders it on the south; the China Sea and Yellow Sea on the east separate it from Formosa (now Japanese), the Japanese Islands proper and Korea (now Japanese); and the South China Sea on the southeast separates it from the Philippine Islands.

China has a rolling topography, rising to high elevations in the north in the Kinghan and Tarbagatol mountains in Mongolia; the Himalayan and Kwenlun mountains in the southwest in Thibet, and the Hinghan mountains of Manchukuo. Its length from north to south is 1,860 miles and its breadth from east to west is about 1,500 miles.

China Proper occupies the fertile southeastern part of this vast country and covers an area nearly twice the size of the U.S.A. east of the Mississippi.

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5. *Describe the climate of China.*

China's climate ranges from the extremes of cold to the extremes of heat and humidity.

6. *What is the population of China?*

The latest census gives 450,000,000. In the eighteen provinces the population averages 174 to the square mile. In the eastern province of Kiangsu, in which Shanghai is located, the statistics record 33,700,000 people in only 38,600 square miles, giving an average of 874 people to every square mile. This is the most densely populated political unit in all the world.

7. *Name the important rivers of China.*

China Proper is one of the best watered countries of the world. From the mountains on the west, four great rivers run in varying courses stretching for hundreds of miles along the ocean and inland to a distance of 300 miles. These rivers, the Yangtze, the Yellow, the Sikiang and the Hanho, drain four-fifths of the country.

8. *Why is the Yellow River called "China's Sorrow"?*

The Yellow River, or Hoang Ho, is called "China's Sorrow" because the soil that it carries from the hill country settles to the bottom when the river reaches the plain, and raises its river bed so much that in the rainy season the water often overflows its banks, destroying the crops and washing away the homes of the people. When the crops are destroyed terrible famines follow.

9. *Describe the Yangtze River.*

The Yangtze, after it leaves the mountains, is so deep that steamers can travel up over six hundred and eighty miles; thus, being a great waterway as well as a source of fertility.

10. *What is the Grand Canal?*

The Grand Canal, an important waterway constructed by the Chinese, connects the northern and central rivers and lakes for a distance of about 1,200 miles. It links Shanghai and Hangchow with Tientsin and Peiping. It took many hundreds

of years to complete this great piece of work. It stands today as a monument to the patience and perseverance of the Chinese people.

11. *What is the Great Wall?*

The Great Wall is a vast, winding wall extending over mountains and through valleys for more than 1,500 miles along the northern frontier of China. It extends from the northern part of the Gulf of Pechili on the Yellow Sea, north of Peiping to Syning, on the border of Turkestan. It was completed within ten years' time at a vast expense of men and money. It is one of the "Wonders of the World." It was built in the third century to guard against the ever threatening Tartars, who were the enemies of China. It is constructed of brick and stone filled in with dirt. Its height varies from fifteen to thirty feet depending upon whether it stands on a rocky precipice or on the plains. It is wide enough on the top for three cars to drive abreast.

12. *What is the chief occupation of the Chinese?*

The Chinese people are chiefly farmers, and every available acre of soil is cultivated. In some parts of China three and four crops are raised on the same ground during the year. Cotton is produced chiefly in the Yangtze Valley. In 1936 there were 2,600,000 bales from 5,318,000 acres.

Tea is produced exclusively in the west and south, where the plantations cover about 520,000 acres. The 1935 report of the government shows an export of 84,084,000 pounds.

The Chinese also raise many fruits and vegetables, especially peas and beans, in addition to barley, wheat, millet and rice. They also cultivate the mulberry tree extensively, as its leaves are used for food for the silk worms.

13. *What is China's chief industry?*

The silk industry has flourished for 4,000 years. In 1936 China was producing 27% of the world's supply. In 1936 the U.S.A. imported 4,018,000 lbs. of raw silk from China.

In the cotton industry there were, in 1935, 143 cotton mills

with 5,022,000 spinning spindles and 52,000 looms, producing 2,026,000 bales of cotton piece goods annually and giving 250,000 people jobs as operators.

China's 350,000,000 hens lay 26,250,000,000 eggs annually, of which 1,182,000,000 are exported in the shell to the U.S.A. and other nations. The total 1936 value of eggs in shell, frozen and in yolk and albumin form, exported, was \$25,000,000.

14. *What are the chief minerals of China?*

China is very rich in iron, and it is said that the coal in one province alone is sufficient to supply the world for a thousand years. The oldest iron industry in the world is located in Shansi.

15. *Name the chief seaport of China.*

Shanghai is the chief seaport and is located on the west bank of the Whangpoo River and about twelve miles above its mouth. It is in the Yangtze delta. Shanghai is listed as the world's fifth seaport.

16. *What is the capital of China?*

Before the undeclared war of Japan upon China, July 7, 1937, Nanking was the capital. Since 1911, Nanking (southern capital) has been the seat of the national government under the leadership of Generalissimo Chiang Kai-Shek. Nanking fell to the Japanese in March, 1938. Since that time the capital has been located at Hankow, and continues to move toward the interior as the enemy drives forward.

SOUTHERN BAPTISTS' MISSIONS

17. *How is Southern Baptist work in China divided?*

There are four missions located in six of the eighteen major provinces of China, and a fifth in Manchukuo, which formerly was Manchuria of China.

South China Mission (1845) (First Southern Baptists

arrived in 1835 under the Triennial Baptist Convention)—Canton, Shiu Hing, Shiuchow, Wuchow, Macao, Kweilin, Waichow and Kong Moon.

Central China Mission (1847)—Shanghai, Kunshan, Soochow, Wusih, Chinkiang and Yangchow.

North China Mission (1860)—Chefoo, Hwanghsien, Pingtu, Laichow, Laiyang, Tsining, Tsinan, Tsingtao and Dairen.

Interior China Mission (1904)—Chengchow, Kaifeng, Kweiteh and Pochow.

Manchukuo Mission (1937)—Harbin.

These cities are the main stations from which many out-stations with church plants are worked.

18. *How many missionaries have Southern Baptists sent to China since they began missionary work in that land?*

Five hundred and seventy-six.

19. *How many missionaries do Southern Baptists have in China today?*

Two hundred and five which is nearly half of the grand total of four hundred and twenty-one missionaries located in sixteen countries.

20. *Give a brief resumé of a current statistical survey of Southern Baptists' dividends from investments in China.*

The last report, before the "undeclared war" began, showed:

232 Southern Baptists' churches with a membership of	43,381
154 Southern Baptists' schools with an enrollment of	13,657
165 Southern Baptists' young people's societies with an enrollment of	5,052
156 Southern Baptists' Woman's Missionary Societies with an enrollment of	4,244
8 Southern Baptists' Hospitals, rendering 186,292 treatments	
1 Southern Baptists' Publishing House, printing millions of pages of Christian literature.	

THE SOUTH CHINA MISSION

21. *Locate the South China Mission.*

Southern Baptists' South China Mission is set in the midst of the teeming millions of the Kwangtung and Kwangsi Provinces.

The total population is approximately 40,000,000, or one-tenth of China. The churches of these two provinces are organized together into the Leung Kwang (two Kwangs) Baptist Association (Convention), and are rapidly assuming more and more of the responsibilities of the South China work.

The South China Mission was the first mission to be organized by the Foreign Mission Board of the Southern Baptist Convention in 1845. Ten years before this date, Rev. and Mrs. J. Lewis Shuck had been sent out to China by the Triennial Convention. After the founding of the Foreign Mission Board of the Southern Baptist Convention, Rev. and Mrs. Samuel P. Clopton were appointed on September 1, 1845, as the first appointees of this new Board. The following March, the Board accepted Rev. and Mrs. (the second) Shuck's application for appointment, and they were immediately transferred to the Southern Board. Mr. and Mrs. Clopton arrived safely in South China and studied the language for a year in preparation for service. Only a few days before Mr. Clopton was due to preach his first sermon, he was stricken with a tropical disease that claimed his life.

After a hundred years in South China, Southern Baptists have their strongest and best organized work in Kwangtung Province.

There are also other denominational boards working in South China—the British, the Swedish, and Northern Baptists.

22. *Describe Macao and tell of Southern Baptist work there.*

Macao, pronounced My-ky-o, is on Macao Island at the mouth of the Canton River. It has a population of 157,175, of whom 3,864 are Portuguese and the rest Chinese. It has the reputation of being "The Riviera of China," a city of gambling and sin.

It was to Macao that J. Lewis and Henrietta Hall Shuck first went as missionaries. Later they went to Hongkong, where today seven Baptist churches witness and serve. Macao was without any missionaries for many years, but today a couple serve in this station. The missionary home, the church, the Gospel Boat are the three centers from which the Gospel radiates near and far.

23. *Describe Canton and tell of Southern Baptists' work there.*

The great commercial metropolis of Canton in Kwangtung Province, the regional capital of the South, is situated on the east side of the Pearl River, at the very apex of the delta. At Canton the Pearl is joined by a branch, or tributary of the Peikiang from the north, whose valley affords the easiest route through the Nanling by way of the Cheling Pass to Siang, tributary of the Yangtze and so to the Central Basin of Hankow. This has always been one of the great routes linking South and Central and North China. The great Peiping-Hankow-Canton Trust Railway follows this same course, and makes it possible for one to go from Canton to Paris, France, by railway in a fortnight.

Lying at the head of the broadest deltaic channel, it has been at the limit of ocean navigation and the meeting-point of river and sea-trade. Intimate contact with foreign traders was established at a very early period. After centuries of trading with Hindu, Parsee and later Arab merchants, it was the first Chinese seaport to be regularly visited by European traders. Tea, silk and rhubarb were the first exports. Later rice became as important an export as these three.

Soon factories were built, and industry flourished. Highways and railways were constructed in all directions. Canton became the great center of South China which is composed of Kwangtung and Kwangsi. The former province is about the size of Alabama and Mississippi with seven times as large a population; and Kwangsi is about the size of Oklahoma with a population of three times that of Oklahoma. The last census of Canton Proper showed a few over a million inhabitants.

The slogan "Everything new originates in Canton" is more

than a traditional saying. In every way Canton is the most progressive city in all China. Even the present national government originated in Canton.

Though it was the third city in which Southern Baptists began work, it was the first one in which they made substantial and speedy progress. And today it is in Canton that Southern Baptists have their largest and most adequate work. This mission, known as Tungshan, is rated as next to the greatest mission in the world. In the list of schools alone there is the Pooi Ching Boys' and Pooi To Girls' Academy, the Graves Theological Seminary, the Pooi To and Pooi Ching Day Schools, the Mo Kwong Home and School for Blind Girls, the Old Folks' Home, and the Orphanage and school. But to list these institutions can not portray the beauty of buildings, the versatility of curricula nor the thoroughness of the presentation of Christ and Christian living that are everlasting cornerstones of such a glorious compound for Christ. While making a visit to these schools, one is constantly reminded that these splendid Christian teachers in these classrooms are the direct and precious fruit of these institutions which they now serve. There are nine Baptist churches in Canton. The largest of these, the Tungshan Church, has 2,000 members.

Southern Baptists furnish two medical missionaries for the Christian Chinese owned Leung Kwang Hospital.

The headquarters of the Leung Kwang Baptist Association and of the many other Boards of the various South China Baptist institutions are in Canton. This is Southern Baptists' greatest center overseas.

24. *Describe Shiuhing and tell of Southern Baptist work there.*

One reaches Shiuhing, pronounced Shu-hing, by river-boat from Canton. It is an old town that continues to hold to its traditions and customs. Shiuhing was the first outstation that Roswell H. Graves opened after arriving in Canton in 1856.

Today there is no resident missionary at Shiuhing, but there is a Woman's Bible School under the leadership of an efficient and trained Chinese woman. This school is on the Baptist

compound. The missionaries at Sunhing stop over here at intervals to teach and advise and help.

25. *Describe Shiuchow and tell of Southern Baptist work there.*

Shiuchow, pronounced Shu-jow, and situated on the main line of the railway to the north, is the center of the work among the Hakkas in the North River district. The river divides the city, and also separates the two locations of the Baptist work. The church, kindergarten, girls' school and missionaries' homes are on the side where the main part of the city is. The Woman's Bible School, Men's Bible School and Orphanage are across the river, where there is plenty of space.

Out from Shiuchow the missionaries work in every direction and among a million people.

26. *Describe Wuchow and tell of Southern Baptist work there.*

Wuchow, pronounced Wu-jow, a treaty port of 65,000 people in Kwangsi Province, is situated on the left bank of the Sikiang at its junction with the Fu or Cassia River. It is 220 miles above Canton and the river is navigable the whole distance for vessels drawing up to eight feet of water. It is a chief distributing city between Canton and the north and west. During summer floods the water, pent up by the gorges, rises fifty to sixty feet at Wuchow. Because of this variation of the river level, the principal offices and shops are built upon pontoons which are moored alongside the river bank. Back of these, the buildings are on the hills that rise quickly to a safe elevation.

It is upon one of these lovely hillsides overlooking the river that Southern Baptists have their compound, upon which are located the four missionary homes, the kindergarten and the beautiful, five story Stout Memorial Hospital and clinic. Down in the city is the very pretty church, and a little distance away is the school property. This was the Wang To Girls' School until last year when it was converted into a religious center. The boys' school had 425 pupils enrolled last year.

27. *Describe Waichow and tell of Southern Baptist work there.*

Waichow, pronounced Wy-jow, is the main station for the East River, Hakka field. This very old, aristocratic, walled city is built on both sides of the river and offers vast opportunities to the evangelistic Christian and missionary. A church, a good will center and kindergarten are the lighthouses from which shine the gospel rays.

Waichow is quite a school center, especially for boys and young men. There are several thousand enrolled in these government high schools. These are Southern Baptists' greatest opportunity here.

Hohyuen is an outstation from Waichow that is fast becoming a center of work which reaches into the distant interior.

28. *Describe Kong Moon and tell of Southern Baptist work there.*

Kong Moon is little more than half way between Shiuhing and Macao. The work in Kong Moon was opened originally not by the missionaries of the Foreign Mission Board of the Southern Baptist Convention, but by the Bible Missionary Society. This Society, prior to 1910, had Macao as its main base of missionary operations, and Kong Moon as one of its main stations. In 1910, the eight missionaries of the Society united with the South China Mission of the Southern Baptist Convention, thus enlarging both the field and the forces for Baptists in Kwangtung Province. In the Kong Moon field the first Baptist churches organized were churches of Hok Shaan and Naam Tung in 1902; and the next was the Koo Tseng Church, organized in 1904. The Kong Moon First Baptist Church was organized in 1911. The churches and missionary workers of this wide field, minister to 4,000,000 people. These forces are quite inadequate for the large task. Many of the people of this section, and of the Sz Yap field, have had contacts and experiences with and in foreign lands.

Southern Baptists have two women working in and around this city. Their home and the church property belong to Southern Baptists.

29. *Describe Kweilin and tell of Southern Baptist work there.*

Kweilin, pronounced Gwa-len, is the farthest west of any station in South China. The records tell that Dr. Roswell H. Graves visited Kweilin in 1866. It is further stated that the Chinese burned his boat, hired another and sent him away.

In *Seedtime and Harvest*, Miss Mary Alexander says: "In 1904, the sorely needed reinforcements came for the work in Wuchow, and that same year a clarion call went forth for workers for the Mandarin-speaking section of the Province. By 1907, the centenary year for Protestant missions in China, there were reported seventy baptisms for the year, four organized churches, and as many or more chapels, with over eight hundred members.

"Repeated calls were made for the Mandarin section of Kwangsi Province; but it was actually nearly ten years after the first call before the workers were on the field. Kweilin, the 'City of the Forest of Cinnamon Trees,' became the center of the Mandarin section, while Wuchow continued as the center for the Cantonese-speaking section of the Province. During the past twenty years the work in and around Kweilin has made marked advance. In Kweilin there has been developed one of the most beautiful mission compounds in the whole South China field. In or near this compound are the Men's and Women's Bible Schools, the Girls' and Boys' Schools, the Kweilin Baptist Hospital and the missionary residence. The splendid church plant is in the city on one of the main streets."

30. *Describe Sunhing and tell of Southern Baptist work there.*

Sunhing, pronounced Sun-hing, is a county seat of great importance to the hill people of the surrounding territory. This is the furthestmost interior and the most primitive station in all South China. Here Southern Baptists have a small church and a missionary home. The church and kindergarten are a combined contact for the two women missionaries located here.

Nowhere in China are the people more hungry-hearted for

God, more ready to worship anything and everything, and yet any more shy of a foreigner. The vast surrounding territory is a tremendous challenge to Southern Baptists.

THE CENTRAL CHINA MISSION

31. *Locate the Central China Mission.*

One recalls the often repeated story of Dr. Mathew T. Yates drawing a line from Shanghai to Quinsan (Kunshan) to Chinkiang. This slender triangle became his field. (See map. Large *wall map of China* with stations indicated by red dots may be secured from any Baptist Book Store. Price 60 cents.) The triangle has now been extended to Yangchow, and includes five main stations, namely, Shanghai, Quinsan, Soochow Wusih, Chinkiang and Yangchow. From these central stations the missionary work is extended to farms and villages, towns and cities within this Central China territory, all of which is in the Kiangsu Province.

32. *Do any other denominations work in this territory?*

Yes—Southern Methodist, Southern Presbyterian, Northern Presbyterian, Episcopal, Northern Baptist, and China Inland Mission.

33. *Describe Shanghai and sketch the work that Southern Baptists are doing there.*

Shanghai, the commercial metropolis of China and one of the world's greatest seaports, has a population of over four million. Excerpts from the most current copy of the Britannica state: "the geographical position of Shanghai, in respect both to the natural arteries of trade in China and to its wider space relations with the chief commercial regions of the world, is extraordinarily favorable. To a degree unparalleled in any other great country is the foreign trade of China concentrated by geographical conditions into a single sea-gate. The magnificent natural waterways, which form the drainage basin of

the Yangtze Kiang, give to the great port at its outlet to the Pacific a vast hinterland, characterized by the unique range of its production and the magnitude of its population, estimated at 180 millions.

"The native city of Shanghai, on the west bank of the Whangpoo branch of the Yangtze, is the nucleus of the vast urban agglomeration which now bears its name.

"By means of a series of costly works, extending over a period of more than twenty years, the Whangpoo has been converted from an irregular creek, progressively silting up, into a good shipway with a minimum depth of twenty-four to twenty-six feet at the lowest tides, and a high water depth of thirty to forty-two feet available throughout the year. Continuous dredging is necessary to maintain these depths, which are not yet sufficient. The largest liners do not enter the river, but discharge passengers and cargo into tenders and lighters outside Woosung, where the Whangpoo enters the Yangtze, and which has become the recognized outport of Shanghai.

"Apart from its maritime and river communications, Shanghai is an important railway center.

(1) It is connected by the Shanghai-Nanking (Hu-Ning) railway with Nanking (194 miles) at the apex of the delta. Thence by ferry across the river it is linked by the Tientsin-Pukow railway with Peking, north China, the South Manchurian and Trans-Siberian railways. By the overland route, Shanghai can be reached from Western Europe in about a fortnight. There is a local branch of the Shanghai-Nanking railway to the outport, Woosung.

(2) The Shanghai-Hangchow-Ningpo Railway (Hu-Hang-Jung), with a mileage of 178, connects the metropolis with the southern margins of the delta, the important districts round Hangchow Bay and the ancient emporium of Ningpo, with which it has very intimate commercial relations.

"The chief function of Shanghai is to serve as the principal entrepôt for the trade of central and much of north China, and particularly to transact trans-oceanic business. The total tonnage using the port in 1926 was returned at 33,937,466,

making it—on the criterion of tonnage—the premier port of the Far East and the fifth port of the world.

“Shanghai is not only China’s foremost seaport and commercial metropolis, it is also incomparably the chief manufacturing center of the country, and the city where the new industrial activities and tendencies are most conspicuously displayed.

“The rapid development of industrialism in Shanghai has created a city proletariat of a type new to China and much larger than in any other Chinese center. A recent estimate places the number of industrial workers, disregarding wharf, ricksha and other transport coolies, at nearly 300,000. These include 6,600 cotton mill operatives, 15,300 iron workers, and 14,000 workers in tobacco factories. They are drawn from a wide area and many of them are men who have left their families in distant villages and speak a dialect different from that of Shanghai, which belongs to the Wu group.

“The Shanghai urban agglomeration now consists of six main areas: (a) The Old City, dating from the eleventh century A.D.; (b) The International Settlement; (c) The French Concession; (d) A northern outer suburb: Chapei; (e) An eastern suburb: Pootung; (f) A southern suburb: Nantao.

“In addition to its native industrial establishments, Shanghai is the headquarters of many important Chinese organizations, such as the Y.M.C.A., and the center of many modern movements of a cultural, religious and educational character. It contains a large number of colleges and higher-grade institutions, some maintained by missionary organizations (many of which have their headquarters in Shanghai) and some by the provincial (Kiangsu) or national government, as well as many private enterprises. In this great city, where perhaps more than in any other oriental center East meets West, there is abundant opportunity for cultural interchange, and in the sphere of religious and ethical movements this has already been productive of good results.”

Southern Baptists began their Central China work in Shanghai with the arrival of Dr. and Mrs. Mathew T. Yates in 1847. On November sixth of that year, the present Old North Gate

Church was organized. Now there are six large churches and many chapels, mission halls, and preaching centers.

Briefly, the work is divided thus: Old North Gate and the schools for boys and girls; the Baptist Compound, as the unit beyond Chapei is called—here are the Eliza Yates and Ming Jang Schools, W.M.U. Training School and a half dozen missionary homes; the Cantonese Compounds, composed of church schools, kindergarten and missionary and principals' homes; the Mandarin Church; the Grace Church and school; and the University of Shanghai—a compound of more than fifty handsome buildings, including the East Shanghai Church.

The All-China Baptist Publication Society is located in its own beautiful, eight-story, True Light Building in Shanghai.

34. *Describe Chinkiang and sketch the work that Southern Baptists are doing there.*

Chinkiang, pronounced Chen-ki-an, the present capital of Kiangsu Province, with a growing population and extensive improvements in streets and public buildings, is a city of considerable commercial importance in the southern part of Kiangsu Province. It is a port on the Yangtze River about one hundred fifty miles northwest of Shanghai, and fifty miles east of Nanking, and is on the Shanghai-Nanking Railroad. It is here that the Grand Canal crosses the Yangtze River, and so Chinkiang is the important point of trans-shipment, either by steamer or rail, for much of the produce of the northern part of Kiangsu Province.

Chinkiang, with a population of 250,000, is one of the main stations, out from which Southern Baptist missionaries work in the surrounding territory with an estimated population of at least two million. Work was begun in this important city in 1885.

In Chinkiang, Southern Baptists have two churches and a mission chapel. The large church is quite near the railway station. The missionaries' homes are on this compound. The smaller church is across the city and reaches the people on the south side of the river.

35. *Describe Kunshan and sketch the work that Southern Baptists are doing there.*

Kunshan, pronounced Quin-san, is an old-fashioned Chinese city on the main railway to Nanking and about an hour's ride from Shanghai.

It was to Kunshan that the early missionaries went first in the extension of their work from Shanghai into the interior. The present church site was secured in 1879. A few years ago a missionary's home was built in Kunshan.

When Southern Baptists think of Kunshan, they recall the story of Dr. Yates' "triangle-for-God." They also think of the day when Dr. Yates climbed to the snow-capped mountain, overlooking the little city of Kunshan, and there by the ancient pagoda, knelt in prayer seeking God's guidance in expanding and extending the cords of his missionary zeal; then rising and stretching his arms out in every direction toward literally hundreds of heathen villages, he claimed for God "all that eye could see."

Kunshan has given the Baptist mission of Central China some of its most excellent national leaders.

36. *Describe Soochow and sketch the work that Southern Baptists are doing there.*

Soochow, pronounced Soo-jow, the city of many lakes, canals and camel-back bridges, was the former capital of Kiangsu Province, fifty-four miles west of Shanghai, on the main railway to Nanking. It is known as "the Venice of China," and is world-famous for its literary talent, gardens, the "Leaning Pagoda," public buildings, silk tapestries, rich embroideries, artistic manufactures and especially its beautiful silks woven on crude hand-loom. The population is a half million. Its recorded history dates back to 600 B.C. It is surrounded by lakes and highly cultivated and densely peopled plains. Some of the most beautiful gardening and truck-farming in the world may be seen from the railroad or along the concrete highway from Shanghai to Soochow.

Southern Baptists began work in Soochow in 1883. In addition to the First Baptist Church, built on the site of the original

chapel, there is a large church on the compound where Yates Academy for boys, Weiling School for girls and the missionaries' homes are located, and a chapel in connection with the Good Will Center and day school operated on the opposite side of the city.

37. *Describe the city of Yangchow and sketch Southern Baptists' work there.*

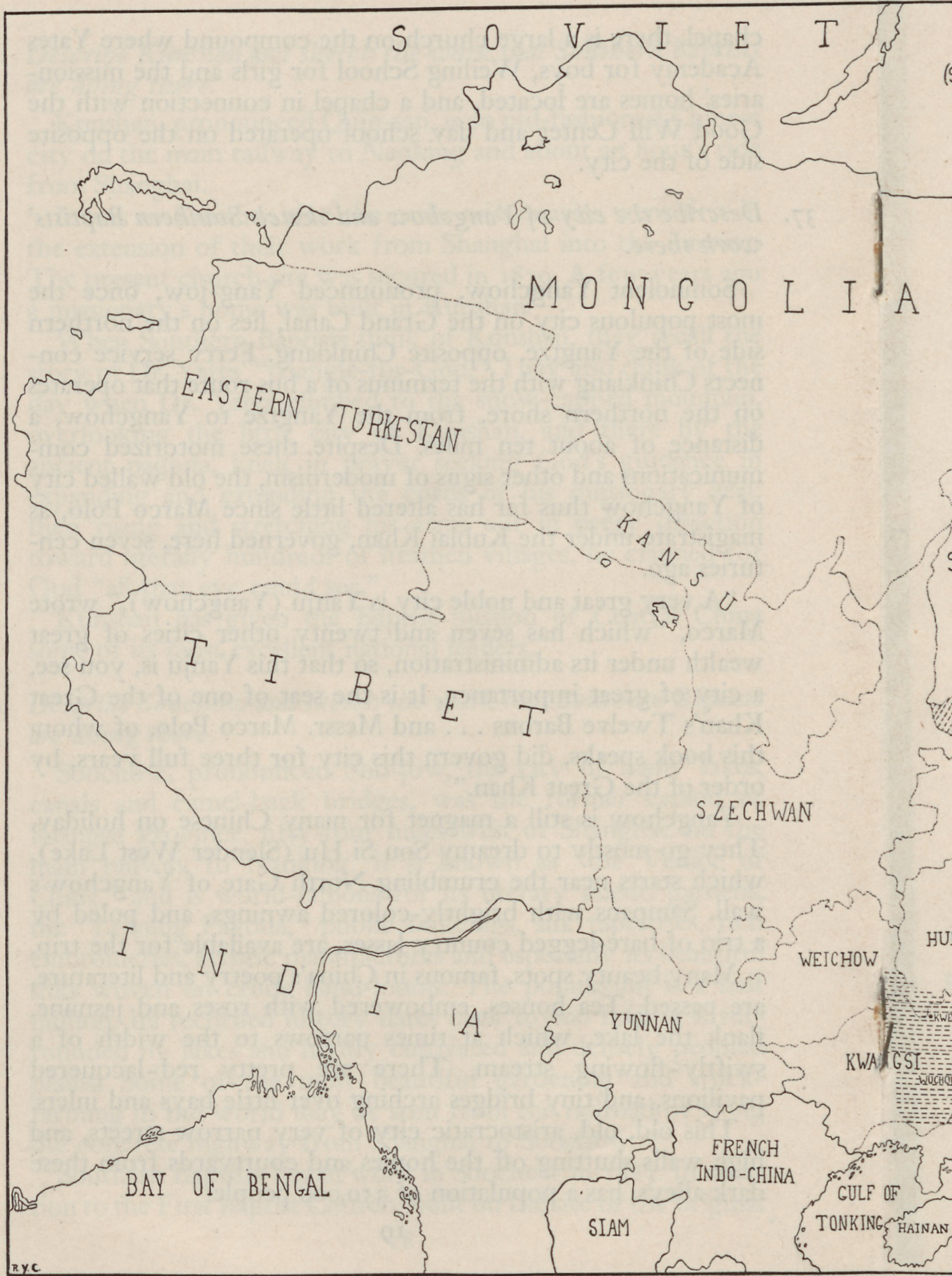
Somnolent Yangchow, pronounced Yang-jow, once the most populous city on the Grand Canal, lies on the northern side of the Yangtze, opposite Chinkiang. Ferry service connects Chinkiang with the terminus of a bus route that operates on the northern shore, from the Yangtze to Yangchow, a distance of about ten miles. Despite these motorized communications and other signs of modernism, the old walled city of Yangchow thus far has altered little since Marco Polo, as magistrate under the Kublai Khan, governed here, seven centuries ago.

"A very great and noble city is Yanju (Yangchow)," wrote Marco, "which has seven and twenty other cities of great wealth under its administration, so that this Yanju is, you see, a city of great importance. It is the seat of one of the Great Khan's Twelve Barons . . . and Messr. Marco Polo, of whom this book speaks, did govern this city for three full years, by order of the Great Khan."

Yangchow is still a magnet for many Chinese on holiday. They go mostly to dreamy Sou Si Hu (Slender West Lake), which starts near the crumbling North Gate of Yangchow's wall. Sampans with brightly-colored awnings, and poled by a trio of bare-legged country lasses, are available for the trip.

Many beauty spots, famous in China's poetry and literature, are passed. Tea houses, embowered with roses and jasmine, flank the lake, which at times narrows to the width of a swiftly-flowing stream. There are pretty red-lacquered pavilions, and tiny bridges arching over little bays and inlets.

This old, old, aristocratic city of very narrow streets, and high walls shutting off the homes and courtyards from these dark alleys, has a population of 350,000 people.



R.Y.C.

Every city in China is famous for some special craft. In Yangchow one finds the lacquer trays, boxes, and what-not inlaid with mother-of-pearl. The designs created are exquisitely beautiful.

Southern Baptists began work in Yangchow in 1891. Today there is work in several sections of the city: the Julia McKenzie School for girls and the missionary's quarters; the Baptist Hospital, which is one of the best plants owned by Southern Baptists, and the several missionary homes on this compound; the beautiful First Baptist Church; and the quaint, old Chinese-style Baptist church that is located between the larger church and the Hospital Compound; and finally, two missionary homes on separate lots.

Yangchow is still an aristocratic, old city, offering many problems and opportunities to the missionaries.

38. *Describe the city of Wusih and sketch Southern Baptists' work there.*

Wusih, pronounced Woo-sik, has been called "the Manchester of China." Smokestacks, piercing the skyline, contrast curiously with pagodas and temples crowning the nearby hills—ancient and modern China, side by side.

From a population of less than 100,000 before the World War, Wusih has grown to a busy metropolis of more than half a million people. The War stimulated development of industrialism in China, and is responsible for Wusih's phenomenal growth. New Wusih's factories have drawn thousands of workers and merchants to the city.

Here are ten giant cotton mills, eighteen textile weaving plants, forty-five silk filatures, five flour mills, ten wood-oil factories, a satin plant, two rice mills, five soap factories, two distilleries, one paper factory, five hosiery mills, one bean-oil factory—all under Chinese ownership and operation. In addition are smaller industries, including printing, publishing, brick and tile, cement and ice works. Electric light and power are supplied from two large plants.

About 150,000 workers are engaged in Wusih's numerous factories. In silk filatures alone 20,000 are employed. Wusih

lately has taken the lead from both Hangchow and Soochow in sericulture and the manufacture of silk yarn and silk goods. Sericulture experimentation stations are supported here by local manufacturers and by the provincial government. They raise silk worms in the early "ages," selling them at nominal charge to the farmers. They send out lecturers into the surrounding mulberry-growing districts to teach new and more efficient methods in the process of sericulture.

In Wusih, one can visit the famous Mud-Men factories, where a wide variety of brightly-colored, fantastically garmented little images are for sale. All the gods of the Chinese pantheon are here, and characters from the Chinese drama, as well as modern mandarins, generals, famous beauties, opera stars, past and present. Often ingeniously painted, and clothed in full regalia of pom-pom headdresses and flowing robes, the Mud-Men are works of inexpensive and genuine art.

Southern Baptists' Compound is a short distance outside the city wall. Here are the two missionary homes and the church. Inside the city is the little chapel. There is also a river-boat and much extension work is carried on both in the city and far into the country. The provincial jail is located here and affords excellent opportunity for evangelism. One of China's leading agricultural colleges with dairies and experiment stations is located here. The students are among the missionaries' finest prospects. The first Baptist Church in Wusih was organized in 1908.

THE NORTH CHINA MISSION

39. *Locate the North China Mission.*

All of the North China stations are located in Shantung Province. Eastern Shantung forms an important headland along the coast. It is a peninsula shaped like a dog's head, pointing to Chosen. Exactly where the dog's eye should be, is Chefoo, 300 miles southeast of Peiping and 500 miles north of Shanghai, and in latitude about that of Louisville, Kentucky.

It was in 1860 that a couple of Central China missionaries

left Shanghai to pioneer into Shantung and to open the way for Southern Baptist work there.

40. *Describe Chefoo and tell of Southern Baptists' work there.*

Chefoo, pronounced Chee-foo, is a treaty port on the rocky north coast of the Shantung Peninsula, in northeast China. The population is estimated to be 94,700. The tangled, hill country of Shantung rises immediately back of Chefoo. A branch line of the Tsingtao-Tsinan railway to Chefoo is projected and, during the past decade, a very good motor road has been constructed. This road leads by Hwanghsien, Lai-chow and Weishen. The chief export of Chefoo is raw silk. The silk factories give employment to countless people.

It was in 1861 that Southern Baptist missionaries entered North China. They first settled in Chefoo.

At Chefoo, Southern Baptists have two missionary homes, a kindergarten, a boys' school and chapel, and a girls' school. The girls' school, known as the Williams Memorial School, celebrated its thirtieth anniversary in 1937.

41. *Describe Hwanghsien and tell about Southern Baptist work there.*

The interesting old commercial city of Hwanghsien, pronounced Whang-sin, is near enough to the sea for the inhabitants to feel the icy sea winds in winter and close enough to the mountains for a summer day's picnic on one of those purple peaks. It is on the main highway from the port city, Chefoo, to Peiping. It is only about twenty miles from famous old Tengchow, the second city in which missionaries to North China settled.

Southern Baptists began work in Hwanghsien by renting a little chapel and working over there as an outstation. Later it became a main station, and for over a half century it has been the main educational center of North China.

The Tsung Shi middle and primary schools for boys and girls have trained thousands of Christian Chinese. The North China Baptist Seminary and Training School draw students from Shantung, and the Interior and Manchukuo Missions.

On the same compound is the Warren Memorial Hospital, the first Southern Baptist hospital ever built on foreign soil.

A half dozen missionary homes are also on this compound and are delightfully located here and there, near the splendid school buildings, chapels and hospital buildings. Over in the city in connection with the First Baptist Church (membership 1,500) is a Good Will Center and kindergarten.

Hwanghsien is one of Southern Baptists' most progressive, active and growing stations. Extension work reaches to great distances in every direction.

42. *Describe Pingtu and tell about Southern Baptist work there.*

Pingtu, pronounced Ping-doo, is the county seat, and therefore, a city of importance as well as the home of multitudes of people. It is about a hundred miles from Hwanghsien and not on any modern "beaten-path." In excellent weather a car can go over the narrow cart-road. But even until this day a shentze (mule-litter), the same kind that was used in 1866 when the first missionaries went there, is the surest way of going to Pingtu.

Since the days when Lottie Moon won old Pastor Li to Christ, Southern Baptists have made much progress in Pingtu. It is not only another educational and medical center, but one of the most active evangelistic stations in all China.

In Pingtu Southern Baptists have the Oxner-Alexander Memorial Hospital, the Sears Memorial Girls' School, the primary and middle schools for boys, the Pingtu Christian Institute and Short Term Bible Schools. These latter are sowing and reaping far beyond what the names would imply.

Pingtu is the axis of a well organized, far reaching missionary program. For example, there are thirty-four Christian primary schools in the same number of villages. These not only serve the children of Christian homes, but also make contacts for the churches and Sunday schools. There are seventeen Woman's Missionary Societies. The missionaries and national workers in the Pingtu field are reaching literally millions of people with the Gospel.

43. *Describe Laichow and tell something of the work that Southern Baptists are doing there.*

Laichow, pronounced Ly-jo, about forty miles from Hwanghsien in the southward direction toward Pingtu, is on the main highway from Chefoo to Weishien and Peiping.

En route to Pingtu, the pioneers in 1866 used to stop over in Laichow for the night. The people were so cold and indifferent that the missionaries often felt like never stopping there anymore. But, instead, the beginning of the twentieth century found Southern Baptists settled and at work in Laichow.

Today there are the Kathleen Mallory Hospital, the Mayfield-Tyzzler Hospital, primary, middle and Bible schools, orphanage, old folks' home, a splendid church, several missionary homes, with outstation work into every direction from this beautiful, walled city hard by the sea and at the foot of the purple hills.

44. *Describe Tsingtao and tell what work Southern Baptists are doing there.*

Tsingtao, pronounced Ching-dao, which was under the control of Germany from 1878 until 1915 when the Japanese claimed it from Germany, is a beautiful port city built around the Kiaochow Bay and on the bluff. Much of the architecture and the red tile roofs remind one of Germany's modern cities. In 1922 by the Shantung Treaty, negotiated at the time of the Washington Conference, Japan was supposed to have given Tsingtao back to China. But Japan continued to keep soldiers nearby, and in 1937 took Tsingtao again. The city has much foreign business. There are tremendous tobacco factories and thousands are employed rolling cigarettes. The population of Tsingtao is 390,000.

One of the Southern Baptists' most beautiful and imposing churches of stone and concrete stands on a busy corner, only four blocks from the center of this growing metropolis.

Further out is also a Good Will Center and a missionary home. A unit of the publication work was carried on here for many years, and Southern Baptists still own the sites and

buildings formerly occupied by this work. There is also a chapel at each end of the city and field work is extended into the surrounding territory.

45. *Describe Laiyang and tell of Southern Baptist work there.*

Laiyang, pronounced Ly-yang, was first an outstation from Hwanghsien, but later in 1914 became a main station and the home of missionaries who made this city the axis of a vast field. Today one woman missionary works this entire field alone. Fortunately, she has an automobile. Much of her work is between Laiyang and Tsingtao, and there is a fair road connecting these cities. (See map.)

46. *Describe Tsining and tell of Southern Baptist work there.*

Tsining, pronounced Gee-ning, is the capital of the first district of Shantung Province. In 1937 the statistics showed a population of 200,000. On market days one would think that there were two million people in the narrow streets. Tsining is a railway center and, during the Grand Canal flood of 1935, at least half of the refugees flocked the streets of Tsining until trains could carry them to the cities designated as cities of refuge.

The church in Tsining is one of the prettiest in China. Nearby are the schools and kindergarten, and two missionary homes.

47. *Describe Tsinan and sketch the work that Southern Baptists are doing there.*

Tsinan, pronounced Gee-nan, is the large and historic capital of the Province of Shantung in North China. It is situated at the northern base of the ancient Highlands of Shantung, near Taishan, the sacred mountain of Confucius. Tsinan's natural focus of mountain and plain gives it strategic and economic significance. In addition is the fact that it is on the main route from Peiping to the Yangtze Delta, followed by the Grand Canal. In 1845 when the Yellow River changed its course, it came within five miles of Tsinan and gave this city the opportunity to build and to control its long bridge,

which carries the Tientsin-Pukow Railway connecting the North and South. Tsinan is the junction of this arterial railway with the Shantung Railway running eastward by the way of Poshan Coal Field to the port of Tsingtao.

Tsinan has been greatly influenced by western industrial methods, seen especially in flour milling and cotton manufacture. The population was 300,000 in 1937. In Tsinan is located the Shantung Christian University, Cheloo University, one of the largest union universities in China and one of the chief centers of medical training.

It was in Cheloo that two of Southern Baptists' missionaries spent more than thirty years each. Not far from the University is the Baptist Compound, containing a splendid church, girls' school, small buildings for the boarding students, and three missionaries' homes. There are three chapels in other parts of the city, and Tsinan is at the vertex of an equilateral triangular territory containing two of the most important of Shantung's fourteen counties, and composing the Tsinan mission field.

THE INTERIOR CHINA MISSION

48. *Locate the Interior China Mission.*

The fourth mission to be opened in China by Southern Baptists is the Interior Mission, including all of Honan Province and a little of Anhwei Province. In 1904, two pioneers adventured into this distant interior. There they found a few cities, but thousands of villages occupied by millions of people utterly ignorant of the glorious opportunities of the Gospel.

Today Southern Baptists have established work in four main stations: Chengchow, Kaifeng, Kweiteh and Pochow.

49. *Describe Chengchow and tell of Southern Baptists' work there.*

Chengchow, pronounced Jung-jo, the birthplace of Southern Baptists' Interior China Mission in 1904, is located forty-five miles south of the Yellow River at the junction of the two

railways which cross China from East to West and North to South. It is one of China's oldest cities.

Four missionary homes, the church, the hospital and the city chapel are ministering not only to the people of Chengchow, but to all of the surrounding territory. This field covers six counties with a population of over 1,500,000.

50. *Describe Kaifeng and tell of Southern Baptists' work there.*

Kaifeng, pronounced Ky-fung, the interesting and important capital of Honan, located on the main railway from Chengchow to Nanking, was opened in 1908 as a Southern Baptist station. The first church to be organized is now known as the Drum Tower Church. It has a seating capacity of 1,500. There are four other Baptist churches in Kaifeng—one near the East Gate, one near the North Gate and two in the South suburb. One of these is connected with the Bible schools. It serves a large territory of villages in which groups preach regularly. Crowds attend the Sunday services, and all of the students have ample opportunities for personal soul-winning.

Four of the out-station groups of Christians link up with the Christians near the South Gate to form one church, known as the Five Place Baptist Church. In each of the five places they have an active work with well-organized Sunday schools, missionary societies, young people's organizations including Sunbeam Bands. A Good Will Center with a primary school is operated in connection with the church. Soul-winning is put first, and souls are saved even in the Parent-Teachers' Meetings. A group from this church is active in holding tent meetings.

The country work to the South which was opened in the early days has nine out-stations. Surrounding these out-stations are many small groups of Christians meeting weekly for worship. Near one of these out-stations there are fourteen such groups. Three times a year people from all the southern part of the country gather at Chang Shih, which is the logical center for this field.

Kaifeng has, from the beginning, been the educational center of the Mission. Formerly there were two large high

schools and four large primary schools in Kaifeng proper. At present the Mission is putting emphasis on Bible schools. Yu Wan Men's Bible School and Shih Yu Bible Institute are located south of the city. These serve the entire Mission. The men and women specialize in the Bible, but also study a few other subjects. The girls receive a fundamental education along all lines in addition to their Bible training. The Bible schools seem to be fitting the needs of the Mission.

51. *Describe Kweiteh and tell of Southern Baptists work there.*

Kweiteh, pronounced Gway-day, directly across the Province from Chengchow, seven hours by train, was taken over from English Baptists in 1917. Rev. and Mrs. S. J. Townsend, independent English Baptist missionaries began in 1908 to work in Kweiteh. After they joined Southern Baptists in 1917, they were alone for a long while. Now there are three missionaries at Kweiteh. The work has flourished and the consecration of the Chinese Christians is challenging to Christians anywhere.

There are sixteen out-stations and five organized churches. There are twenty-one Sunday schools with an average attendance of 1,000.

The Kweiteh church serves in a chapel open daily to people on the other side of the city, and special work is carried on among the shopkeepers. All of the members are tithers of their grain as well as their money. Nowhere is there a more sacrificial missionary and flock of warm-hearted Christians witnessing for Christ than at Kweiteh.

52. *Describe Pochow and tell of Southern Baptists' work there.*

Forty miles across the fields and plains from Kweiteh is a very old fashioned, primitive city of 150,000 people located in Anhwei Province. The city of Pochow (pronounced Boajo) is the fourth station of this Interior China Mission.

The Lutherans, Catholics and Canadian Episcopalians have a few missionaries in Pochow and the surrounding rural territory of tiny villages and fields of grain. Southern Baptists entered this field in 1910 and now have seven messengers of

the Gospel to this vast population of 2,000,000 who live in three counties covering 3,600 square miles.

One of these missionaries is the aged little Doctor Mary King, who has given nearly a half century of medical missionary service to China. Her hospital and clinic at Pochow are merely a group of Chinese houses. But she does an immense amount of work.

There are two self-supporting churches in Pochow in addition to five other organized churches in five of the seventeen out-stations. The boarding schools in Pochow have been closed for several years, but the splendid brick buildings stand as a tremendous challenge to Southern Baptists to enlarge the work in that place of opportunity.

THE MANCHUKUO MISSION.

53. *Locate the Manchukuo Mission.*

On account of the geographical position and the changing political conditions in Manchukuo, it seemed necessary to organize a fifth mission in China—The Manchukuo Mission.

For many years the Christian people and missionaries of Shantung had been going north into Manchukuo, preaching and telling the Gospel. There were five missionaries giving full time to work in Manchukuo when, January 1, 1937, the Manchukuo Mission was organized.

There are thirty important cities and towns in North Manchuria outside Harbin in which work has been started. In several of them churches have been organized. In many of the others there are organized Baptist groups which have their own places of meeting—bought by the Christians, given by one of the brethren, or rented by the group and incidental expenses are borne by them. These groups and several churches have regular, paid leaders, some of them graduates of the theological seminary of North China, others only lay evangelists. Several of these out-stations are from three to five hundred miles in three directions from Harbin. The popula-

tion of these towns and cities runs from eight to fifty thousand Chinese. Harbin city and its environs have nearly a half million Chinese, Russians, Japanese, Koreans and Europeans. There are now two Chinese and one Russian Baptist church there, the membership of each being from two to three hundred. The Gospel is heard by thousands at the three evangelistic services conducted there daily throughout almost the whole year. More than a thousand Chinese have been baptized during the past ten years and fully twice that many more have indicated their decision to follow Christ. Last December the Japanese church was organized with Dr. Amano, the first foreign missionary from Japan, as the pastor.

South Manchuria is the Dairen field and includes the city of Newchang, 150 miles up the coast and Mukden, 250 miles north of Dairen. More recently, work has been opened in a town on the Yalu River, about 500 miles by boat from Dairen.

54. *What has been the extent of destruction of Southern Baptist property in China since beginning of Japan's "undeclared war"?*

The Executive Secretary of the Foreign Mission Board, Dr. Charles E. Maddry, answered this question in his editorial for *THE COMMISSION*, January 1939:

The World War was costly and devastating. Ten million young men were slain and many million more were wounded and broken. The material losses were staggering in their magnitude and extent. For twenty years, the whole world has groped in poverty and confusion, all as a direct result of the folly and madness of the World War.

But the destruction of life and property already sustained by China in the fifteen months of Japan's "undeclared war," will go far beyond the losses experienced by all the nations involved in the World War. The wanton and wholesale mass murder of the civilian population by bombs, machine guns and rifle fire, has no parallel in ancient or modern warfare.

Helpless and innocent men and women and little children have been ruthlessly slaughtered by the thousand.

The fatalities among the enlisted men, fighting in the armies of China, have been enormous. The world will never know how many men China has lost.

The material devastation in China has been staggering and appalling. Nearly all of her large, coast cities have been destroyed. The damage to property will run into untold billions.

Now, in the midst of a cold, and cheerless winter, much of China lies helpless, and perishing. Millions have been uprooted from their homes and stripped of all their earthly possessions. The Chinese have a saying when sorrow and suffering come that they are "eating much bitterness." The nation is "eating" the bitterness of death this winter.

The losses sustained by the Foreign Mission Board in China because of Japan's "undeclared war," have already grown to devastating proportions. The end of the terrible conflict is still far distant, we fear, and in all probability, our material losses will be greatly increased before Japan's lust for conquest has been satisfied and her craving for destruction has been satiated. The military rulers of Japan have deliberately and systematically endeavored to destroy every cultural and humanitarian institution in China. They have wantonly bombed and destroyed mission schools, colleges, seminaries, hospitals and missionary homes. They have taken a fiendish delight in bombing mission hospitals and then machine gunning the sick and helpless patients. It is evidently the purpose of the conquerors to reduce China to a state of complete subjection, and by destroying all of her cultural and recuperative agencies, make it impossible for her to preserve her culture and recover her status as an independent nation.

For more than a century, American Baptists have

been at work in China, preaching and teaching Christ's gospel to her teeming millions. For ninety-three years Southern Baptists have been engaged in mission work in China. Our people have made great and costly investments in schools, colleges, hospitals and missionary homes in that pagan land. In fifteen brief but tragic months, much of this investment for China's redemption has been swept away in the most cruel and unjust war ever waged by an aggressor nation against an innocent and helpless people.

Just to enumerate some of our major losses makes one, who has seen these glorious institutions and agencies in the day of their strength and fruitful service, sick at heart. Here follows an estimate of a few of our losses:

University of Shanghai	\$100,000
Ming Jang Boys' School	30,000
Eliza Yates Academy	25,000
Ming Jang Missionary Homes	40,000
Sallee Memorial Church	10,000
Cantonese Girls' School	75,000
Cantonese Church and Primary School	50,000
Grace Church and School	50,000
Church and home at Chinkiang	25,000
Stout Memorial Hospital	80,000
Chengchow Hospital	25,000
Looting of missionary homes	40,000
	<hr/>
	\$550,000

The awful tornado of destruction has struck South China where we have our greatest work, and where we have made our most costly investments. The end is not yet, and unless God Almighty intervenes to shorten the time, the unrestrained destruction of life and property will go on until China is destroyed.

55. *Will Southern Baptists continue in China in spite of all of this terrific destruction of property?*

The affirmative answer may be expressed with manifold Kingdom reasons. In the little book *FOR THIS CAUSE*—Coleman, one finds this reply:

Today some Southern Baptists are tempted to find discouragement and defeat in the chaos of China. Stories of sorrow and shame, horror and distress, come to America with every Oriental airwave, on every Occidental landing of the China Clipper, and with every Pacific liner.

Death, destruction, destitution stalk across the land. An endless trail of tears continues toward the interior, while millions linger dazed in refugee camps. Homeless, hungry, hopeless, and heartsore with grief for loved ones lost, multitudes have nowhere to go. Too tragic for description are the facts in the wake of the war in China.

Dr. Herman C. E. Liu, the president of Southern Baptists' greatest educational institution in China, is murdered. Scores of Southern Baptists' mission buildings are bombed, some damaged slightly, others partially destroyed, some demolished.

These pictures bring discouragement and defeat until one begins to see with a vision from God, to evaluate with the touchstone of Christ. Then one is ashamed that he measured missions in China by bricks and mortar, instead of seeing the progress of the Kingdom moving rapidly forward in the hearts of men and women, boys and girls.

The one bright thread weaving a glorious, scintillating pattern against the dark, drab distress of the days is the golden thread of God's love, active and achieving in spite of war and death.

The Christians of China are tested today as never before. The missionaries in China are valued as never before. To put into literal use, to apply actively the

love-message of the gospel is the daily privilege of Christians, both Chinese and American.

To the missionary a humble Chinese Christian says: "Please, Teacher, go away from such great danger. You have your beautiful country to which to flee. We have no place to go. We must stay here. But you need not stay and risk your precious life. Go away to safety."

The missionary replies: "Go away! No! Never! I cannot. Jesus would not go away if he were here in human flesh. He is here now, and because His Spirit is here and has need of my life as a channel through which to work, I must stay. Go away! No! This is the greatest opportunity I have ever had to practice in daily activity the love of God to which I promised to give my life to preach and teach."

One hundred and fifty-eight Southern Baptist missionaries, fifty-nine of whom receive their support from Woman's Missionary Union Christmas Offering, have chosen to remain in China, to comfort and to strengthen the Christians, and to win the lost.

Nightly the darkened trains of wounded soldiers and civilians crawl slowly into Kaifeng. One lone missionary woman and a corps of Chinese Christians meet those trains, and there in the station yard, improvised into a Red Cross Emergency Unit, the suffering receive ministry. Her hastily scribbled notes verify the fact that she wishes she had been trained in nursing, but common sense plus prayer and her first-aid kit have saved countless lives. "I didn't know what to do. Then I recalled as a child, having seen my uncle deal with such a wound in the flesh of an animal. I followed my memory and repeated this treatment. And that soldier lives today."

These men asked over and over: "Why do you care? Why do you risk your life and work until you are weary unto death merely to save us who are strangers to you?"

The answer is the love-story of God. They listen. Multitudes through the suffering of war are finding life eternal.

In the refugee camps old women and little children weep over the millet in their rice bowls, and ask, "Why do you feed us who are strangers?" The reply is Bread everlasting, and scores who have fled from homes blasted from over them have rushed into the very arms of God. For the first time they have heard the gospel.

Christian Chinese, scouts, girls and boys, college and university students, laymen and pastors are joining with the missionaries not only in ministering to the dire human needs of the millions of China today, but everywhere they are also telling the story of salvation. Sixty-six baptized at Yangchow; nearly three hundred saved at Hwanghsien; multitudes hearing the story, discussing it, learning to pray, here and yonder, all over China, and scores are being saved daily.

In spite of war; yea, even by the means of wanderings and sufferings, resulting from war, God is working out his eternal purpose in China today. The people are being redeemed, saved.

SOUTHERN BAPTIST MISSIONARIES IN CHINA

SOUTH CHINA MISSION

- CANTON—Miss Flora Dodson, C. A. Hayes, M.D., Mrs. Hayes, Miss Lydia Greene, H. H. Snuggs, Mrs. Snuggs, Eugene L. Hill, Mrs. Hill, F. T. Woodward, Mrs. Woodward.
- SHIUHING—Miss Margie Shumate, Miss Auris Pender.
- SHIUCHOW, Via Canton—Miss A. M. Sandlin, M. W. Rankin, Mrs. Rankin, J. R. Saunders, Mrs. Saunders, L. A. Thompson, Mrs. Thompson.
- WUCHOW—Rex Ray, Mrs. Ray, Miss Mollie McMinn, R. E. Boddoe, M.D., Mrs. Beddoe, Wm. L. Wallace, M.D., Miss Jessie L. Green.
- MACAO—J. L. Galloway, Mrs. Galloway.
- KONG MOON—Miss Lora Clement, Miss Lenora Scarlett.
- KWEILIN—Miss Hattie Stallings, R. L. Bausum, Mrs. Bausum, Miss Ruth Ford, J. A. Herring, Mrs. Herring, R. E. L. Mewshaw, Mrs. Mewshaw.
- WAICHOW, Via Canton—A. R. Gallimore, Mrs. Gallimore, Miss Ruth Pettigrew, Miss Floy Hawkins.

CENTRAL CHINA MISSION

- SHANGHAI—Miss H. F. Sallee, Miss Roberta Pearle Johnson, Miss F. Catharine Bryan, Miss Rose Marlowe, Jas. Hamilton Ware, Mrs. Ware, Miss Lillie Mae Hundley, J. T. Williams, Mrs. Williams, W. H. Tipton, Mrs. Tipton, Miss Lila Watson, C. J. Lowe, Mrs. Lowe, Miss Elizabeth Hale, Mrs. M. T. Rankin, Miss Helen McCullough, Miss Ola Lea, Miss Lucy Smith, Miss Lorene Tilford, Miss Mary Alexander.
- SHANGHAI UNIVERSITY—C. H. Westbrook, Mrs. Westbrook, J. B. Hipps, Mrs. Hipps, J. Hundley Wiley, Mrs. Wiley, Miss Juanita Byrd, George A. Carver, Mrs. Carver, Miss Edyth Boyd, Mrs. R. E. Chambers.
- SOOCHOW—C. G. McDaniel, Mrs. McDaniel, Miss Sophie Lanneau, H. H. McMillan, Mrs. McMillan, Miss Blanche Groves, M. C. Brittain, Mrs. Brittain.
- CHINKIANG—C. C. Marriott, Mrs. Marriott, Miss Grace Wells, L. B. Olive, Mrs. Olive.
- YANGCHOW—Miss Alice Parker, Miss E. E. Teal, Miss Mary Demarest, Ethel M. Pierce, M.D., Miss Irene Jeffers, D. F. Stamps, Mrs. Stamps, Harold Hall, Mrs. Hall, S. W. Vance, M.D., Mrs. Vance, Miss Sallie James, Miss Clarabel Isdell.
- WUSIH—P. W. Hamlett, Mrs. Hamlett, J. E. Jackson, Mrs. Jackson.
- KUNSHAN—W. B. Johnson, Mrs. Johnson.

NORTH CHINA MISSION

- HWANGHSIEN (Shantung Province)—Miss Anna B. Hartwell, W. B. Glass, Mrs. Glass, Miss J. W. Lide, N. A. Bryan, M.D., Mrs. Bryan, Frank P. Lide, Mrs. Lide, Miss Florence Lide, Miss Lucy Wright, Charles L.

- Culpepper, Mrs. Culpepper, Miss Doris Knight, Miss Martha Franks, W. C. Newton, Mrs. Newton, Miss Lois Glass, Miss Wilma Weeks, B. L. Nichols, Mrs. Nichols.
- PINGTU (Shantung)—Mrs. W. H. Sears, Miss Florence Jones, A. W. Yocum, M.D., Mrs. Yocum, Miss Pearl Caldwell, Miss Bonnie Ray, Earl Parker, Mrs. Parker, Miss Blanche Bradley, Robert A. Jacob, Mrs. Jacob.
- LAICHOW-FU (Shantung)—Dr. Jeannette E. Beall, Miss Alice Huey, Deaver M. Lawton, Mrs. Lawton, Miss Elizabeth Gray.
- CHEFOO (Shantung)—Miss Pearl Todd, Miss Pearl Johnson, R. F. Ricketson, Mrs. Ricketson.
- TSINGTAO (Shantung)—Mrs. S. E. Stephens, I. V. Larson, Mrs. Larson, J. W. Lowe, Mrs. Lowe.
- TSINAN (Shantung)—J. A. Abernathy, Mrs. Abernathy, Miss Mary Crawford, Miss Jennie Alderman.
- TSININGCHOW (Shantung)—Frank Connely, Mrs. Connely, Miss Bertha Smith, Miss Olive Lawton.
- DAIREN (25 Noto-Machi, Manchukuo)—W. W. Adams, Mrs. Adams.
- LAIYANG—Miss Alda Grayson.

INTERIOR CHINA MISSION

- CHENGCHOW (Honan)—Miss Kate Murray, Wilson Fielder, Mrs. Fielder, S. E. Ayers, M.D., Mrs. Ayers, Miss Genevieve Trainham, Miss Grace Stribling, Miss Mary Herring, J. H. Humphrey, M.D., Mrs. Humphrey, Miss Thelma Williams.
- KAIFENG—Mrs. W. E. Sallee, Miss Addie Estelle Cox, Miss Zemma Hare, Miss Viola Humphreys, Miss Josephine Ward, A. S. Gillespie, Mrs. Gillespie, Wesley W. Lawton, Jr., Mrs. Lawton, H. M. Harris, Mrs. Harris.
- POCHOW—Mary L. King, M.D., Miss Clifford Barratt, Miss Attie Bostick, Miss Harriett King, G. W. Strother, Mrs. Strother.
- KWEITEH—Miss Olive Riddell, Phil E. White, Mrs. White.

MANCHUKUO MISSION

- HARBIN (Manchukuo, P. O. Box 32)—C. A. Leonard, Mrs. Leonard, Victor Koon, Mrs. Koon, Miss Reba Stewart.

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MISSION STATEMENT

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MISSION STATEMENT

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JOYNER



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NON-CIRCULATING

