

HOME ^{and} FOREIGN FIELDS

Vol. XI

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No. 1



BALTIC BAPTIST CONFERENCE, RIGA, LATVIA

Held under auspices of Baptist World Alliance —Dr. Mullins, President—and attended by Baptists from Esthonia, Lithuania and Finland, as well as Latvia.

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

January 2—Topic, "The New Year and Its Challenge." See page 23, "Arise, Shine; for Thy Light Is Come." Have this read at the close of the program by some one who reads well, while some one plays softly in accompaniment, "Joy to the World."

January 9—Topic, "Psalms 84, 85, Gratitude for God's mercies." Have some one read quotations from the missionaries' letters in "Missionary Miscellany," pages 29 and 30, and show how we may express our practical appreciation by responding to these heart-searching pleas.

January 16—Topic, "Keith-Falconer, a True Servant of the King." The heroism and hardship of the missionary are both well illustrated in the story, "Fong Jao," on page 8. Let this be given as a concluding number on the program.

January 23—Topic, "The Resurrection, the Crowning Testimony to Christ." Let some one read the message from Miss Grace Stribling, page 25, "Who Shall Separate Us from the Love of Christ?" Show how the hope of resurrection comforts the Christian in time of death.

January 30—Topic, "The Sermon that Put Shoes on the Gospel." Have some one outline the argument of the Editorial on page 12, "The Big Business of Missions." Perhaps the pastor will preach on this subject at the evening hour, if requested.

SUNBEAMS, G.A., R.A., JUNIOR AND INTERMEDIATE B.Y.P.U., AND OTHER CHILDREN'S MEETINGS

The young people will be very much interested in the description of the Panama Canal, and of the work of our Baptist

Church in Canal Zone. They will also be interested in the pictures and stories about our Mountain Schools, given on page 6. See Young People's Department, page 31, for additional material.

W.M.S. AND Y.W.A.

The Missionary Topic for January is, "Intercession for Revival." Much material on missions and prayer is provided in this number. See especially page 15, "Lord, Teach Us to Pray;" page 18, "The Problem of Prayer;" page 20, "How to Pray for Missions;" and the Editorial on page 14, "The Power of Prayer." Miss Mallory's excellent outline program will be found on page 26.

SUNDAY SCHOOL

Let the superintendent devote a few minutes in the opening and closing exercises to prayer for Home and Foreign Missions. Give out in advance items of interest clipped from articles in this number, and after they have been read give time for a brief period of intercession for the missionaries and their work.

PRAYER MEETING

The problems which confront us in our mission work cannot be solved apart from intelligent and prevailing prayer. Why not devote the prayer meeting hours during January to a series on "Missions and Prayer," making articles in this number on this subject the basis of prayer and discussion?

Baptists on the Isthmus of Panama

Rev. George F. Austin, Pastor, Bolboa Heights Baptist Church, Panama Canal Zone

The Panama Canal cuts off the toes of the foothills of the Andes mountains. Rather it clips the tail of that mountainous backbone which extends from Southern Chile to the Northern end of Panama. Half a billion dollars were required for constructing the Canal and the towns of Balboa, Ancon, Cristobal and others along the waterway. Another quarter of a billion were spent in building forts, barracks, shops, docks, ships, warehouses, highways, etc.

Balboa and Fort Amador stand high and dry over what was once an inlet of the Pacific, the spacious streets, beautiful parks and magnificent buildings having foundations of rock and soil brought out of the Canal. Mountains have been leveled and marshes filled. Around this end of the Canal the mountains and hills have been fortified with anti-aircraft guns and searchlights, while the half dozen Fortified Islands, clustering a mile or two out, loom up as guardians of the Pacific end of the watery lane that connects the two oceans, each island heavily armoured, and tunnelled for secret action in war. Only a few hours are required for so heavily mining Panama Bay that no war fleet on earth can enter. On the Atlantic end are the fortifications of Fort Sherman, Fort Randolph, Fort DeLesseps, and Coco Solo, the submarine base.

The Canal Zone is a strip of land ten miles wide and forty-eight miles long across the Isthmus. This is controlled by the United States through a hundred years' lease, with renewal privileges from the Republic of Panama. The Zone is a military reservation, the governor being appointed by the President. The governor must be an officer of the engineering corp. Treaties with Panama provide that in case of war the United States will have military and naval use of the entire Isthmus and also the co-operation of the government and the resources of the republic; and that the United States will aid in the defense of the republic should it enter war against another nation. The Isthmus is about five hundred miles long by forty-eight to ninety miles wide.

The Canal is known as the *Silent Canal*. Hundreds of thousands of tons of steel and concrete were used in building the locks. Everything is electrically operated, all the currents used on the Zone from the light which shines upon this typewriter to that which moves the great lock gates come from the same turbines at the Gatun power houses. The tremendous lock gates of the Canal move noise-



AN ANT HILL IN PANAMA

Ants are the pests of Panama. They destroy furniture, floors, walls, and have attacked the concrete blocks of the Canal. This ant hill is twelve feet high.

lessly. In rooms and long corridors under the locks the machinery of this greatest engineering and mechanical achievement of history operates without sound. Above each tower of the three locks is a miniature duplication of everything below. The operator in the tower lifts or lowers, as the case may be, the ships in passing them from chamber to chamber without moving from his tracks. He turns a knob and the double-gates of steel (each 70 feet deep, 40 feet wide and 8 feet thick) move silently, opening or closing, and the ship enters or leaves the chamber. Another knob is turned and the water rises or falls as the case may be, moving by suction through pipes under the chambers, and the ship is raised or lowered to the next chamber level into which it is drawn by "electric mules" operated by the turn of another knob. When out of the locks the ship moves under its own steam across the Isthmus, actually crossing the foothills of the Andes.

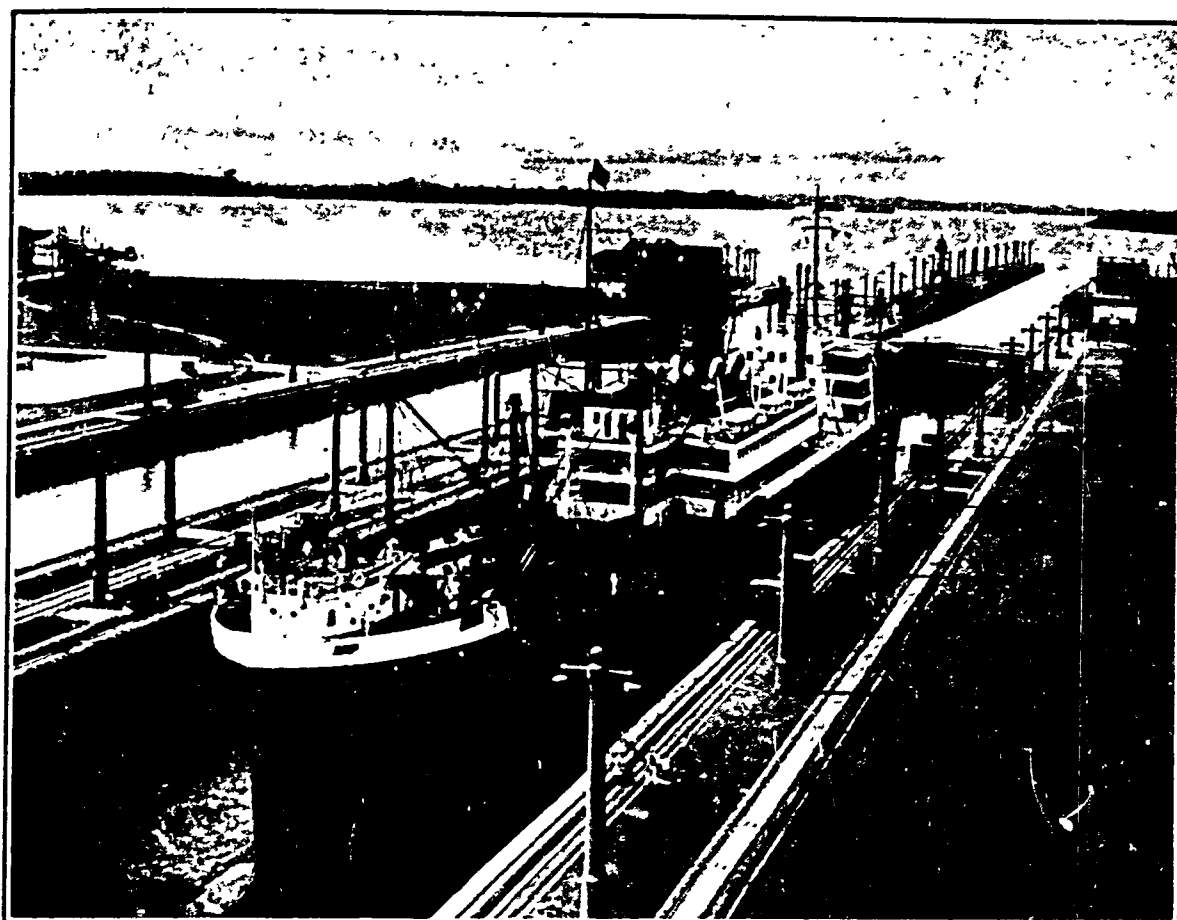
There are two locks on the Pacific end of the Canal and one on the Atlantic end. The course of the Canal is north-

west to southeast, the Pacific end being east of south while the Atlantic end is west of north. The minimum width of the Canal is 300 feet and the minimum depth is forty-five feet. Ten years were required for its construction. "Into these years were woven romance, heroism, toil, sacrifice. The glory of its power blended with the pathos of its price as mighty men with an amazing oneness of purpose struggled against the forces of nature, achieving the victory of making the Atlantic and Pacific one."

When we think of this mechanical leviathan, every part of it still the elemental contents and forces of nature converted to utilitarian purposes, and see it in noiseless operation responding to the needs and will of man, we are thrilled with the consciousness that it is only the material following the scheme and plan of the Spirit which moves in man for the coming and extension of the kingdom which is without observation.

At present there are twenty-seven thousand people on the Zone, about two-thirds being Americans and the others West Indians, Porto Ricans and Panamanians. Ten thousand of the Americans and Porto Ricans are soldiers and sailors. Life here is hard on people from the Temperate Zone. While the weather is not blazing hot, there is always a sickening, exhausting sense of the heat on the slightest physical exertion. We have six months of wet season and six months of dry. The wet season—from June to December—is the hottest, every day being mostly cloudy with rain and little ocean breeze. In the dry season the sun shines all day but there is also a breeze and it is very pleasant in the shade.

From seven to eight hours is a work-day. The climate is a strain upon the nervous system and one has to practice moderation in regard to physical exercise. We are in North Latitude nine degrees and the temperature is nearly the same all the time. The natives are naturally given to lassitude, and the Americans soon find themselves following the same inclination unless they are extremely well ordered in their habits. People from higher climates have to rearrange their social and economic activities. This readjustment, of course, falls along lines of least resistance, and as a result church activity suffers with everything else. The absence of the community spirit resulting from a sense of impermanence causes many people to fall away from orderly and customary social habits and obligations. Besides, the gov-



STEAMSHIP PRESIDENT VAN BUREN, GATUN LOCKS-

The operator in the tower turns a series of knobs and the ship is raised or lowered from level to level across the Isthmus, thus crossing the foothills of the Andes.

ernment employes are a selected group and there is not that variety from which every interest derives support in an average degree. Not more than five or six of the religious denominations, and not more than the same number of fraternal organizations, can gather a sufficient constituency to maintain autonomous existence. This is one of the reasons for the Union Church.

No one can land at Balboa or Cristobal unless one has employment here or possesses sufficient funds to preclude eventual dependence as wards upon the government. The government controls all business on the Zone. Many of the employes have met civil service requirements, while all are subject to efficiency tests and age limit of employment. Knowledge and skill in the details of service are essential to nearly every form of labor, all of which would figure in the defense of the Canal in war as well as in its maintenance and operation in peace. Such requirements, in a tropical climate for people usually fresh from the Temperate Zone, mean that each one must devote an intelligent amount of study and application to the technique of employment. This also is a drain upon the nervous system.

But it is doubtful if there is a healthier place on earth. It is necessary for it to be as healthy as medical science and sanitation can make it in view of the fact that the population must be foreigners to the climate, and as an inducement by the government to secure an efficient personnel. In the early days of construction people died from nearly every known disease. Some European countries, and even

many Americans, objected to the opening of the Panama Canal on the ground that it would spread fatal diseases over the world. But today the mortality rate here is lower than in any State of the Union. This has cost the government not only millions of dollars but many lives. The hospitals and the medical profession here are among the world's best. Ancon Hospital is the last word to date in equipment and personnel. It is said to be the next prettiest hospital plant in the world, excelled only by one in Switzerland. Very few people return to the States because of permanent loss of health, but quite often the physicians advise some to return because of the need of their native, or a higher, climate.

The Balboa Heights Baptist Church is the only church for white Baptists within a thousand or more miles. It is located in the administration section of Balboa at the Pacific end of the Canal. There are eight Baptist churches for West Indians on the Zone and in the Republic of Panama. The West Indians are Negroes from Jamaica and other Islands of the Caribbean Sea who were brought here by the government during construction days. There are two pastors of these churches. The pastor of Balboa Heights is also superintendent of Baptist work on the Isthmus. The work is under the Home Mission Board of the Southern Baptist Convention. The Board owns all the property, appoints the pastors and superintendent, and aids largely in their support. Our property is now valued at about seventy-five thousand dollars.

The congregation of Balboa Heights Church is transient, consisting of government employes, soldiers and sailors, and American residents in the Republic. There are very few of the latter, but they are among our best people. The congregations of the West Indian churches are quite permanent, as they are not returning to their island homes. The transient condition of Balboa Heights Church has made full self-support impossible so far. It is very difficult to secure even voluntary workers in our organizations, much less retain them. The Sunday school, with the church, is ever in a process of change in the membership. But the work continues, touching more people than it retains, and we trust making a greater contribution to the kingdom at large than it is retaining permanently here. We now have only three of the families which were here when the church was dedicated by Dr. B. D. Gray, Corresponding Secretary of the Board, in 1914.

This leads us just here to express what is possibly the most practical idea, in perspective at least, of just what the Balboa Heights Church is as a mission. As a congregation in Baptist economy it may not be called a distinct or separate, local, autonomous church within itself, but an extension of every Baptist church combined in the homeland, all of them together miniaturized in and located at this point through the Home Board for the spiritual welfare of transient Christians, the home church of the Baptists who are temporarily here, and a gospel lighthouse for the guidance of sinners out of the stormy sea of sin to the shores of safety in Christ's fold. For instance, if a member of Antioch Church in a Southern rural community, or of the First Baptist Church, Augusta, Maine, or of Montreal, Canada, or of Los Angeles, California, should arrive on the Isthmus he will find that his old home church is here ahead of him, not so much by "representation" but actually in the meeting house, organization and fellowship of the Balboa Heights Church. The day he arrives, this church becomes by the very genius of our denominationalism the church of which he is a member in the States just as he is individually the same person that he was back home. This church in its life and identity is the unity of all the churches from which Baptists may come. This is because it was created by, and is one of the activities of, the Home Mission Board, which was itself created by these churches. As all the churches support the Home Mission Board (or should do so) so this Board reflects each one of them, all in combination, at all the points where it has work.

So every Baptist who comes here and is faithful is thereby faithful to the church at home. And the converse is true. Bal-

boa Heights on this principle is the spirit and activity of every other church out on the mission field. While we have an organization like all other regular Baptist churches, making, training, keeping records of and dismissing members, thus carrying on all denominational activities, we do these things because such is Baptist life and work, and because the churches at home are similarly active, and we can not be those churches reflected through the Home Mission Board unless we are like them and doing what they are doing. This is our intimate contact with the home churches. Perhaps not all our people here think of this church just in that way, and perhaps all the people at home do not think of our relation to them in just that particular sense; but the fact is nevertheless necessary as a foundation upon which we are to build the kingdom of God in this difficult field.

This idea and principle gives us practical protection from hostile forces that would destroy Baptist life from the Canal Zone. At first failing to prevent the building of our plant, and later unable to purchase it after it was built, then still later trying to cripple us by theological and ecclesiastical innuendo, these enemies would even now retard our growth if not destroy us. I have been told since I have been here that there is no room on the Isthmus for a Baptist church. But there isn't money enough in the world to purchase our seventy-five thousand dollars' worth of property if it would mean for us to leave the Zone. Our church is a lighthouse, and although fifteen hundred miles from the turbines from which it draws its sympathetic current, there is no danger of the light going out. One can not blow out a lighthouse. So for both internal and external protection it is best to keep in intelligent contact with the home churches. Attitude toward religion here tends in three directions—opposition to all churches, union of all churches, fidelity to one's own church—with each party more intolerant than they would be elsewhere. In this three-cornered situation all Baptists having a denominational conscience come directly to us. If a denominational loyalty at home is valuable to churches on the mission field, this strict and tolerant denominationalism here will be worth something to the home churches when these people shall have returned to the States. The thin line of Baptists on this bivouac frontier has never been strong, never for any length of time consists of the same people, and will not likely ever be self-sustaining financially as there is an average of twenty-five per cent exchange in population each year.

There are more men than women on the Canal Zone, and perhaps less children than in any section of the States with the same population. These dis-



JOSE AND HIS FIGHTING COCK

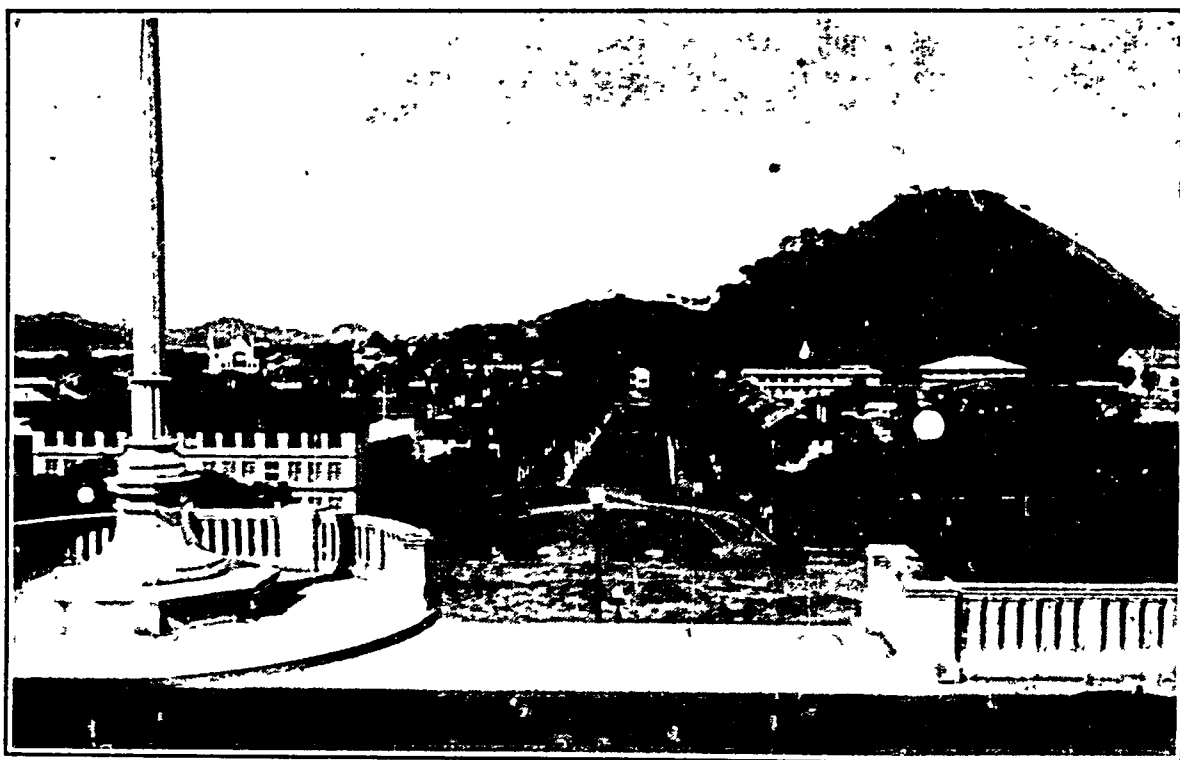
This is what many Panamanian and West Indian children do on Sunday afternoons. Baptist missions will give them other entertainment, employment and instructions.

proportions are abnormal and account for some of our peculiar problems. The psychic approach to people must be different when psychology itself is different. For instance, events of importance happening anywhere in the world, especially in the States, find their reflection on an isolated news-hungry people sometimes out of proportion and sometimes not in

proportion to their real significance. Also things of importance happening here vary in the impression they make upon people to what they would make were the same people and the same events happening in the States. Being isolated from their racial kinsmen, all wage earners, the uncertainty of the length of residence here, loss of political privilege, depressing climate, lack of community spirit, the impossibility of ideal home-making, the ever-present expectation of returning to the States, these and many other peculiar situations have contributed to an unfortunate individualization of the people at the cost of the social spirit. Can it be wondered that church work should find a minimum of emphasis in individual and collective endeavor? Yet because of our sturdy class of people personal righteousness is not below the standard. That is at least a great satisfaction.

Our Baptist church with no alliances with the theories and practices of human sacerdotalism has the confidence of sincere people. It is known everywhere on the Zone. Our classic building is admirably located and indeed picturesque at the foot of Administration Hill. We always have a small nucleus of substantial people who give character and tone to Baptist life and influence.

"In dazzling day or blinding night,
God ne'er forgets us in the fight;
His glorious angels will abide,
If we but clasp them at our side;
The hand that beckons them is Prayer,
And Faith the clasp that holds them
there."



THE PRADA IN BALBOA

The hills in the distance are all fortified. The building on the left in the distance is the \$150,000 Union Church. It was built by the Federal Council of Churches, which does not believe in denominational work on the Zone.

Texas-Mexican Evangelization

Rev. C. D. Daniel, Waco, Texas

Since the year 1896 I have been intimately acquainted with the progress of Texas-Mexican evangelization. At that time we had only five Mexican preachers, who were pitifully illiterate, ministering to a membership of some two hundred of the most illiterate, poor people. There were neither schools nor meeting houses.

At the present time the Home Board is employing thirty-three preachers and teachers, some of whom are educated men, preachers of great power and influence, such as Pastor Geo. B. Mixim, Brownsville; Pastors Matias Garcia and E. G. Dominguez, of San Antonio, and others at other places, with a membership of 4,200 from every grade of Mexican society. These preachers care for sixty-two churches and sixty-six mission stations. There were 746 baptisms during the last conventional year, 472 being the result of a general evangelistic campaign. The Home Board is investing in this work about \$45,000.00 annually. This includes salaries, meeting houses, repairs and the prospective theological seminary at Bastrop, Texas.

The past twenty-five years have witnessed many glorious Mexican revivals, bringing into Christ's kingdom many thousands of redeemed Mexican souls, thousands of whom have gone from Texas to other states and to Mexico, while many have crossed over and joined the blood-washed throng around the Throne of God, leaving 4,200 to carry on in Texas.

But the most meaningful, the most far-reaching Mexican meeting ever held on Texas soil was the Institute which has just closed in Bastrop, where Paul C. Bell successfully fought one of the greatest battles that has ever been fought anywhere for Mexican evangelization. It was through his earnest insistence that I attended this marvelous meeting, which I cannot forget in time nor to all eternity.

The Home Mission Board's Superintendent of Independent and Direct Missions, Dr. J. W. Beagle, called this meeting of Home Board Mexican workers that he might have an opportunity to study them at close range. That he might more efficiently serve them, he felt he must know whether or not they thought, planned, worked and prayed unitedly.

He was deeply grieved to find some misunderstandings had arisen among them which were seriously hindering the development of a united, aggressive denominational life. But with Dr. Beagle's masterful leadership every hindrance was removed and the most beautiful harmony established.



REV. AND MRS. DONATO RUIZ AND
BABY RUTH

A zealous Mexican Baptist pastor-evangelist-missionary, whose field is 400 miles long.

The last night of the Institute was a real mountain peak of religious fervor. During this matchless meeting the brethren from their meager salaries voluntarily pledged \$150.00 a month toward the salary of Brother Bell's co-laborer in the theological school. They also pledged themselves to work harmoniously with Dr.

Beagle and with each other for the more rapid up-building of the kingdom.

Dr. Beagle has the happy faculty of being all things to all men of all nationalities, hence he completely won all the Mexican preachers to himself and to a more intimate relationship with each other, thereby increasing their power in soul-winning and kingdom building a hundred fold. He certainly is the right man in the right place.

For some years Brother Bell has prayed, wept, sacrificed and toiled, accomplishing the impossible, in his efforts to establish a theological school for the education of Mexican young preachers.

He began with no money, secured several acres of land, and constructed a commodious building costing to date \$18,000.00. He will finish and furnish it with some \$10,000.00 more, which will come from somewhere as the Lord may direct, just as he directed the securing of the \$18,000.00.

It was during the Institute that Dr. Beagle enabled him to consummate plans for the opening of the school January 1, 1927.

At least twenty-five Baptists in America have expressed a desire to educate each a Mexican preacher. Let each of these twenty-five immediately notify Brother Bell that he will furnish him \$17.50 a month—the amount necessary to support a young preacher in this school. His address is: Rev. Paul C. Bell, Bastrop, Texas.

* * *

Trusting God with a sincere and open heart, ready to obey what he suggests, asking his guidance, and ready to take it, believing in him and simply trusting life to him—that is religion.—James Reid.

Comparative Statement of Home Mission Board Receipts May 1 to December 1

	1925			1926		
	Co-operative Receipts	Designated Receipts	Total	Co-operative Receipts	Designated Receipts	Total
Alabama	\$ 6,421.14	\$ 539.13	\$ 6,960.27	\$ 8,173.61	\$ 304.26	\$ 8,477.87
Arkansas .....	.....	90.21	90.21	2,000.00	.....	2,000.00
Dist. of Col.	2,913.96	15.78	2,929.74	1,116.00	.....	1,116.00
Florida	5,339.66	515.89	5,855.55	5,346.43	367.30	5,713.73
Georgia	11,460.56	49.79	11,510.35	9,970.15	2,739.09	12,709.24
Illinois .....	.....	61.66	61.66	1,072.04	39.11	1,111.15
Kentucky	16,254.30	635.71	16,890.01	20,306.94	122.64	20,429.58
Louisiana	4,406.30	479.45	4,885.75	5,712.42	357.90	6,070.32
Maryland	2,546.06	810.00	3,356.06	2,018.00	302.69	2,320.69
Mississippi	11,997.49	1,450.14	13,447.63	12,531.27	602.57	13,133.84
Missouri	9,302.49	397.92	9,700.41	8,404.34	347.66	8,752.00
N. Mexico	723.50	20.07	743.57	591.00	37.40	628.40
N. Carolina	16,445.64	563.40	17,029.04	18,444.00	463.42	18,907.42
Oklahoma	3,818.67	114.73	3,933.40	4,450.72	232.73	4,683.45
South Carolina	6,188.70	214.58	6,403.28	13,536.39	181.93	13,718.32
Tennessee	12,988.03	386.94	13,374.97	13,920.69	1,069.19	14,989.88
Texas	10,542.49	85.53	10,628.02	25,625.87	1,723.47	27,349.34
Virginia	26,003.66	1,768.92	27,772.58	25,995.49	1,273.66	27,269.15
Total	\$147,352.65	\$8,219.85	\$155,572.50	\$179,215.36	\$10,165.02	\$189,380.38

Principles and Products of the Mountain Schools

Rev. J. W. O'Hara, D.D., Superintendent

The Baptist Home Mission Board has a quarter of a century of service among the mountain people to its credit. The work was commenced in a small way but has grown to large proportions. The principles and policies of the department were largely fixed by Dr. Albert E. Brown, who was superintendent from the inception of the department to his death in 1924. These principles have been continued by the present Superintendent, and others necessary to meet present-day conditions inaugurated. They may be stated briefly as follows:

THOROUGHNESS

Thoroughness has been stressed during the entire period. Equipment has been limited but high-class work has been secured. Pupils have been so thoroughly trained that few of them fail in college work or in standing county tests for teachers' positions. The present policy is to meet all necessary requirements of state educational departments, and then contribute those elements which differentiate our schools from others. At present all of the schools of the department are accredited with denominational institutions and practically all of them have accreditation with state departments. They are known for their high-class work and moral standards.

The teachers hold rank with any group in the Southland. In the high schools

and junior colleges more than ninety per cent are degree graduates from senior institutions. Many have devoted years to service and special preparation. Half of the schools of the department have all of the grades. A general average of the entire department, including the grades, will be more than fifty per cent degree graduates from senior institutions. This standard of teachers insures best grade of teaching.

RELIGIOUS AND MORAL ATMOSPHERE

Sanity in religion has been an outstanding characteristic and will continue to be such. In every school there are religious organizations sufficient to give opportunity for service to each pupil. These are

closely affiliated with the church. The church and school work together for the good of the pupils and the glory of God in community and territory adjacent. Vesper services are held in all of the dormitories or in the dining halls. Student prayer groups are frequent. Volunteers and volunteer bands are found in practically every school. Scarcely does a session close with an unconverted pupil in any school. The revival service conducted in each school during the session is participated in by both teachers and pupils. Many hillsides adjacent to the schools are dedicated as places of prayer. The two years' Bible course contribute much to the religious life of the school. However, the most potent factor in the religious atmosphere is the consecrated personality of scores of surrendered men and women who have come to the department for the opportunity of service. There were 204 conversions in the schools last year. The high moral standard is seen in the fact that during the quarter of century of service in guiding thousands of boys and girls, there have been less than a half dozen cases of immorality and these apart from the schools.

REASONABLE CHARGES

The schools have been built in the mountains to meet definite needs of mountain boys and girls. During the period money has been very scarce with the mountain people. In some sections it is more plentiful now, but there are still hundreds of thousands whose income is very limited. More than one thousand boys and girls are being turned away each year because of a lack of money to meet their expenses and no fund upon which the schools may draw to render assistance. Work has been provided for over four



A SPLENDID MOUNTAINEER FAMILY

Three children have already graduated from Lee Baptist Institute. Two others will attend next session. From such homes are coming home-makers and kingdom leaders.



HOME ECONOMICS CLASSES, WATAUGA ACADEMY

"The mountain boy or girl does not hesitate to do any honest or honorable work in order to secure an education. They are, in the majority of instances, the honor bearers of their classes."



HOME ECONOMICS CLASS, ARMO BAPTIST ACADEMY

"More than one thousand boys and girls are being turned away each year because of a lack of money to meet their expenses and no fund upon which the schools may draw to render assistance."

hundred each year. The mountain boy or girl does not hesitate to do any honest or honorable work in order to secure an education. They are in the majority of instances the honor bearers of their classes.

One hundred and fifty dollars will meet practically all the expenses of a boy or girl in the average school. Two hundred and fifty dollars will meet the most of the expenses in the junior colleges. Frequently a gift of a small amount to one of these ambitious boys and girls will tide over to the close of the session and prevent them from being forced out of school. Lavish dress is discouraged. It is nothing unusual to see the boys dressed in overalls and the girls wearing their plain working dresses. They come to school to learn. Neatness of appearance is emphasized more than attractiveness of attire. Southern Baptists have been investing an average of \$20.00 per year per pupil, which includes both maintenance of operation and also buildings and equipment. No system of schools is operated upon a more economical basis with larger returns.

PRACTICAL DEPARTMENTS

During the last two years the superintendent has sought to introduce home economics and manual training in as many of the schools as possible. The ideal is to prepare girls to make homes and boys with deftness and practical ideas in providing for homes. They are taught that cultured womanhood and true manhood are necessary to right ideals in homes, and that fatherhood and motherhood are highest and holiest relations of life. Other practical departments are under consideration and will be inaugurated as funds are available.

TRAINING FOR SERVICE

We seek to train boys and girls for kingdom service. They are trained in B.Y.P.U. and Sunday school activities and also guided in soul-winning service. They are carried to nearby schools and churches for religious programs and thereby given experience in actual service. The missionary spirit runs high in all of the institutions. In one school there are twenty young women who are volunteers for foreign mission service. In all of the schools can be found large numbers of volunteers for kingdom work. They go back to their homes and become Sunday-school teachers, B.Y.P.U. leaders, church officials and the pastor's best helpers.

PRODUCTS OF THE SCHOOLS

Last year there were 568 graduates. They went out to fill practically every station in life. The most of this number entered college to pursue their studies further.

The schools have been very fruitful in supplying ministers and providing missionaries. Around 225 young men preparing for the ministry are enrolled each year. They are given free tuition, ministers' children half rates. This is a contribution of more than \$10,000 annually to this worthy cause. Careful summing up of the ministers in these schools during the past years, and relating this to the number of pastors in the Southland, it is safe to say that twenty per cent of the Baptist pastors in the Southland have at one time been students in these schools. Fifty or sixty missionaries have gone out from them. Many others would have been on the foreign field to-day had the Foreign Mission Board been financially able to carry out its program.

We have been supplying as many teachers as preachers. In some sections twenty-five to fifty per cent of the county school teachers are products of the nearby school. The superintendent of one of our schools made the statement that all of her graduates wanted either to teach or preach. They fill positions as teachers in the county schools, in denominational colleges, in universities. They become county superintendents and presidents and executives of large educational institutions. County superintendents have told the writer that graduates from our schools have better discipline, higher moral and religious atmosphere, and, therefore, get better results than any teachers employed by them. Southern Baptists could not have contributed to a more far-reaching form of service. It has provided not only



HOME ECONOMICS CLASS, HARRISON-CHILHOWEE INSTITUTE

"One hundred and fifty dollars will meet practically all the expenses of a boy or girl in the average school. Two hundred and fifty dollars will meet the most of the expenses in the junior colleges."

teachers for various kinds of schools, but supplied leadership unsurpassed.

The pupils from these schools fill every rank and station in life. They are lawyers, doctors, merchants, farmers, mechanics, bankers, civil engineers, congressmen and senators, surgeons, trained nurses, captains of industry, officials of cities; in fact, Christian citizens contributing to civic, religious, educational and industrial progress. They have come from obscure and sequestered places in the mountains, usually from large families in humble homes, to take their place in the first ranks of society. Southern Baptists have opened the doors of opportunity to more than one hundred thousand boys and girls. Many of these have gone to large institutions as heads of departments, others pastors of great Southern churches, still others outstanding leaders in business.

It is well-nigh impossible to enumerate, or even estimate, all the products and measure all the influences. Anti-missionary territory has been changed to missionary and cooperative churches. Communities of lawlessness and violence have been transformed, wild passions have been subdued, and men of violence brought to a peaceable and quiet life. Christian education has done what laws and militia could not do. Crime has been diminished, prohibition and other laws more righteously enforced, standards of citizenship raised, Christian workers supplied to communities, homes elevated, social conditions bettered, health conditions improved, and moral, religious, educational and economic uplift everywhere manifested. These schools have operated in the territory of purest Americanism and are, therefore,



Y.W.A., ELDRIDGE BAPTIST ACADEMY

"The church and school work together for the good of the pupils and the glory of God in community and territory adjacent."

sending forth to the world a quality of leadership unsurpassed. The mountain people are predominately Baptist. They are inherently religious, and insistently orthodox. The responsibility rests most largely upon Southern Baptists, and they can well afford to contribute of prayers, money, sympathy and support to these schools from which are coming such large dividends. There is an open door for profitable investment of life and fortune. Will you invest?

Fong Jao

Rev. H. H. McMillan, Soochow, China

It was something very unusual for the country village of Fong Jao to be visited by three houseboats and a launch filled with people, all at once. On these boats were the pastors and evangelistic workers of the Shanghai-Soochow-Wusih Association. This includes men and women, Chinese and missionaries alike. There were four missionaries, five Chinese pastors, and most of our evangelists and a few laymen.

The occasion of our meeting was three-fold. It was the regular time for our quarterly conference. Nine of those present were members of our Home Mission Board and were called to a meeting. But the one special reason for our meeting at Fong Jao, some distance out between Soochow and Wusih, was the organization and dedication of the church there. Work has been carried on in this district for some four years by Brethren Britton and Hamlett with Chinese evangelists. Within this short time the work of evangelism has grown rapidly and twenty-seven men have been baptized. There are also eleven men living there who were baptized into the church at Hong Sung Li, a similar village some six miles away.

So here we were, a group of Baptists in China doing a piece of Baptist work just like it is done in the rural sections of the South. The Chinese take to Baptist polity in church government just as



HIGH SCHOOL DOMESTIC SCIENCE CLASS, DOYLE INSTITUTE

"It is nothing unusual to see the boys dressed in overalls and the girls wearing their plain working dresses. They come to school to learn."



HOME ECONOMICS CLASS, HIAWASEE BAPTIST ACADEMY

"They are taught that cultured womanhood and true manhood are necessary to right ideals in homes, and that fatherhood and motherhood are highest and holiest relations of life."

naturally as Americans, if let alone. They like to talk things out in open meeting. After all preliminaries were cleared away by general discussion the dedication service was held. It was almost entirely in the hands of the Chinese and I have never seen more order and dignity and spirituality put into such an occasion. At the conclusion of the service Brother Britton was asked to administer the Lord's Supper.

This dedication service occupied the better part of one afternoon. We were at Fong Jao from Tuesday until Friday. The nights were given over to evangelistic meetings. Different ones of the visiting preachers were asked to speak in the little chapel crowded with people while the street was jammed with eager listeners. The rest of the time was devoted to the regular preachers' conference.

As you fully realize, we are passing through perilous times in China. The atmosphere is filled with chaos and confusion. This has its effect upon the church leaders and missionaries as well as others. As the conference began there seemed to be a feeling of self-dissatisfaction and uncertainty. But as the conference proceeded all thought was turned to Christ in such a way that all saw in him our all-sufficiency. We drew closer and closer together as the early disciples did. On the last afternoon the Holy Spirit came upon us in great power and we felt more than ever our need of Christ. So it was unanimously decided to have another special conference as soon as possible far out "in the wilderness," as it were, to hold deeper fellowship with Jesus Christ. The Chinese churches are asked to make a special contribution to help with the expenses. This, of course,

will be very small. It was suggested to eat the coarsest food so as to put full emphasis on the spiritual life.

An occasional trip like this to the free country is a great help to one who lives his days along crowded streets within a city wall. You would wonder how such a small village could accommodate so many visitors. Well, we all ate Chinese food and this is always a simple matter. Through the centuries they have learned to economize time as well as money, and so providing a meal calls for but little thought. All ate together in a public tea shop. For the missionary who is physic-

ally able to stand it and who isn't bound too tightly by ideas of sanitation, such a repast is a welcomed change.

As for sleeping, this is also very simple. Everyone, Chinese and missionary, carries his or her own bedding. With this you are independent, you may find a place on one of the boats long enough to stretch out. Otherwise in the chapel or some home will do as well. The local evangelist may rent from a wood shop a sufficient supply of eight-foot rough pine boards. These are placed on the three-foot benches such as they use in eating their meals around the square tables. So there you are! What more do you want? Mr. Hamlett and I slept on two Chinese doors placed together. Hard? Yes, slightly. But we never thought so much about that except when we turned over. Then we came into vital contact with the boards under us.

But I want to say this to those who may read these lines: I would not swap this life on the mission field for any other I have ever known. I cannot say what the future may bring, but I thank God for the present fellowship with my missionary and Chinese co-workers.

* * *

He Will Bring Us Through

Each man is Captain of his Soul,
And each man his own Crew,
But the Pilot knows the Unknown Seas,
And he will bring us through.

So—Ho for the Pilot's orders,
Whatever course he makes!
For he sees beyond the sky-line,
And he never makes mistakes.

—John Oxenham.



SOPHOMORE CLASS, ELDRIDGE BAPTIST ACADEMY

"The ideal is to prepare girls to make homes and boys with deftness and practical ideas in providing for homes."

Religious Problems and Progress in Europe

Some Impressions of European Baptist Affairs

President E. Y. Mullins, D.D., LL.D., Louisville, Ky.

In this article I am giving very briefly some impressions of European matters derived from my recent tour. As will be recalled by most Southern Baptists, Dr. J. B. Gambrell and I made a tour of Europe, under appointment of the Southern Baptist Convention, in 1920. After the lapse of six years it has been exceedingly interesting to go over the same territory and also to visit a number of new countries. There has been a great improvement in Baptist affairs during the past six years. I give below some of the impressions which have come to me, during the recent trip, taken in connection with my tour of 1920.

1. First, I have been impressed with what I might call the inevitableness of the Baptist movement in Europe. After my 1920 trip I gave an account of the origin of the Baptist movement in a number of places, as a direct result of the reading of the New Testament. This impression has been very greatly confirmed in the recent tour. In many places we learned that where people read the New Testament with open minds and hearts the result has been the springing up of Baptist churches. This has been true notably in Hungary, Jugoslavia, Russia and other countries. It would seem as if the only condition for the rise of a Baptist movement in any country is an open Bible and earnest readers. From this standpoint the circulation of the Scriptures is one of the most fundamental conditions of Baptist progress. Our people in Europe everywhere cling to the New Testament as their sufficient rule of faith and practice, and wherever the direct influence of the New Testament is felt spiritual power follows. There is nothing that can keep back a Baptist movement in any country where people are earnestly seeking to know the teachings of the New Testament.

2. In the second place, I was impressed with the fact that there are two great influences contending for the spiritual life of Europe. One of them is an ecclesiastical influence, and the other the spiritual influence. On one side is the Roman Catholic hierarchy, with its priesthoods and sacraments, and its doctrine of an infallible pope and saving church. And, on the other side, the Baptists with their doctrine of the authority of the New Testament, regeneration by the Holy Spirit, and democracy in church government. Any careful observer will see the presence of these two forces in Europe. I had a striking testimony borne to me by a non-Baptist in England. He quoted from another non-Baptist of great intelligence, who had made a careful study of European conditions. The student of European conditions reported to my friend somewhat as follows:

"There are two great spiritual forces facing each other in Europe. One of them is the Catholic influence, which says no salvation without baptism. The other is the Baptist influence, which says no baptism without salvation." This is a very concise and happy summary of the real facts. Of course there are other denominations and other influences in Europe aside from the Baptist and the Catholic, but these influences are the noticeable ones and undoubtedly they are facing each other and getting ready for a great struggle for supremacy in the spiritual life of European peoples.

3. The third impression is that a spiritual Christianity is absolutely necessary to the future of Europe. It is impos-

sible to do away with conditions which lead to war unless the hearts of men can be changed. The old systems of balance of power and domination and autocracy are based upon selfishness, and unless some spiritual force can be introduced into the life of the people which will leaven it with the principles of the gospel there is little hope for any practical decrease of the war spirit. Regeneration is the key to Europe's future and that religious body which consistently stresses regeneration by the power of God's Spirit will render the greatest service to European peoples. One cannot fail to be impressed with the tremendous need of the gospel in which the doctrine of regeneration is central.

4. Still another impression has been of the progress toward religious liberty which has already been made. Most of the new constitutions of the countries of Europe embody the principle of separation of Church and State and stress the doctrine of religious liberty. These countries, however, are handicapped by what they have inherited from the past. The old system of Church and State have cast a baleful shadow over the present. It is difficult to escape from the "dead hand" in this regard, and it is inevitable that some of the new constitutions will find difficulty in becoming practically effective. But it is a matter of very great rejoicing that at least the principle of religious liberty is receiving such wide-spread recognition. There are, of course, exceptions. There are some countries where there is little recognition of the principle so far as the government and the state churches are concerned. In Spain, Italy and Poland such toleration as is given to evangelicals and Baptists is due to the force of circumstances. It is recognized that persecution and oppression of the ancient type cannot be practiced. At the same time every restriction possible is placed upon the activities of these evangelical bodies. We are all familiar with the case of Roumania, where persecution is going on in a high-handed way.

5. This leads me to stress the Roumanian situation. Perhaps the best way will be to give a list of grievances which were published by Roumanian Baptists in June, 1926, and signed by President L. Popa of the Roumanian Baptist convention. It is as follows:

"1. Those who belong to our faith must suffer many injustices. In most places the civil authorities refuse to matriculate (register) the newborn children of Baptist parents as belonging to the same faith like their parents.

"2. In many places the exercise of the religious worship is hindered: there are houses of prayer closed (Fibis, Friteaz, Judetul, Timis, Duseti, Judetul (District) Bihor, etc.) The interventions and petitions are in vain.

"3. The children in schools are forced to frequent the churches of other confession; if they refuse it, they are expelled from the schools. They are not permitted to frequent the Baptist church and be educated in the Baptist faith by our preachers, and lacking the religious education, they are not promoted in school classes.

"4. Baptist preachers are forbidden to teach the children the religion of their parents, they are forbidden to visit the believers and our churches in other localities, so that the believers who do not have a preacher cannot have any baptism administration, weddings, funerals and other religious services.

"5. Baptist communities are hindered in different ways in buying properties for houses of prayer, cemeteries and other church purposes, and on the other hand, the authorities pretend that the religious worship should be exercised in places specially built for this purpose. For this

kind of hindrances we have eight lawsuits to the decision of the high courts, where we are not sustained either by the Ministry of Religions or by other authorities. By these we are brought to make enormous expense.

"6. Baptist communities have had the right of corresponding with the State authorities and with other institutions in their own official question free of postage porto. This benefit has been suspended and forbidden by the Minister of Public Communications. The appeal was without result.

"7. The Ministry of Religions by the order No. 5734-1925 has forbidden not only the preachers to go into other communities than their own but it has forbidden also the holding of meetings (conferences and conventions) of religious character which can be held only with the permission of the Ministry of Religions.

"8. The Baptists are excluded from among the other recognized confessions in the New Law project of religions which is being put before the Parliament in order that it might be voted on."

The question arises, what obligation has Roumania assumed in the past for the protection of religious minorities? Let it be borne in mind that Roumania belongs to the League of Nations. That she joined in the treaties that followed the League of Nations covenant, and that she herself assumed obligations of the most thoroughgoing kind to protect religious minorities from the persecution of the orthodox state church and government. I give below quotations from several legal documents indicating Roumania's treaty obligations. The first is a quotation from the treaty of the Allied powers including Roumania which was enforced upon Hungary. The provisions in that treaty to which Hungary was compelled to subscribe are as follows:

"ARTICLE 54. Hungary undertakes that the stipulations contained in this section shall be recognized as fundamental laws, and that no law, regulation or official action shall conflict or interfere with these stipulations, nor shall any law, regulation or official action prevail over them.

"ARTICLE 55. Hungary undertakes to assure full and complete protection of life and liberty to all inhabitants of Hungary without distinction of birth, nationality, language, race or religion. All inhabitants of Hungary shall be entitled to the free exercise, whether public or private, of any creed, religion or belief whose practices are not inconsistent with public order or public morals."

I wish to call attention further to the fact that in the same treaty in article 47 Roumania obligates herself as follows:

"Roumania recognizes and confirms in relation to Hungary her obligation to accept the embodiment in a treaty with the principal allied and associated powers such provisions as may be deemed necessary by these powers to protect the interests of inhabitants of that State who differ from the majority of the population in race, language or religion, as well as to protect freedom of transit and equitable treatment for the commerce of other nations."

This alone would commit Roumania to the principle of protecting religious minorities. But Roumania herself signed another treaty with the allied powers containing the following:

CHAPTER I.

"ARTICLE 1. Roumania undertakes that the stipulations contained in Articles 2 to 8 of this chapter shall be recognized as fundamental laws, and that no law, regulation or official action shall conflict or interfere with these stipulations, nor shall any law, regulation or official action prevail over them.

"ART. 2. Roumania undertakes to assure full and complete protection of life and liberty to all inhabitants of Roumania without distinction of birth, nationality, language, race or religion.

"All inhabitants of Roumania shall be entitled to the free exercise, whether public or private, of any creed, religion or belief, whose practices are not inconsistent with public order and public morals."

This is of course very decisive and clear. In accordance with this provision of the Roumanian treaty we find in the new constitution of Roumania, promulgated in March 28, 1923, the following paragraph:

"Freedom of conscience is unlimited. The State guarantees to all cults equal liberty and protection, so far as their exercise does not conflict with public order, good morals and its laws of organization."

It is clear from the above that Roumania is bound by every obligation which a nation can assume and by the moral law underlying such obligations to give full freedom of worship to the Baptists of Roumania, and to all non-Conformist bodies.

The truth is, however, that Roumania, in spite of the great welcome that was given to Queen Marie in her recent American tour, is the most reactionary country in Europe today in her treatment of religious minorities. It does not deserve to be called a fully civilized modern nation, and it is extremely difficult to get her leaders to acknowledge that there is such a thing as religious persecution in Roumania. This is chiefly because they do not seem to understand the meaning of the word freedom and religious liberty.

It is clear, however, to all candid observers that Roumania is sensitive to public opinion. It is on this account that the Baptist World Alliance passed a vote resolving to prepare a memorial and petition to the League of Nations, to be signed by Baptists all over the world with the view to arousing public sentiment on the subject of Roumanian persecutions. When this petition is ready announcement will be made. It is a gratifying fact that the Associated Press was willing to broadcast throughout America a statement from me about Roumania upon my return from my European trip. There are many evidences that this statement was effective in more ways than one, and it is exceedingly gratifying that Queen Marie herself, though she declined to hear a group of Baptists when President McDaniel requested a hearing, was nevertheless evidently greatly impressed by what was said and done in America regarding religious persecution in her country. For, in one of her farewell messages to the press, she freely admitted that Roumania was a very backward country in dealing with religious minorities and Roumania could learn a great deal from America in this regard. It is my personal view that a great deal can be done to create better conditions in Roumania by awakening public sentiment, and the motion which I made in the Executive Committee of the Baptist World Alliance for a petition to be prepared for this purpose might, if followed up by our people, result in a very material improvement of conditions in Roumania.

* * *

Christ's Practice of Prayer

The earthly ministry of our Lord was begun in prayer (Luke 3: 21), continued in prayer and ended in prayer (Luke 23: 34).

The heavenly ministry of our Lord was begun in prayer (John 14: 16), and is now continued in prayer (Heb. 7: 25).

Prayer was even more important than *teaching* and *healing*, for though "great multitudes came together to hear and be healed," he withdrew himself into the desert and prayed (Luke 5: 15, 16).

Prayer was more important than *rest*, for "in the morning a great while before day he rose up and went out into a desert place and there prayed" (Mark 1: 35).

Prayer was more important than *sleep*, for "He went out into the mountain to pray and he continued all night in prayer to God" (Luke 6: 12).

Prayer was more important than the *working of miracles*, for instead of working a miracle to deliver Peter he said, "I have prayed for thee that thy faith fail not" (Luke 22: 32).

Prayer was more important in securing workers than either *money* or *machinery*, for he said, "Pray ye the Lord of the harvest that he send forth laborers into his harvest" (Matt. 9: 38).

Prayer was more important to be taught than *preaching*, for he taught men to pray but we have no record that he ever taught them to preach (Matt. 6: 5-15).

Prayer is as important as his other ministries, for he ever liveth to make intercession for us" (Heb. 7: 25).

HOME AND FOREIGN FIELDS

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JANUARY, 1927

The Big Business of Missions

We are living in a day of "big business." Million-dollar and even billion-dollar corporations are no longer matters of wonder. Business men everywhere are accustomed to think of business in terms of huge sums of money, and exhibit justifiable pride in their connection with these immense concerns. Recently the Standard Oil Company was ordered to dissolve, as constituting an "octopus" so great in size as to be a menace to free trade. The huge corporation was split into three parts, and now, almost overnight, it is reported that each of the three parts has grown as large as the parent organization, each part being rated as a billion dollar company!

There is a reason why a business should grow to be a "big business." Analyzing the great corporations of America, we see that to be classed as "big business" an enterprise must bear at least three distinctive marks. Possessing these characteristics any business, properly promoted and managed, may safely expect to classify as "big business."

A "big business" is one which fills a practically universal need. Men everywhere want and need food, clothing, fuel, shelter, means of transportation and communication. Hence the "big business" enterprises which supply these universal needs.

A "big business" is one which fills a real and permanent need. A few years ago the liquor business was a "big business," but it never did fill a real need, the consequence being that it has in some countries been outlawed as a business, and inevitably the day will come when it will cease to be recognized in any civilized land as a legitimate enterprise. The need which a truly "big business" meets must be real, permanent, constructive.

A "big business" is one which grows and succeeds. It is said that twenty years ago Mr. Henry Ford and his wife debated the question as to whether they could afford a turkey for Thanksgiving, and decided they could not. But Mr. Ford had laid hold on an idea that he could afford in the early years to sacrifice for, because it had in it the germs of a fabulous fortune. Many parallel cases could be suggested. The greatest thing about a business is not its present success but its future possibilities.

The missionary enterprise, the business of giving the whole gospel of Jesus to the whole world, meets perfectly these three requirements of a big business.

Missions is a "big business," because it supplies a universal need. As universal as the need of food and shelter, of fuel and clothing, of transportation and communication, is the need of religion. Go where you will on the face of the earth and you will find men groping after God if haply they may find him. There is that in the human breast that demands religious satisfaction as insatiably as the body demands food and drink. If men have not the supply of this need they will invent a supply. If they have not a genuine revelation from God they will devise one. If they have not a true plan of salvation they will make one. There is no escaping this universality of religious need and quest for its satisfaction. The business of giving the religion of Jesus Christ to the whole world is "big business," because thus alone can be supplied the deepest spiritual and intellectual need of mankind. One has but to make honest comparison of Christianity with the ethnic religions to be convinced beyond the shadow of a doubt of the infinite superiority of the religion of Jesus to Confucianism, Buddhism, Taoism, Mohammedanism, Animism, Romanism. It is easy to understand the reply of the aged Chinese woman who, having heard the gospel for the first time, cried out with tears streaming down her cheeks, "I always knew there must be a religion like that!"

Missions is a "big business" because it supplies a real and permanent need. The need of religion is not incidental and transitory. It is fundamental and abiding. Since the dawn of history men have been supremely concerned to gain an intelligent explanation of man and the universe. "Where did I come from, what sort of being am I, what is the nature of the universe in which I live, how should I live so as to make the most of my life, what will become of me when I die?" These are questions that the race has been asking, from infancy to old age, in every land and tongue since the human family was placed upon the earth. Deeper even than this need of intellectual satisfaction is the need of spiritual satisfaction. There is no longing more poignant than that for peace which comes from a sense of rightness with the Creator of the Universe. There is no yearning more deep-rooted, no hope more ineradicable, than that of life after death. Only in the religion of Jesus Christ do we find the solution of these cosmic intellectual problems and the satisfaction of these universal hopes and longings. The business of taking these solutions and satisfactions to the whole human race is indeed "big business"—the biggest business in the world!

Missions is "big business" because it is a going, growing, succeeding business. No movement in the world's history has grown and succeeded like Christianity. When we grow discouraged over the apparent failures of any given period, let us turn to history and learn from it the lesson of incurable optimism. In the midst of hatred and misunderstanding, with the whole world in the darkness of sin and ignorance, Jesus gathered about him twelve men—and one of them was a traitor. After three and a half years of ministry he went back to the Father, leaving a handful of five hundred who were willing to be present at his ascension, and some of these doubted. A few weeks later the number grows to three thousand. Then others are added "daily," until we find in the Jerusalem church five thousand men, to say nothing of women and children. Dr. Carroll estimates that there were twenty thousand members of the Jerusalem church prior to its scattering by persecution. In the face of persecution and difficulty without parallel in history the Christian community had grown to 500,000 by the end of the first century. At the close of the second century the number of Christians is estimated at two millions. The close of the third century saw the number increased to five millions. Another century witnessed the doubling of that number, and by the close of the fifth century there

are fifteen millions of Christians. Five centuries later, at the close of the tenth century, the number has grown to fifty millions. After five centuries more the number doubles, and by the close of the fifteenth century there are one hundred millions. Only three centuries were required to double this number, so that the close of the eighteenth century finds two hundred millions. During the next century the number more than doubles, so that at the close of the nineteenth century there are four hundred and fifty millions. And with only one quarter of the twentieth century gone, the number of nominal Christians in the world has grown to six hundred and ten millions! Of course it must be taken into account that many of these millions know and accept the gospel of Jesus imperfectly and erroneously, but in some fashion the truth of Christ has come to them, and to some degree they have yielded themselves to it.

Baptist growth in the United States illustrates no less strikingly this fact of the success of Christianity. In 1725 it is estimated that there were five hundred Baptists in the United States. One century later the number had increased to 250,000. By 1900 there were four million, two hundred and fifty thousand. In 1925 the number of Baptists in the United States is placed at eight million, seven hundred and forty-five thousand, five hundred and seventy!

Secretary Love points out that at the close of the first seventy-two years of organized Baptist foreign missions there were only twenty-nine thousand Baptist church members on the foreign fields. During the last twelve years the number has grown to approximately one hundred and five thousand, and the rate of increase was never so great as at the present moment!

Missions, home and foreign, is no little business, no failing business, no business about which we have the slightest reason to be discouraged. God said to his Son, "Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession," and when Jesus, having fulfilled his Father's will on the cross cried, "It is finished," the guarantee of the ultimate fulfillment of that promise of God to his Son was sealed. It is no more possible for that consummation to fail than it is for God to fall from his throne. We may fail, and God may have to reject us and raise up others through whom to achieve his purposes, but God in Christ will not, cannot fail in the plan ultimately to make the kingdoms of this world the kingdom of God, when Christ shall set up his universal reign in the hearts of all men everywhere.

"The mission of the church is missions." The non-missionary or anti-missionary church is a contradiction in terms. There is no true church of Jesus Christ except a missionary church. May this New Year find all our churches facing outward and looking upward in this the biggest business in the universe—the business of making Christ king of the nations!

* * *

An "Organized" Church

Are our churches over-organized or under-organized? What are the essential purposes of church organization? When is a church efficiently organized? How may effective organization be provided and maintained?

There are many varieties of opinions and practices with regard to this matter of church organization. Some assert that our churches are "organized to death." Others maintain that they are sadly lacking in organization. Still others feel that

the average church, like the average individual, has just about enough organization to meet the demands made upon it.

It is admittedly possible to develop over-organization. A church is an organism, and the higher the type of organism the greater the complexity of organization. The plant, the amoeba, the oyster, being low in the scale as an organism, require but little organization, but as we ascend in the scale we find that the fish, the bird, the mammal, possessing increasingly more complex organization. At the head of the list, as the crown of God's creation, is man, the most highly organized organism known to biology. Paul's favorite figure for the church is that of the human body, this marvelously complicated and complex mechanism which serves the human will as the church ought to serve God's will.

Now, if the functions of a church are conceived as comparable to the plant or the oyster, admittedly little organization is necessary. A tree and an oyster may be said to live, but the life which they live is more properly described as existence, compared with the scope and range of the life of a man. A church may exist, and even grow, and be said to live, after a fashion, which maintains preaching and Sunday school, and holds annual revivals, but how far short does it fall of the rich and full life which it was meant to live as the body of Christ! A church is not properly organized until it has developed a sufficient number and quality of organs, or auxiliaries, to enable it to function at its highest and best; it is over-organized only if it has organs that do not function, or that are not needed, or that overlap with other agencies.

A church of Jesus Christ has certain primary, indispensable functions for which adequate organization must be provided if it is to achieve its high purposes. (1) Missions and evangelism, by means of which Christianity is to be propagated. Let missions and evangelism be neglected and the church dies as surely as a family into which are born no children. (2) Worship and stimulation, by means of which the implanted life is nurtured and energized. Let the services of worship and the dynamic preaching of the gospel be neglected, and the church fails as surely as the home breaks up when the spirit of fellowship and love disappears. (3) Teaching and training, by means of which the implanted and nurtured life is guided and perfected for practical effectiveness in Christian living and the extension of Christ's kingdom. Let the church cease to be a great educational institution, and it fails as signally and surely as a family which sends out into the world ignorant and undisciplined children. (4) Sacrifice and service, by means of which the implanted, nurtured, trained life is to be consecrated to the will of God and harnessed to the task of bringing the gospel and the fruits of the gospel into the lives of all men everywhere.

The purpose of organization, then, is not merely to provide a minimum amount of necessary machinery in order to facilitate the uninteresting and burdensome work of the church—a view too frequently taken; but rather the provision of places of usefulness and service for each member of the church in the fulfilling of its great four-fold mission. Not every person can do all these things equally well; age and sex and other differences must be taken into account; limitations and opportunities must be considered. But somewhere in the plan of the church a place should be made that will provide for and then seek earnestly to enlist every member in whole-hearted, joyous, useful participation, for the sake of the individual, the growth of the church, and the extension of the kingdom.

The trouble about much so-called church organization is that it is not *church* organization at all, but a series of unrelated organizations within the church, over which the church has little or no actual control, and which feels little or no responsibility or loyalty to the church. It is difficult to get some

people to realize that the Sunday school, the B.Y.P.U., the W.M.U., the Men's Brotherhood, are the church, and not separate organizations apart from the church. If these highly organized and specialized auxiliaries do their work well, and yet look upon themselves as separate institutions, it is easy to see how the church, as the central and fundamental institution, will inevitably be left without purpose and power, and become helpless as a functioning organism.

What is needed to complete the concept of a well organized church, which has developed various auxiliaries for missions, for worship, for teaching and training, and for service, is a simple plan of correlation, and of all-church organization. Perhaps the best solution is found in the Pastor's Cabinet, with representatives from all departments of the organized church life, meeting monthly or quarterly to consider and correlate all the activities of the church; and a group plan of organization, in which the membership will be grouped in convenient districts, over which will be placed group captains and lieutenants, each charged with responsibility for enlistment of a small number of members in the full-rounded life of the church.

The ultimate goal of church organization, therefore, is just this—"a place for every member, and every member in his or her place," winning others to Christ at home and abroad, worshiping God in the appointed ways, teaching and being taught, giving and serving for the sake of Christ and a needy world. The more nearly and the more perfectly this ideal is reached, the higher and more intelligent must be the type of organization. What we need is not less organization but more—of the kind which will yield itself in the guidance and control of the Holy Spirit for the achievement of the purposes of Jesus Christ.

* * *

The Power of Prayer

The god of the world to-day is Power. At the shrine of Power men and women bow in worship, without apology and unashamed. It is not the money which they worship, but the power it represents. It is not the social position or political or professional prestige which claims their adulation, but the power which this confers. It is not success as such which demands their homage, but the power which attaches to success. Even Christians and Christian churches become obsessed with the desire to be powerful, and sometimes sell their souls in the attempt to achieve places of power.

The desire for power, in itself, is not evil, but good. Jesus promised endowment of power to his disciples. God is a God of infinite power, and seeks to communicate his power to us. Harm comes not from the desire for and use of power, but from seeking for and employing it wrongly. As Christians and churches we sorely need more power; but we must have a clearer conception of its source and purpose if we succeed in obtaining it in large measure.

The one supreme source of power is the one to which we have turned least. Ask the average Christian what we need most for world-evangelization, and in all probability he will reply, "More money, more competent men, better organization and equipment, more schools and hospitals, better plans for enlisting the churches in giving, more interest and enthusiasm." It is doubtful if the answer will be received one time out of ten from present-day church members, "More prayer." Prayer, of course, is a good thing, he will readily admit, but in this practical work-a-day world it is incidental, ultimate dependence for power to get results being lodged in men and money, and their proper organization and use.

Yet Jesus nowhere put the emphasis on men, money, and organization. He did not despise the agencies, but he made

them secondary, and thought of them as result, not as cause. To Jesus the supreme source of power, or means of laying hold of and appropriating power, is *prayer*—the individual soul's intelligent communion with God.

Listen to these startling words: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If ye shall ask anything in my name, I will do it." "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Is it not unmistakably clear that Jesus indicated prayer as the pre-eminent source of power?

Prayer, however, is never to be thought of as a mere magical or mysterious way of gaining for oneself divine power. Note how carefully Jesus conditions each of these promises. "In my name"; "that the Father may be glorified"; "ask . . . believing"; "if you shall agree . . . gathered together in my name." The meeting of these conditions is not only fundamental to the claiming of the promises of power, but is in itself essential both to the acquisition and to the use of the power. God could not afford to turn over any such resources as are here indicated to men and women who had not become spiritually qualified to receive and use them.

At bottom, then, our problem in winning the world to Christ is not primarily that of raising money and enlisting men, but of discovering and developing individuals who have learned to pray in accordance with the conditions laid down by Jesus Christ. If a sufficient number of such individuals could be found in every church in the land, all our difficulties would straightway disappear, and we could put on such a program of missionary endeavor at home and abroad as would startle the world.

God grant that the new year which confronts us may find pastors and people ready and willing to lay hold by prayer of the infinite power of an Almighty God for a program of missions and evangelism unparalleled in our Southern Baptist history.

* * *

A Tribute to the Missionary Enterprise

A missionary recently called attention to a striking instance of the recognition of the value of the missionary enterprise in the advancement of civilization, as recognized and emphasized by a modern historian. In his *Short History of the British Commonwealth* (page 222 following, Volume II) Sir Ramsay Muir, the noted British historian, writes as follows:

"Even more important, both in itself and in the influence which it was to exercise upon the future development of the Commonwealth, was the beginning of the immense and wide-ranging activities of Christian missionaries which belong to these years (1792-1804, the years of the French Revolution and Napoleon). It was in 1792 that William Carey, that learned Baptist cobbler, published his plea for the conversion of the heathen which gave the first impetus to this vast movement. Next year Carey went out to India, and began a work which was to have the most profound effects not only upon the religious life of India, but still more upon its intellectual outlook. The Baptist Missionary Society, founded as a result of Carey's zeal, was followed in 1795 by the London Missionary Society, which in the next year despatched 29

missionaries to the Pacific, and by the Scottish Missionary Society, which took Africa for its field. In 1799 the Church Missionary Society began its work; and in 1804 the British and Foreign Bible Society. All were supported by voluntary subscriptions in Britain. The world-wide activities which were thus begun not merely showed that there was real vitality in the religious and humanitarian movements of the time; they were to have a profound influence upon the future development of the British Commonwealth, and many pages of this volume will have to be devoted to tracing their political consequences. For it was the influence of the missionaries which was to establish the principle that, in the backward regions of the world, it was the duty of the British power to prevent the ruthless exploitation of primitive peoples, and to lead them gently into civilized ways of life. And the application of this principle in many fields was to be one of the highest achievements of British statesmanship during the nineteenth century, which opened with the foundation of the great missionary organizations."

* * *

"Lord, Teach Us to Pray"

Rev. Ellis A. Fuller, D.D., Superintendent of Evangelism

None of the tenets of the "Faith of Our Fathers" has escaped the sword of the enemies of the cross. Prayer has come in for its share of destructive criticism. Many believe and teach that the only achievements of prayer are subjective, and thus deny vehemently that God is still free in his universe to bring things to pass and willing to respond to the prayers of his children. Of course all such teachings are not only unscriptural but anti-scriptural; for there is not even a hint in the Bible that the Father is held hard and fast by the laws which he himself instituted. It is evident on every side that the Creator of the universe is still Lord of the laws which govern it.

If "more things are accomplished by prayer than this world dreams of," why is it that we accomplish so little by prayer? Aren't our Baptist people praying? We know there are countless prayers which go up daily from the Baptist hosts, and that at all services public prayers are sent up to God. What is wrong? Has God closed his ears to our petitions, or is his arm shortened that he cannot save? Surely the fault is not with God, for we know him as the Heavenly Father who is more anxious to bless his children than earthly parents are. Failure to get results through prayer is not due to his inability or unwillingness to answer, but to our inability to offer prayers which he can afford to hear. Let it not be forgotten that all pious utterances from the lips of those who stand with uncovered heads and with upturned faces before the throngs, are not prayers which get recognition at the throne of grace.

Surely we will be profited by a careful study of those hopeful words of the Saviour to the disciples, as he was about to leave them. To understand exactly what he meant when he said, "If ye shall ask anything in my name, I will do it" is to discover the key to the treasure vaults of God; it is to find the lever which lifts the flood gates of heaven; it is to discover the switch which turns on the lights of glory; it is to learn the language of the courts of heaven.

Surely he meant literally what he said. If so, he placed all things in the heavens above, all things in the earth beneath, and all things in the waters under the earth, in reach of his children. "Anything" in the mind of Jesus surely included all things a child of his should have whether they be spiritual or temporal blessings.

But let not the hope and beauty of that thought cause us to ignore the limitations to prayer, which this all-inclusive prom-

ise fixes so definitely. It is true that the horizon of the possibilities of prayer is as boundless as the existence of God, but it is also true that "in my name" places limitations about prayer, limitations which will no more give way before tearful pleadings colored with selfishness and bombarding anxiety to acquire selfish ends than the earth will swerve from its orbit before dust particles.

The prayer formula "in my name" is not to be confused with the magical formula so common among ancient oriental religions in which the mention of the names of deity was thought to bring results. There is nothing magical about Christian praying, but there is something powerful about it. Heitmüller tries to find analogies between the Christian use of the name of Jesus and the heathen use of the names of deity to achieve desired ends. All we have to say in response to such claims is that we have no heathen gods which have come out of the grave commissioning men, and promising to answer their prayers, assuring them that all authority both in heaven and earth had been given unto them.

What, then, shall we say in regard to the meaning of the prayer formula *in my name*? The expression is found in other places in the New Testament. Disciples are to be baptized *into the name* of the Trinity, Christ promises to be with the two or three who meet *in his name*, to receive a little one *in his name* is receiving him, no one who does a mighty work *in his name* shall be able to speak evil of him. What, then, does the expression mean? Deissman gives abundant proof that the common understanding of the phrase among Hellenistic countries is that those who meet in the name, or pray in the name, or do mighty works in the name, or receive such little ones in the name, belong to him, that they are bought with a price, and that they are bound to live according to his will and after his example. This explanation seems to fit perfectly with the thought of Jesus on the night he prayed saying, "I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them." That remarkable statement indicates that ownership of believers is absolute and shared equally by the Father and the Son. In the Divine ownership of the redeemed there is such unity of purpose and love on the part of the owners, and such willing discipleship on the part of the ones owned, that the Saviour can say "I am glorified in them."

But this prayer formula is more than a badge of obedient discipleship. It indicates a purpose on the part of the ones who use the formula to realize the meaning of the word Jesus, to enter into its fulness, to possess the unsearchable riches which are in Christ, to carry out his will in all things, to present all claims for his sake, that is, in the interest of his desires, purposes and hopes to consummate the kingdom which is so distinctly his. To pray in the name of Jesus precludes all selfishness, forbids the regarding of iniquity in any of its forms in the heart, and indicates a consuming passion to seek his kingdom first. In a word, it means just what the Saviour meant when he said, "I am come down from heaven, not to do mine own will, but the will of him that sent me."

If individual Baptists, local churches, associations, State conventions and the Southern Baptist Convention could pray *in Christ's name*, this generation would be astounded by the great things which God would bring to pass. Individuals must reach the place where they will not only be willing to be bound, but also willing to die for the name of Jesus. They must be able to say that they count nothing they possess valuable except for its usefulness to the kingdom of God. This means we will give or keep what we have for the glory of God. The need of the kingdom will always determine whether we keep or whether we give, will determine where we shall work,

and what the work shall be. Oh! May we not forget what gracious and meaningful words fell from his lips when the shadows of the cross were falling long at his feet, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. *Herein* is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." It is utterly unthinkable that God should refuse to hear any prayer made in the name of Jesus.

Today we need to pray, we need to know how to pray, and we need to have faith in prayer. We need to know that kingdom citizens should always pray with kingdom ends in view.

Perhaps there is only one thing about our praying which provokes just criticism. We pray a great deal, and as a rule we pray for the right ends; but what about the spirit and the manner of our praying? The prayer of a minister, even though he may be praying for the salvation of lost men, will not be heard if there is in his heart a hope to make for himself a great name by leading sinful hordes to accept Christ. The prayer of a church, though they may pray for a thorough organization and a constructive program, will not be heard if they pray with a desire to excel in the eyes of men. Street corner praying has not perished from the earth. Neither have the disfigured faces disappeared before God.

Surely God has both the power and the freedom to answer prayers, for he is the same yesterday, today and forever. When he appeared unto Solomon by night and told him that he had heard his prayer, he declared that he would send rain, and kill locust, if the people called by his name would meet certain conditions and pray. James tells us that the sky had all clouds blown out of it for three years and ten months by Elijah's prayerful breath, and that later the prayerful breath of the same prophet collected upon the sky in such heavy vapor that the heaven gave rains, and the earth brought forth her fruit. When Hezekiah turned his faith to the wall and prayed, God gave him a fifteen-year life extension. When Jesus stood by the tomb of Lazarus and glorified the Father in prayer, he was enabled to say, "Lazarus, come forth."

These illustrations, together with the prayer life of the Saviour and all the saints since his day, should convince all believing children that prayer is the Christian's power by which he can stir God's power to action.

It is true that God does not answer prayer at the time and in the way we expect, but he does hear his children when they offer prayers he can afford to answer. Just a little while ago a group of Christians met me in a small room for prayer just before the preaching hour. Names of certain individuals for whom we should pray were given. When a certain name was mentioned, one of the best women in that city said, "I have lived here since I was a girl. I have seen this man sit through revival after revival without being moved in the least. To be perfectly frank with you, I have despaired of his soul's salvation. Let us waste no more time praying for him." The horror of the thought pierced my soul like a dagger. I said, "No! We will not give him up. Let me plead with you to pray as you have never prayed." With this his name was put along with the many others who had never claimed Christ as Saviour. Did God hear us? Just as surely as he lives. The very next day it was the minister's privilege to have a meal in the man's home. After the meal was finished, the great privilege of a personal interview came. When this man began to weep, to confess his sins and to cry out to God for salvation, he furnished overpowering evidence that "the effectual fervent prayer of a righteous man availeth much."

Lord, teach us to pray!

Willingham Memorial School for Boys—A Heart-Gripping Appeal

Rev. C. K. Dozier, Fukuoka, Japan

Never since we reached Japan a little over twenty years ago have we been so much concerned about the work as we are now.

God has blessed us in many, many ways and we have been greatly encouraged with the progress made. The 75 Million Campaign was a wonderful blessing to our work. We felt that Southern Baptists had come to their own and that we would see a new epoch in Foreign Missions. The Board was led to encourage us to lay out large plans for our work.

Here in Japan, besides church buildings needed, we laid the foundations for a Boys' School and a Girls' School. The Boys' School was started ten years ago and has grown rapidly until at present we have over seven hundred young men and high school pupils, with a faculty of over fifty teachers. During these ten years we have seen many of the students brought to Christ.

The Girls' School was established something over four years ago and has made wonderful progress. It has over three hundred students and many of these have confessed Christ as their Lord. The work in this school is very encouraging.

Our kindergartens, of which we have seven at present, are doing good work.

The Gospel Book Store under Dr. Walne's direction is doing a good work. Our churches are doing their best to win souls for Christ and are working toward self-support. Some are already self-supporting and others are nearly so.

The Foreign Mission Board was forced to cut our estimates considerably for 1926, but recently letters from Drs. T. B. Ray and J. F. Love simply dumbfounded us. Our estimates for the native work, which we cut to the bleeding point before sending them in, are cut over forty per cent. This spells disaster to our work. Had there been small cuts we could have adjusted the matter, but such a large cut means heavy retrenchment. If our schools must bear their proportionate share of the cut we tremble at the result. Sleepless nights have been the result of these letters. Our salaries have not been cut, but our working expenses have simply been done away with. I do not like to write about our own personal salaries, but they are inadequate and so we cannot use them for travel and working expenses outside of our own cities. If we could we would gladly give it. Of course, one-tenth and more of our salaries is devoted to the work, but we cannot, at present, do much more than this.

We are working up to the limit of our strength now, and to be told that missionaries at present on furlough will not be returned to the field unless the financial condition of the Board greatly improves, causes us much more concern. It is not a personal matter with us, but we are thinking of the Lord's work. We feel that it is his work and that he will provide in some way, but he looks to those who love him and have been saved by his blood to support the work.

Who is there among us who would send out an army without providing provisions and ammunition for the soldiers? In fact, an army without provisions, ammunition and implements of warfare would be helpless in the face of the enemy. God's army of missionaries are willing to face death in the conflict, but they do not like to go out to meet the enemy unequipped for the conflict, for there is no assurance of victory. They

may be called upon to lay down their lives, but they wish to lay them down fighting. They want to die fighting.

We realize that money is not the only thing, nor is it the main weapon we must use. We are conscious as any one can be of the spiritual forces that much be back of all of our work. But as one responsible for the running expenses of our Boys' School I realize our responsibility to our students, their parents and the government and the teachers whom we have employed in good faith. The parents have entrusted to us their sons believing that we will run a school well equipped which will be able to give their sons a good education. They expect that we shall prepare their sons as well as any government school. The Japanese government has trusted us and has bestowed upon us many favors so that our students have equal privileges with the government schools in entering higher institutions of learning. Unless we live up to the standard set for the school we cannot expect to maintain our present position. The class of students that we wish to reach will leave us for other schools. Southern Baptists cannot know the pain that pierced our hearts last week when the letters from Richmond reached us. Sleep took wings. The nervous strain was almost beyond the point of endurance. We cannot, however, bring ourselves to believe that Southern Baptists will allow this situation to continue. They will hear the cry of the millions out of Christ and rally to the support of the Board, we feel sure. Not to do so will bring dishonor to the cause our Lord gave his life to save.

Southern Baptists must do one of two things. Either they must rally to the support of the Board or decide to withdraw from some of the fields where they are now attempting to carry on work. If Baptists fail God will raise up others to do his bidding.

Dr. Ray writes that the Board is sympathetic and we know that this is true. He also writes that Southern Baptists love and are loyal to the Foreign Mission cause. We believe at heart they are, but while they are busy here and there our work is suffering greatly. Some may say, "Why not put the responsibility on the natives?" We are doing so as fast as we feel it is wise to do so. We are still a feeble folk in Japan. Our school can be closed, but who is brave enough to declare that this would be a wise step? Take away our denominational schools in the South and what would happen? Japan has but one Baptist School for boys supported by Southern Baptists and only one school for girls. Surely we are not trying to overdo this matter! Could any suggest that we do less? Brethren and Sisters, we have problems enough to contend with in overcoming the difficulties that confront us on the mission field without having to spend our time and energy and sleepless nights trying to find means to raise funds to run the work efficiently.

We ask nothing for our own sakes for we are all too conscious of our unworthiness. We plead with you in behalf of Jesus Christ and the souls that are in need of his salvation in this land. We appeal to Southern Baptists to awake to the serious situation that faces their work on the foreign mission fields. A crisis is on and unless it is met and that quickly irreparable damage will be done to the work. Our work is in peril. Do not minimize the situation. The call is loud and clear. Will Southern Baptists be true to the call of the Master? Yes, a thousand times yes. We cannot believe otherwise. The world needs the message we have to give. We shall not fail to give it to them.

Rally to the support of the work *now*. Next year will be too late.

The Rabbis and Christ

Rev. Jacob Gartenhaus, Home Mission Board, Atlanta, Ga.

During the present year the secular as well as the religious press has had much to report about the Jewish attitude toward Christ. But many Christians who are really interested in this question have confessed that after reading all the available news, reports and comments they learned little or nothing about the Jewish attitude toward Christ. Others say they had to unlearn many old things, while not learning anything new. One said, "I have often heard Jewish rabbis speak highly of Christ and try to explain his crucifixion as really not a Jewish deed, but rather a Roman outrage against the Jewish people. I usually took these rabbis' words with a grain of salt, though I was mighty glad that the people of Israel were ashamed of the great sin of their forefathers. But now comes the greatest body of American rabbis and they try and convict a man upon the charge of heresy. They sentence him to be stoned. He is charged with the crime of having said that Jesus really existed and that he spoke some fine parables. Of course the culprit was not stoned, as Uncle Sam is strong enough to protect his citizens from such wild, exotic tribunals. But the gentlemen of the American-Jewish-Rabbinical tribune proved to the world that had Jesus come now to the United States of America they would have done to him as did their fathers of old—provided, of course, that they could execute their sentences."

Newspaper reports of a sermon by the most popular rabbi in America created a sensation some months ago. This rabbi reviewed and agreed with a certain book in which Jesus is spoken of as a fine Jew—contrary to tradition, which reviles him in a most foolish and horrible manner. Being a first rate orator and an able social worker, the rabbi by his fine speeches found access not only to all Jewish circles but to many a Christian pulpit, where he ridiculed his Christian audiences, telling them how foolish they were to believe incredible things. He was invited again and again, "for he is such a gifted speaker!" Whenever he could hinder missionary activities he did so. Whenever he could defend Liberalism and Radicalism, he did so. Whenever he could do anything to undermine belief in Christ, he did so. Of course everything he did was sugar-coated with fine words. Many young rabbis followed in his footsteps and it seemed that church and synagogue would soon merge into one body, where the Christian would give up his religion and *perhaps* the Jew his—thus once and for all establishing Utopia. So far, so good. But it came to pass that this rabbi brought his ideas to the synagogue and suggested that it should begin to consider its part in the bargain—that is, while the Christians gave up their belief in Jesus as the Son of God and the Messiah, the Jews should at least recognize him as a man who was not so bad, after all. Here Judaism revolted and its representatives, the rabbis, valiantly spoke their minds, saying that they would yield no iota to Christianity. They said that any rabbi who would try to induce a Jew to think kindly of Christ was as bad as a converted Jew, or a missionary. To rabbis there could be no worse comparison. They then sentenced this rabbi to be stoned to death. Of course this sentence could not be executed in the United States, so they had to be satisfied with urging Jewry to ostracise him and excommunicate him from all Jewish activities. However, thanks to his oratory and social standing, the said rabbi lost none of his popularity with the people, although the other rabbis will probably never forgive him.

You may think that the Jewish attitude toward Christ is the same today as it was always—full of hatred. Sad to say, officially Jewry stands today in opposition to Christ as it stood

nineteen hundred years ago. Jewish rabbis and lawyers will today look for a Pilate to execute their revenge against anyone who will show them that in certain things they are wrong. To this day they circulate in the ghettos ugly, foolish and horrible stories about the person of Christ and of Christianity. This is as sad as it is true.

But official Jewry is not Jewry. Rabbis may now pronounce sentences of death and they may excommunicate and self-appointed leaders—be they lawyers, publicists, or what not—may storm, harangue and thunder, but they have no following worth mentioning. The common people have lost all faith in their leaders. The great masses simply will not be led by anybody. They will be constrained by no one and the thoughtful few have already rejected Judaism as a dry, empty ceremonialism for which they have no use in these modern times.

These few, who proportionately are greater in number than the thoughtful among Gentiles, welcome the story of the true Christ. The gospel grips them very powerfully. Here they find the fulfilment of their longings. Here they satisfy their dry, hungry and thirsty souls. Here they find the true Judaism. Occasionally thoughtful Jewish writers begin to revise their attitude toward Christ and demand a revision of Israel's attitude, as a whole, toward Christ. True Zionists all over the world are showing a desire for the truth, for open-mindedness, for any living motive which will help to revive the Jewish people physically and spiritually. That is why many Hebrew theologians, historians and poets have begun discussing fairly-mindedly the mission of Christ to Israel and the world. That is why missionaries are now cordially received where only half a generation ago they would have been stoned or spit upon. That is why Zionists all over the world took sides with the rabbi against the verdict of the Pharisaic union of rabbis of the United States and of some parts of Europe. That is why Jews everywhere flock to hear sermons by Christian divines when they discuss the possibility of bringing Christ to his own people.

Not far from Golgotha stands the English cathedral, St. George. There, according to "Haaretz," a Palestine daily, in an article in its issue of February 19, 1926, came the intelligentsia of Jerusalem Jewry for many weeks to hear Dr. Danby speak of the Jewish attitude toward Christ. That is more prophetic of the coming kingdom of our Lord than the wild tempest raised by American rabbis condemning a fair word about the greatest of all Jews. Yes, the intelligent, thoughtful Jew is ready now to hear the glad tidings.

But how about the multitudes? Shall they be left in ignorance of the regenerating truth? Did not Christ die for them? The masses of Israel have been disillusioned and disappointed with the laws of the rabbis, which were impractical and could satisfy neither soul nor body. These masses have turned their backs to rabbinical Judaism and since their leaders would let them have no Judaism except their own brand, they are left with no religion whatever. But this soil is not barren altogether and the sower will not waste his seed, if he sow it. But "how shall they believe in him of whom they have not heard and how shall they hear without a preacher?"

No matter how dry may be the bones of Israel, the Spirit of God will yet revive them.

* * *

Prayer is a golden key which should open the morning and lock up the evening.—Bishop Hopkins.

* * *

Waste no tears

Upon the blotted record of lost years,

But turn the leaf, and smile, oh, smile to see

The fair white pages that remain for thee!

—Ella Wheeler Wilcox.

The Problem of Prayer

Rev. Wm. M. Vines, D.D., Greenwood, S. C.

When the disciples of our Lord asked him to teach them to pray, they must have felt that his prayer life held the secret of his power. In response to their request he gave them the fundamental elements of all true prayer and illustrated his teaching so as to convince them that they were talking with their Heavenly Father when they prayed. "Pray without ceasing," is the exhortation of the Apostle Paul, or as Moffatt translates, "Never give up prayer." "More things are wrought by prayer than this world dreams of."

I. *Prayer is an impulse of the soul coextensive with human nature and human history.* The fact of prayer is psychological and historical. When a person gives up prayer he does violence to one of the most sacred and persistent impulses of the soul. From Socrates who commanded his disciples to begin every work with the gods, since the gods are the masters of affairs, to the little child which learns the name of God by its mother's knee, one finds the soul turns to God as a flower stretches itself in the direction of the light. Carlyle stated in a letter to a friend: "Prayer is and remains the native and deepest impulse of the soul of man." As Sabatier puts it: "The history of prayer is the history of religion." It may be said that the reason why we pray is simply because we cannot help it. It is as natural to pray as it is to breathe, for man is a religious animal and prayer is an essential quality of religion.

A business man gave this bit of interesting experience in the Fulton Street prayer meeting. He is a builder, and recognized as an expert in his line. He had been called to examine a large building which was being seriously shaken and jarred by the motion of the machinery. Efforts had been made to discover why the machinery shook the building so, but they failed to reveal the defect in construction. Being called as an expert, after a most thorough examination he failed to find the faulty place. He was much puzzled to know where the trouble was and felt much nonplussed. As he stood looking, in his perplexity, he said that he breathed a prayer to God to be shown where the difficulty was. At once his thought went to a certain large post or beam on which part of the machinery rested. On examination he discovered that there was a lack of proper adjustment at this place. Here he found the cause which he had been seeking. The defect was pointed out and remedied and all jarring ceased. Prayer brings the soul of man in vital touch with the power that controls and regulates all things.

I am convinced that in our Cooperative Program that here is at least one of the vital causes why the machinery of our organized forces does not work together with more harmony and why there is perplexing difficulty in adjusting our people to the great plan of our denomination. Let us concentrate more at this point and many of our faults and failures will be rectified in the promotion of the work of the extension of the master's cause everywhere.

II. *Prayer creates an atmosphere in the midst of which convictions are born and activities generated.* "Pray ye, therefore, the Lord of the harvest, that he send forth laborers into his harvest." One of the most distinguished and efficient ministers I know, said to me some time ago that he was more and more convinced that "atmosphere" was the main thing we needed in our church services. Without atmosphere we cannot preach with power nor will the people hear our message. This no doubt explains the phenomenal success of Muller of Bristol, England, who kept five large orphanages supplied, besides sending out hundreds of missionaries and thousands of children

were supported at a cost of \$7,500,000. It is said that he never had a subscription list or made an appeal for money. He placed everything before God in prayer and his orphans were always supplied and the mammoth work which he did through the years never failed of support. An atmosphere was created by prayer which brought the results which nothing else could have accomplished so largely and so gloriously. Let us pray that "we may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge, that we might be filled with all the fullness of God." We need a mighty barrage of prayer which will generate such an atmosphere of power that our people will be transported into an environment charged with the presence of Almighty God. Such a condition in which convictions will be born and deepened is the thing needed in our Southern Baptist Convention to-day. We have talked money and organization and accented the human element until we have become in a measure so secularized that the spiritual has been minimized and we have lost sight of the unseen forces so necessary to bring victory to our cause. We need to pray more and then we shall cooperate, and somehow the problems will be solved and the difficulties untangled which worry us and defeat the accomplishment of the great task which we have set out to achieve. Then:

"Speak to him, thou, for he hears,
And spirit with spirit may meet;
Closer is he than breathing,
And nearer than hands or feet."

III. *Prayer exalts the human soul to the level of the divine will.* "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." The oft quoted language of our Lord, "Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in and sup with him and he with me," is addressed directly to the Christian church. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." To pray in the name of Jesus as we are invited to do is to pray in his spirit, to have his attitude and approach and thus we shall pray for the things which he would have us pray for.

Francis Bacon laid down the principle in science that nature can only be controlled by being obeyed. Bishop Gore points out that the philosophy of prayer lies in the same law of correspondence. The Methodist bishops of the North some time ago issued a ringing and noble appeal declaring their purpose to continue to labor for the enforcement of prohibition and other laws "until the life of the nation shall be lifted to the level of its laws." This was a magnificent way of expressing one of the greatest purposes of law which is to educate the race to higher standards of living and to lift civilization to greater heights. Certainly one of the most important objects of prayer is to lift the soul to the level of the divine will.

Prayer puts the sincere soul in the current of the divine purpose. The master said, "Where two or three are gathered together in my name, there am I in the midst of them." The Greek verb translated "agree" when our Lord stated that "when two or three are agreed on earth concerning anything, they shall ask, it shall be done for them of our Father which is in heaven," this verb means "symphonize." Christ is the bond of harmony to whom they are attuned and thus the very life of the Lord himself is expressed through this group of believers who are in accord with him. They are brought into vital, dynamic union with Christ, and thus the very power of the Christ is inseparably connected with them. This was the secret of that wonderful agreement in prayer when "they were all with one accord in one place," and the overwhelming power of the Spirit swept them like a mighty whirlwind and

thousands were saved and believers added unto the Lord day by day. Southern Baptists need a concert of action which will cause them to come together and pray:

Come, Holy Spirit, heav'nly Dove,
With all thy quick'ning pow'rs;
Kindle a flame of sacred love
In these cold hearts of our.

IV. *Prayer releases the flood-gates of divine grace and power.* "Thou hast limited the Holy One of Israel" is a striking declaration of the attitude of God's people in every age which hinders and prevents the full blessing which Almighty God desires to bestow upon his people. Lord Tennyson, in a wonderful conversation on the subject of prayer with Mr. Gladstone and Holman Hunt, remarked that prayer was the opening of the sluice-gates between his soul and the waters of eternal life. There are the miller and his mill. And the wheel is standing idle, or it is running but sluggishly and wearily at its work. And then the miller opens the sluice-gate, and the waiting water rushes along and leaps upon the wheel, and makes it sing in the bounding rapidity of its motion. "Prayer," says Tennyson, "is the opening of the sluice-gates and the letting into the soul of the waiting life and the power of God." Prayer opens the sluice-gates and the water of life floods the sluggish affections, and freshens the drowsy sympathies and braces and speeds the mill like the glorious rush of the stream upon the miller's wheel.

In the luminous words of Archbishop Trench: "We must not conceive of prayer as the overcoming of God's reluctance, but as a laying hold of his highest willingness." By thinking, by working and by praying, man comes into communion with God and the power of God expresses itself to him and through him. A scientist has figured that the farmer's toil is five per cent of the energy expended in producing a crop of wheat. The other ninety-five per cent is the universe taking advantage of the chance which the farmer gave it. Thinking and working without prayer leaves a cold, heartless, formal Christian life which can accomplish little in the real march of the kingdom of God on earth.

Prayer really changes God's action. It releases God's power. The electric current, with all the mysterious power of electricity, is ready for use but unless the current is touched the power cannot respond and the room remains in darkness. Paul speaks of "the supply of the spirit of Jesus Christ." It is as if a great reservoir is available for us if we are responsive and the channels of communication are open there is an irresistible flow of grace and power from God for our highest joy and greatest service and usefulness. We tap this power through prayer. God can and will release energies of which we have not been able to avail ourselves because we have neglected the method which is provided by divine grace. Some of us have been to the home of John Wesley in London. We recall the monument, the house and chapel. How stirring to any Christian soul in sympathy with the great heart of Wesley. But the most moving sight of all to me, was when the guide opened the door to Wesley's prayer room, a room about six by eight feet in size. There is where Wesley was accustomed to retire and pray and then go out on his campaigns for God and the saving of the lost. Here he released the tide of grace and power which enabled him to start that crusade which sweeps on with increasing momentum through the years. In answer to the disciples' request, "Lord, teach us to pray," our Lord said, "Your heavenly Father will give the Holy Spirit to them that ask him." Here the Holy Spirit evidently means the *summum bonum* of all things. Jesus promises to give in answer to prayer the Holy Spirit which is God himself. This is everything, for if we have God we have all things. This is our supreme need. For "All things are yours . . . and ye are Christ's and Christ is God's." Profoundly am I

convinced that our supreme need at this hour is a call to prayer which will go far in correcting our faults, in rectifying our mistakes and in bringing us together as a people through the guidance of the Divine Spirit, enabling us to go forward like a mighty army under the banner of the cross moving to irresistible triumph.

The Department of Evangelism needs primarily to endeavor to generate a movement bringing our people together in a united appeal on our knees, which alone can release the divine energy and create a tide of spiritual power and evangelical and missionary and benevolent activity which will lift us to the greatest heights of vision, purpose and efficiency hitherto known in the experience and history of Southern Baptists.

* * *

How Pray for Missions?

Rev. D. F. Stamps, Chinkiang, China

Prayer is not just talking to God but it is talking with God, and in this attitude God does some of the speaking. God is speaking to us but our ears and hearts do not always hear him. God also speaks directly in reply to our prayers but we do not always feel and hear what he is saying to us. The real prayer which counts in the progress of the kingdom is not concluded until the answer comes from God. Our hearts cannot rest in full peace until we know our Lord has spoken.

The prophets of old went to God with a question and waited for the answer. They knew how to find this answer. When God spoke to them they could go forth and remove mountains. God said to Moses: "I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." My answer to the Chinese for my work in their land with their own people is simply the fact that God has called me to do this task. I would not go into such difficult problems without the call of my Lord.

The one great thing which should be the burden of every prayer for missions, or anything else for that matter, has to do with our will to obey when God speaks to us. I do not believe that any man will ever hear the true answer to his prayer until first he is willing to act on God's answer. Abram heard the call to leave his home, country and people when he was willing to follow God. He was told where to go after he left home. Belief does not become faith until it first becomes action. When a man prays about missions he should be willing either to go himself or to give generously and freely for others to bear the burden for the witness of the cross.

The missionary in many cases has to exercise patience in finding the answer to his prayers. He not only asks for certain persons, but he seeks for a program in his work and asks for definite results which may require much time. Opposition of all kinds hinders his work so that he finds comfort in the words of the Psalmist: "Wait for Jehovah: be strong, and let thy heart take courage; yea, wait thou for Jehovah."

God has taught me a lesson which I hope I shall never forget. The fourteenth of last March, on Sunday morning, God called our little girl home to be with him. She had been a healthy child all her life so far as we know. Her illness lasted only about thirty hours and I did not know the end was coming until about twenty-five minutes before her going. I asked the Lord what it all meant, and he has given me many answers to my question, but one answer seems to stand out above all the others. He means for me to place my mind, heart and strength at his use and listen to him as a child of five would gladly listen to her earthly parents.

How can I touch the heart of my Heavenly Father in prayer until I am willing to do what he says to me?

A Church School of Missions

Mrs. J. M. Potts, Sherman, Texas

"To everything there is a season, and a time to every purpose."

Did the School of Missions held recently in First Baptist Church, Sherman, Texas, come primed for action, and in its appointed time, or was it merely the inspiration of a moment, the planning of a day? Again, was there any significance to the fact, that without a hitch to stay it, or an obstacle to block it, it swung into action adding force as it went and ending in a great achievement? What deductions do we make from these queries? This, that our School of Missions could not have been the success that it was had it not evolved from a well defined and co-operative preparation.

BEGINNINGS

The school scheduled for the early fall caught us at the psychological moment. It was at the close of vacation time and we needed a stimulant to put us on our feet again. Dr. T. L. Holcomb, our pastor, realized our condition and purposed in his heart to find a remedy—and his method of furnishing a cure was ingenious to say the least.

SOUNDINGS

The first step toward finding the needed stimulant was to take soundings along all lines of church activities. This was done by measuring, weighing, probing and questioning the spiritual morale of every organization.

The result was that the remedy suggested itself and was three-fold in purpose. What we needed was a church school of missions that would (1) stimulate the church life generally; (2) that would imbue every Christian with the true missionary spirit; and (3) arouse the laymen to feel a need to become better informed along a line of work that they were fostering so nobly.

COOPERATION

Every achievement is built on cooperation. It is the hinge upon which the whole matter swings. This factor was at hand.

With Dr. Holcomb's optimistic "It can be done," aided and abetted by the Woman's Missionary Society with their able chairmen, the working plan of the school was presented to every organization along with the appeal for each to do his bit.

In the effort to get in touch with every Baptist family and enlist cooperation, visitations were made. Teachers were selected and committees appointed to build classes.

THE SLOGAN

There must be something to "slogans"—at least we think so. Like a clarion call "Five Hundred for Five Nights Studying Missions" burst upon the ears of the church. It rang throughout the building, reverberating back and forth in corridors and anterooms. The breeze took up the refrain "Five Hundred for Five Nights Studying Missions" and it was wafted to the homes, places of business and school rooms. Close in its wake was another factor:

THE ENROLLMENT CARD

It is my purpose to attend the Church School of Missions to be held at the First Baptist Church, September 27 to October 1, from 7:00 to 8:00 p.m. unless providentially hindered.

Name
For Class

This was the means of bringing in the five hundred. Who were the five hundred? Members of every Baptist family of the First Baptist Church from hoary locks to golden locks—a thrilling experience for the young people as well as the older folks. There was no age limit.

THE CURRICULUM

The school's catalogue made attractive reading. A five-period study course—five nights—ten classes in graded work on Latin-American countries. On Wednesday night, a pageant; Friday night, stereopticon views on the work in Brazil, followed by a fellowship social.

The ten classes were arranged according to Sunday school grading and were as follows:

Adult ladies' class in "Looking Ahead with Latin America."

Adult men's class in "Today's Supreme Challenge to America."

One mixed class young people in "Gospel Triumphs in Argentine and Chile."

One girls' Intermediate class in "Makers of South America."

One boys' Intermediate class in "Makers of South America."

One girls' Junior class in "Land of the Golden Man."

One boys' Junior class in "Land of the Golden Man."

One girls' Primary class in "Picture Sheets on Latin America."

One boys' Primary class in "Picture Sheets on Latin America."

One Kindergarten class with an original program by an able kindergarten leader.

Examinations were optional but many seals and certificates were granted.

SCHOOL DAYS

The five hundred by a fraction were there and the School of Missions was well attended. A fifteen-minutes devotional marked the opening of each night session, then to the classrooms. It was school days over again. A tense atmosphere, a whisper ever and anon, a shifting of restless feet, a dull thud from a fallen book—typical school days. Distracting? No, for above the school room din the teacher's voice was heard.

THE PAGEANT

The pageant was the crowning event of the School of Missions. It was written and directed by Mrs. J. R. Sanders and carried the theme and purpose of the mission study most effectively.

The school closed Friday night and certificates and seals were given to those taking the examinations. Then followed the stereopticon views on the work in Brazil, and the closing was a great fellowship social, a real school picnic with red lemonade.

The Church School of Missions had wrought a great work. By striking a personal note of the church life, it narrowed to the individual. It was wide of scope, for it brought to our door a neighbor continent, Latin-America. Through her we learned many things: most especially her progress, despite her many handicaps, along social, economic and religious lines. We had been given much food for thought. The School of Missions, coming in its appointed time, served its mission, for "To everything there is a season, and a time to every purpose."

* * *

Was It a Mistake?

Rev. Jacob Gartenhaus, Home Board Evangelist

For some time past much earnest prayer has been offered that Christian people might be aroused to their responsibility on behalf of the thousands of "lost sheep" of the house of Israel in Atlanta, which culminated in a city-wide campaign.

Use was made of the telephone directory in sending out invitations to the Jewish citizens, assuring them of a hearty welcome to the meetings, and we rejoice that many Jewish faces could be detected in the audiences.

During the open forum of the afternoon sessions a Christian lady said, "We have received great blessings at these

meetings. Our hearts burn within us for the souls of that race from which sprang our Lord. The fire of awakened interest and enthusiasm has been kindled. Shall we let it die with the close of this conference? Cannot something be done for a definite and permanent testimony?"

Many others gave voice to similar sentiments and that same afternoon it was definitely decided to organize a prayer circle in the interest of Israel, the object of which will be intercessory prayer, the study of God's word, and a definite testimony to Israel.

At the close of the same service the same lady said to me:

"Mr. Gartenhaus, do you mind being told of a mistake?"

"No, indeed," I assured her.

"My name is Mrs. S.," she said. "You, no doubt thinking us Jews because of our name, mailed us an invitation to this conference. How I thank God for it! I would perhaps never have known of this conference were it not for that invitation and would have been deprived of the blessings which I received as I listened to these great expounders of the Word of God. Now I see clearly my responsibility in regard to my Jewish brother."

Perhaps never in the history have Christians been brought so face to face with the deplorable condition of their lost, long neglected Jewish neighbors. If Christian people would only realize the need of prayer in behalf of their Jewish neighbors, great and mighty things could be achieved, resulting in a great harvest for the Master.

It seemed then that a mistake had been made in sending an invitation intended for a Jew to a Christian lady whose heart had been so touched, but after all, was it a mistake?

* * *

The Missionary Message in the Sunday School Lessons

Rev W. O. Carver, D.D., Professor of Religion and Missions

JANUARY 2—THE CHRISTIAN A FOLLOWER OF JESUS.
MARK 1: 16-20, 13-17; 1 JOHN 2: 6

Missionary Topic: FOLLOWING JESUS TO SAVE THE WORLD

Missionary Text—Mark 2: 14; "As he passed by he saw Levi . . . and saith unto him, Follow me. And he arose and followed him."

We enter now upon a course of lessons for three months interpreting the meaning of being a Christian. To be a Christian is to be a man or woman of Christ, loving him, accepting him as Saviour, learning and sharing his ideals, making his work the supreme business of living. "Why call ye me Lord, Lord, and do not the things which I command you?" More and more we are coming to put large meaning into being a Christian. The world expects vastly more of the followers of Christ than once it did. All the world is challenging Christianity and Christians before the judgment seat of their Christ. We begin our studies in the meaning of Christianity with the first step—following Jesus.

1. We come at once upon *Jesus seeking men*. He was always seeking them. He came "to seek and to save that which was lost." If we "follow Jesus" we too will seek men. It will always be "with Christ after the lost," in all places and in all the world. Every one who desires to be a follower of Jesus must study his way of seeking and winning men. Consider, his trilogy of parables of the lost—lost coin, lost sheep, lost son.

2. In this lesson we see *Jesus seeking seekers of men*. "Come ye after me, and I will make you to become fishers of men." There were tens of thousands of men and women who claimed to be of his following in the height of his ministry. By the time of his ascension he had eliminated all of them but about a hundred and twenty. Every

one of these was a seeker of lost men. They all understood that "as the Father had sent his son into the world even so had this Saviour son sent them into the world." If this conviction could come upon all the "followers" of Jesus in the world today, with definite devotion to this work, five years would not pass until all men would hear of his salvation.

3. The lesson text for the day shows us how men of strength, force and native ability followed Jesus when once they saw him and felt the appeal of his presence and the challenge of his call. They left their nets and boats and fathers and servants, and business and offices, and "followed him." It will be so everywhere, in all lands. Not all men at once, but men of whom he can make winners and leaders of men. In every land and in every community today are such men waiting for Jesus to "pass by" and call them to "follow," and they will "arise and follow him." But how shall he "pass by"—in China's thronging crowds, in Japan's busy markets, in South America's vigorously renewing life, in India's restless renaissance? Christian missions is the only answer.

4. "If only the whole body of believers in our day would arise and follow Jesus and fish for men, we would have such a revival as the world never saw."—Torrey. Well, how about me? You?

5. If we follow Jesus today we must go into all lands for

"The Son of God goes forth to war
A kingly crown to gain;
His blood-red banner streams afar.
Who follows in his train?"

JANUARY 9—THE STANDARD OF CHRISTIAN LIVING. LUKE 6: 27-38

Missionary Topic: THE GOLDEN RULE IN MISSIONS

Missionary Text—Verse 31: "As ye would that men should do to you, do ye also to them likewise."

1. There is today a call more insistent, more universal, more urgently compelling than ever before that Christians shall live by the standard of our Lord and teacher—that Christians shall be truly Christian. That call comes to us from our Christ, as it has always come; comes to us out of world conditions of chaos, confusion, suffering and eager longing such as never existed on like scale before; comes to us from lost men by millions who have heard the name of Christ and are asking Christians to prove his saving grace and power in their own lives. If Christianity can in any worthy measure respond to that call to-day, show the spirit of Christ and the character of the perfect Father in heaven the attending peoples of the earth will give heed and say: That is the truth, that is the way, that is the life we must have. (See Isaiah 43: 9; John 14: 6.)

2. "The Golden Rule" of Jesus has no true counterpart in any other religion. It is the true standard of ethics by which alone right conditions can be seen and lived among men in the varied relations of individuals and groups. Confucius taught the "silver rule," that you must not do to another what you would not wish him to do to you. That is good so far as it goes. The trouble is, it does not go at all. It demands only that I shall not harm or hinder another. Jesus calls me to active good will to all men. Confucius tells me not to be unneighborly; Jesus commands me to prove myself neighborly in all relations. That is why Christianity is an aggressive missionary religion; and Confucianism a national, exclusive system.

And Jesus' Golden Rule is based on our relation to the perfect Father in heaven: "Ye, therefore shall be perfect, as your Father, who is in heaven is perfect." We must, because he is our Father. The Chinese teacher, Lao, almost stated the positive principle of the Golden Rule: but he knew no "Father who is in heaven" and no Saviour who is among men. So Lao dreamed, despaired and went away to die in solitude outside his own land.

3. We must not permit ourselves to forget the dire need of this Golden Rule of Jesus in all lands and in all relations of life. American Christians are today forgetting pathetically, and shamefully. We are luxuriant, selfish, neglectful, indifferent in a measure that ought to frighten us. Southern Baptists are today supporting their Convention Mission boards on a scale almost the same as that of 1919. In these eight years, when we have multiplied our expenditures for religion in our own territory we have forgotten the world so terribly needing our Christ and his saving words.

4. "As ye would . . . do ye also to them." If we were "without Christ and having no God in the world," and the Japanese or the Africans had the Christ and knew the salvation of our God, do we think they should bring him to us? "Do ye also to them likewise."

5. Let us press in upon our hearts in this connection the words of Jesus in verses 35, 36: (1) "Your reward shall be great"; (2) "Ye shall be the children of the highest"; "Be ye, therefore, merciful, as your Father also is merciful."

JANUARY 16—THE CHRISTIAN'S USE OF THE BIBLE. DEUT. 6: 4-9; 2 TIM. 3: 14-17

Missionary Topic: MISSIONS AND THE UNDERSTANDING OF THE BIBLE

Missionary Text—Verse 15 (A.V.): ". . . the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus."

1. The Bible is a missionary book. It is God's message of love and redemption to a lost race, and to every man of the race. In all the Word of God, from Genesis to Revelation, all the world appears as the object of God's love and as men to whom God desires to bring his salvation. The modern missionary enterprise was built on the Bible. The Moravian brethren were driven out of Austria for their loyalty to the Bible and its way of religion. In Germany they started one of the first modern movements for missions, in obedience to the teaching of the Bible. A little earlier, in 1706, two great spiritual Bible believers, one a court preacher in Denmark, and another founder of an evangelical school and orphanage at Halle, in Germany, combined to found a mission in the East Indies.

At the end of the same century William Carey used the Bible to persuade some English Baptists to begin missions and is known as "the Father of Modern Missions." John Erskine was one of the leaders who caused the Scotch Presbyterians to undertake missions—the first of the modern "churches" to become formally a missionary body. In one of the assemblies when the debate was hot and an opponent was speaking effectively against missions, Erskine leapt to his feet, cried, "Rax me that Bible," and with its words won the fight.

2. Jesus made missionaries of his disciples by use of the Old Testament to which he gave the missionary interpretation. He declared that "thus was it written." To him the Old Testament was a book of missions. The Holy Spirit caused every book of the New Testament to be produced in connection with the missionary work. The first use of every one of these books was in the missionary cause. The Bible is the textbook of missions. It will make everyone who understands it and loves it missionary. It is the guide to the missionaries, and their chief instrument in their work of love and redemption.

3. All men need our Bible. There is no other that can make men wise unto salvation. That men have made Bibles for themselves—the Koran, the Bhagavad-gita, the Great Learning, the Kojiki and others—shows how conscious men are of needing God's Word. They must wait for us to give it to them. There is nothing more romantic or wonderful in human history than the story of giving the Bible to men through missions. Already it must speedily be put into all the tongues of men.

The importance of the missionary use of the Bible is partly indicated by the production of a dozen books within this century showing the missionary teaching of the Bible; by the histories of the British and Foreign Bible Society and of the American Bible Society; and by numerous stories of how the Bible falling into the hands of heathen and Catholic people has proved itself the power of God unto salvation.

JANUARY 23—PRAYER IN THE CHRISTIAN LIFE. MARK 1: 35; 14: 32-36; MATTHEW 6: 9-13

Missionary Topic: PRAYER IN CHRISTIAN AND IN HEATHEN EXPERIENCE

Missionary Text—Matthew 6: 9: "After this manner therefore pray ye."

Prayer is recognized by all students of the religions of the world as being universal and as one of the two first and most fundamental expressions of man's religious nature. The other is sacrifice. In China nothing made on me a deeper impression than the numberless places and provisions for prayer. All through the land one reads over shrines the legend: "If you pray, you will certainly receive an answer," or the same sentiment in other words. One sees much the same evidences of man's disposition to pray in all lands.

Again, nothing about Jesus is more evident or impressive than his own prayer life and his concern about the praying of men.

Growing out of the Scripture passages for this lesson are several missionary suggestions.

1. After a busy day of healing and helping Jesus arose a great while before day and went out into the country to pray alone. When the day had come Peter and the rest were beset with crowds seeking Jesus for more help. They went to find him and to tell him of the clamor for him in Capernaum and the opportunity there for more work. His answer was, "Let us go on into the next towns . . . for this purpose was I sent." Where we truly pray as Jesus prayed, and pray with Jesus, we shall realize that we are sent to go on, and on to the next towns, the next countries, "to the ends of the earth."

2. When Jesus prayed in Gethsemane for whom do we think he was accepting his burden of woe and of loving sacrifice? "He is the propitiation for our sins; and not for ours only, but also for the whole world." When he prayed in the temple at the end of his ministry and God answered in a voice of approval and promise, Jesus said: "And I, if I be lifted up, will draw all men unto myself" (John 12). Surely there is a call our hearts cannot resist.

3. How shall we pray the prayer by which Jesus teaches us to pray? We must begin it with the wide thought of all men whose prayers God desires to hear. We must say, "Our Father which art in heaven." "Our," not my. I must realize how my Father is missing the praying of all who do not, and especially of all who cannot pray because they do not know.

Then I must pray for the hallowing of his name, the coming of his kingdom, the doing of his will—all, all three petitions—on earth as in heaven. Unless I work and live and give for the fulfillment of that prayer I do not pray.

4. Jesus calls our attention to the futile prayers of Pharisees and of heathen. He does not ridicule these. He does not wish us to ridicule them. He deplores them, he laments them. He wishes us to avoid them ourselves. Surely he wishes us to give the heathen a chance. Paul tells us in Romans 15, 16 of his longing and effort "to be a worship-leader for the heathen, in behalf of Christ Jesus, so that the offering of the heathen (their worship) might be acceptable," to God, "being sanctified by the Holy Spirit" who made him successful as he acted as a priest "ministering God's gospel." That is the idea to which Jesus leads all who understand his teaching of prayer.

JANUARY 30—THE CHRISTIAN OVERCOMING

TEMPTATION. LUKE 4: 1-13; 1 Cor. 10: 12, 13

Missionary Topic: GETTING THE WORLD OR SAVING IT?

Missionary Text—Verse 7: "If thou therefore wilt worship before me, it all shall be thine."

1. These special temptations of Jesus can be understood only in the light of his entering at the time upon the work of the Messiah; and of the plans and problems connected with being the Messiah. His Father had promised him the world, "the heathen for an inheritance, and the uttermost part of the earth for his possession" (Psalm 2: 8). How, now, shall he get the world and win the rule of the nations? His Father had also promised that he should be "a light to the nations" and "God's salvation unto the end of the earth" (Isa. 49: 6). He found assurance

in Isaiah 9: 6, 7 that "government should be upon his shoulders" and that "of the increase of his government and of peace there shall be no end upon the throne of David, and upon his kingdom." But also he read in Isaiah 53 of humiliation and suffering, of sin-bearing, and death, of travail of soul through which he should make many righteous.

Jesus came to his baptism and entered upon his ministry with a desire to win the world, to receive it from his Father. His thirty years of life in this world had brought him, by the knowledge of human experience, into a world by no means easy to get under his control. How shall he get the world?

2. Satan offers an easy way. One act of obeisance recognizing the devil's claim to "all the kingdoms of the world and the glory of them," will win for him the immediate mastery of the world. The devil's proposition involved self-seeking, use of messiahship for exaltation and honor. To follow Satan's suggestions meant to use men rather than to save men; to rule rather than to redeem, to get men under him when he had come to get under men sunk in sin and lift them up to God.

3. Jesus chose the way of salvation, suffering, waiting, working, experiencing disappointment, dying in order that men might live. He put Satan behind him, excluded him from all influence in his life, and thus brought upon himself all the malignity, insult and injury which the devil could combine and command to hinder, thwart and destroy the Christ and ruin his work. He joined issue with Satan to wrest the world from him by the way of atonement and the persuasion of love. But let us not forget that always Jesus desired the world—that always the living Christ wants the world. "When he had offered one sacrifice for his sins forever, he sat down on the right hand of God, henceforth expecting till his enemies be made the footstool of his feet" (Heb. 10: 12, 13). He undertook to win the world with our help; and he waits for us.

4. In the light of Jesus' course the attitude of men toward the world becomes our judgment.

(1) Many are bent on getting all the world they can for themselves and are not at all concerned about saving the world. They are with Satan.

(2) There are those who exploit the world for advantage, but justify themselves on the ground that they really are developing and helping the world. They are not with Christ.

(3) There are those who unite with their Saviour to save the world. These are they of whom he can say: "As my Father sent me into the world, even so send I you into the world."

Arise, Shine; for Thy Light is Come

Two thousand years have gone by since the Child of Bethlehem came, and men of the East are still asking, WHERE IS HE BORN KING?

Angel voices announced the glad tidings, and heaven resounded with joy, but half the world has never heard of that glad night, and will not sing of its joy this Christmas season. Songs of peace and good will rang out on the morning air, but its music has not found its way into the heart of nations.

He came to the lowly shepherd, but there are waiting thousands of lonely souls to know of his coming.

The light of the glory of the Lord shone round about them, but no light dispels the darkness over the greater part of lost humanity.

The star of the East led men to the feet of the King, but no guiding star shall lead, oh, so many men to lay the gift of their lives at his nail-pierced feet.

Eyes saw his salvation, the light and glory of all people, but no hands have lifted the shadow from over half the eyes of the world.

The new year dawns. Around the world men still say, We would see Jesus. Show us the Father and it sufficeth us.

—ROSALEE MILLS APPLEBY, Rio de Janeiro, Brazil.

China in Arms—A New Day for an Ancient People

Ullin W. Leavell, Hwanghsien

I have just returned from a meeting of a group of young people in our school chapel. It was a B.Y.P.U. meeting, but not the ordinary kind under the ordinary circumstances.

The quarterlies have not come for this term's programs and so the writer made no effort last week to organize, but by Monday noon of this week two students approached me, stating that a meeting ought to be held this week, whether there were quarterlies or not. There were forty young people together there tonight who were spiritually alert and awake, and hungry for further means of development and fields of Christian self-expression. There are five unions on our campus meeting this week-end, of their own initiative, without quarterlies, carrying on their work with highest ideals.

This meeting was extraordinary because we are only one day removed from the National Patriotic Day of China, at which time there will be demonstrations by students all over the land, agitating against the foreign powers, and their "representatives of Imperialism." There was no strike declared at this meeting tonight because the word went out from our President's office to-day that tomorrow the North China Baptist College will not have a holiday as will be the case in the majority of schools. These young people are striking after higher things, seeking higher territories, that they may see more plainly from the "higher ground" the landscape below.

Last month it was my privilege to go to the foot of the oldest sacred mountain known to man in the world, T'ai Shan, up which mountain pilgrims climbed, seeking after God, centuries before Moses sought Jehovah on Sinai's heights. There I met eighty-eight choice Chinese Christian young men, representatives from Christian schools over our province of Shantung. We met there, not to look at the picture that time and the worshipers of the past have left for men's admiration and wonder; but that we each might be better prepared for the battle of winning China to Christ, through soul-searchings and exchanges of helpful and successful plans of waging this holy crusade.

There were both students and teachers there, and all spoke in perfect freedom and frankness, not of unreal idealisms, but of personal experiences and successful experiments in Christian practice, practical



STUDENT DELEGATES UNDER A PINE TREE PLANTED DURING THE EARLY LIFE OF CHRIST

"It was not a question of the vague possibility of winning China to Christ, but of the best means of heralding the forces and taking the field. Heroic, aggressive, victorious faith in Christ was the foundation for their hope of success."

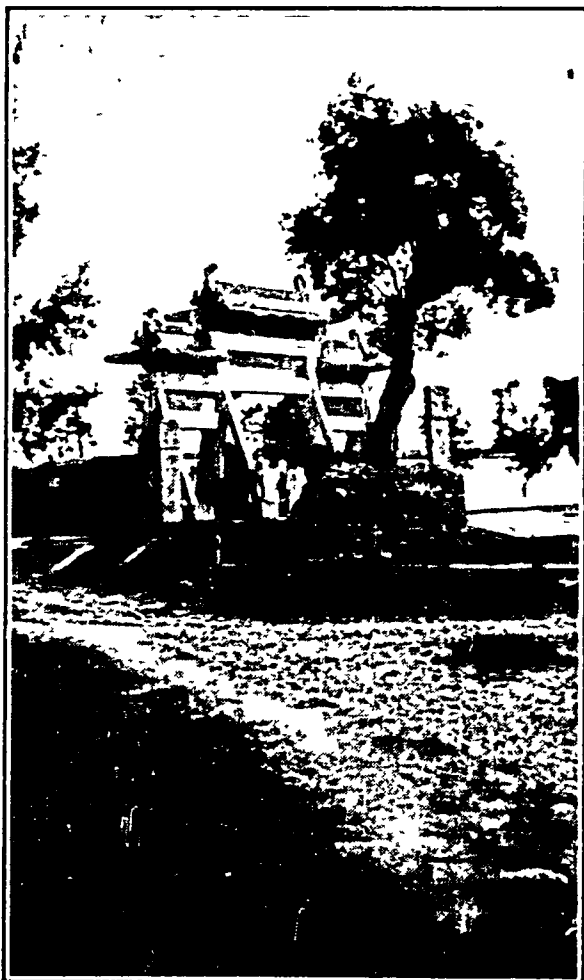
but not commonplace. This meeting was distinctly Chinese, as the leaders (if the older members might be so termed) were, with one exception Chinese or China born foreigners. These Christian men do not typify the "spiritual awakening of China" which term has come to be used more or less freely in discussing a wide range of

subjects, as these men came there from the battlefield and are already "up in arms." It was not a question there of the vague possibility of winning China to Christ, but of the best means of heralding the forces and taking the field. Heroic, aggressive, victorious faith in Christ was the foundation for their hope of success.

It was a striking and rare privilege to go into the courts of the T'ai Temple on the last afternoon of the meeting, a temple so like the one of old, desecrated, filled to its center with money changers and barterers of every type; and there to see Chinese young men proclaim the message of him who cleanses the hearts of men from all unrighteousness.

Last week we had a series of services led by a former teacher of our institution, here in our school chapel. Two years ago this man attempted to resign from his position in our faculty to go out on a preaching tour of a year's duration, without salary from any source, to preach wherever the Lord should lead him. Some thought that he was a little bit unsound, mentally, and being a man of very weak constitution, very strong pressure was brought to bear, and he was persuaded to stay in the faculty. At the close of the last school year he again filed his resignation, this time uncompromisingly. It was reluctantly accepted.

He is a native of this district, a graduate of our school and with little further education, and a man of ordinary qualities, but he is a man who is "up in arms"; who



MEMORIAL ARCH, BUILT 1750 A.D.

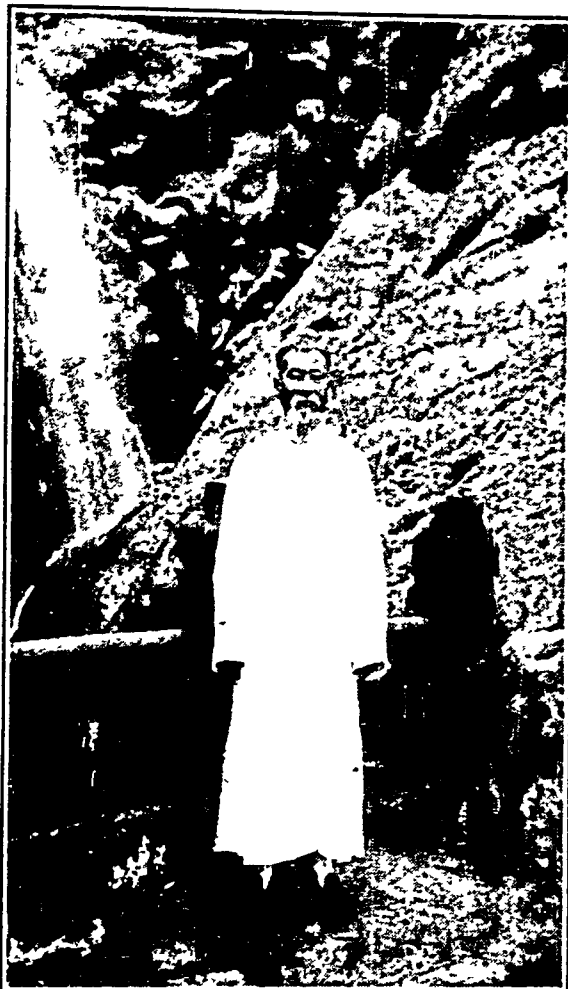
Entrance to stone road up the mountain of T'ai Shan—6,000 steps to the top.

has heard the call and has rallied to the colors. The reports have been coming in all the year of the wonderful success of his meetings, many converted, churches revived and put on a self-supporting basis, miraculous answers to prayer. His work here alike was blest of the Lord and there was testimony of many that they had enlisted for service. This brother in Christ has been in more than thirty meetings, has walked from place to place in many instances, had not been ill, and he states that he has given more money this year to other causes out of his overplus than ever before.

There is a Chinese man out here named Heng Sing Hwa. When a young man he used to get angry or drunk and whip his mother and wife until they were afraid to be in his sight. One day he left home and his family prayed constantly to the gods which they knew that he should never be allowed to return. Some time later they received word that he was returning, and they were terrified. But when he returned he conducted himself so differently that his mother began to watch him very closely. She hid herself in his room one day and when he came in she saw him go to his bed and kneel down and pray earnestly that his life might be such as to lead his family to accept Christ. There were as radical changes in home relationships as there had been in his heart. This man, under the power of Satan such a demon, is now one of the greatest preachers in this part of the world, having led many, many souls to the Lord, and he has established more than fifteen churches in different parts of the country.

Some Chinese Christians were recently discussing the probability of missionaries being driven out of China. One said that it would be a pity for them to have to leave and for their foreign homes to be sold, as the Chinese Christians could not keep them. Another earnest Christian replied, "Christ does not necessarily live in foreign houses." If the day of the missionary is over in China, Christ is here to stay. The Chinese Christians know this and therefore are hopeful, regardless of temporary circumstances.

If I interpret the Chinese in our section of China aright, they "count not themselves to have attained" but they are already "up in arms," and they confidently intend to "press on to the mark" which in this case is the winning of China to Christ; if not by the Chinese and missionaries together, then by the Chinese, under the leadership of him whose victory is eternal.



REV. SUN SHE SHING
A Chinese pastor of over forty years' service.

"Who Shall Separate Us From the Love of Christ?"

Miss Grace Stribling, Pochow, China

Shall tribulation, or persecution, or famine, or nakedness, or peril or sword?

At Wei Chuan we have four generations in one household, the adults of

which are all Christians, and with the exception of the famine and nakedness have endured the above mentioned things and are conquerors through him that loved us. Their town for the past year has been a sort of center for bandit troubles. Twice the city has been taken by them. Soldiers who come to suppress the bandits often treat the people worse than the bandits do.

The father of this family in his quiet way has been very zealous for the Master, and it is mainly through his efforts that the others have been won. He has taken pains to teach his wife and daughters-in-law (who had no chance to go to school when children) to read portions of the Bible and hymns. They have family worship every day and offer thanks for the food before each meal.

Mr. Drew held a Bible study class for the neighbors in his home every week until conditions became too unsettled, due to bandit troubles. One night while they were having Bible study the soldiers came and broke up the meeting and beat every one they could lay hands on. This did not put an end to Bible study nor efforts to win others. Nor have sickness and sorrow caused their faith to waver or fail.

An only daughter and greatly beloved and two small granddaughters died several years ago and this summer another little granddaughter, all of which was a great grief to them, but in the confidence that "he doeth all things well," they still trusted when they could not understand. Their beautiful family life is such as to commend the gospel to all who see it. May many because of their example and help make the resolve, "As for me and my house, we will serve the Lord."



BAPTIST DELEGATES TO THE T'AI SHAN CONFERENCE

"We met that we each might be better prepared for the battle of winning China to Christ, through soul-searchings and exchanges of helpful and successful plans of waging this holy crusade."

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

Would it Were a Dream!

As we near the land of our adoption after a furlough, we have a sense of awakening from a sleep—a feeling as if it must all be a dream!

Can it really be true that letters from China told us that our appropriations were ruinously cut down? Are all our schools closed? Have some of our faithful workers really been dismissed? Yes, here it is in black and white.

Like one rubbing the eyes after a troubled sleep, we awoke to realize that it is true that the Board was compelled to withdraw the funds that had awaited for years the purchase of our Todd Memorial Church.

While in America, we met such kindness, hospitality and generosity wherever we went that we still have a dazed feeling as we wonder how this condition has come about. In spite of drought in some quarters that caused a poor cotton crop, on the whole, we never saw more general prosperity in our beloved homeland.

We awake with a start! For we have just been reading an article in the October issue of the *American* in which Stuart Mackenzie in an article entitled "Me and Rockefeller," says: "More than 15,000,000 Americans are like Rockefeller and other rich men in at least one respect: they have put their surplus money into stocks and bonds."

Further he goes on to say: "On January 1, 1926, the Federal Reserve Board reported that savings deposits in 884 banks, in selected centers throughout the country, amounted to more than eight billion dollars! One-third of all the people in the United States have savings accounts. Moreover, twelve years ago, these savings averaged \$86.00 per person; now they are almost \$200 per person."

Again he says, "Thanks to our industry and thrift, we are a nation of capitalists! Fifteen millions of us have put money into business stocks. Millions of us have put it into bonds of corporations. . . . In addition to their purchases of stocks and bonds, the wage earners of this country own eighty-four billion dollars of insurance. . . . We are a thrifty nation. We are not stingy or penurious! Our standard of living is the highest in the world. We eat more and dress better than any other people on the face of the earth. We spend a king's ransom on pleasure; billions for automobiles, for

movies, for radios. We even chew up millions of dollars in the form of chewing gum."

For be it from us to decry the thrift that enables a nation to purchase more stocks and bonds; to own more insurance and automobiles. These things simply indicate that we are to-day the most prosperous nation in the world; and yet, in the midst of our prosperity, we are not in a commensurate way investing in eternal interests. If we were, our Board would not be crippled with debt—the heathen would not be allowed to perish.

What excuse can we, upon our return, give to our faithful band in Macao for the fact that the house of the Lord must still lie waste? We surely cannot tell them that it is because America is poor; and we won't tell them it is because you have forgotten; so we are dumb.

Now I know I am wide awake! For do I not well remember, eleven years ago, with what joy and consecration our people removed the then existing debt; and, at a time too when war was impending and we were not as prosperous as now.

Is it possible in our prosperity, we are willing to "eat our morsel of bread alone"? No, dear Southern Baptists, "I am persuaded better things of you."—*L. R. T. Galloway, Macao, China.*

Program for January

TOPIC—INTERCESSION FOR REVIVAL

Hymn—"We Praise Thee, O God."

Sentence Prayers: of Thanksgiving for Guidance During Past Year; of Petition for Protection During New Year.

Scripture—Psalm 67 (Read responsively).

Hymn—"Break Thou the Bread of Life."

Talk—"The Bread of Life." (See John 6: 25-59).

Prayer of Thanksgiving for the "Bread of Life."

Repeating in Unison—4th Beatitude (Matt. 5: 6).

Prayer for all Christians who are inviting others to the "Marriage feast of the Lamb."

Hymn—"Come Every Soul by Sin Oppressed."

Talk—"The Water of Life." (See John 4: 1-26).

Season of Prayer for all at home and abroad who should come to the "Fountain of Life."

Hymn—"Whosoever Will."

Talk—"The Light of Life." (See John 8: 12-19; 9: 1-5; 1: 1-18).

Prayer that they that "sit in darkness" may be led to the "Light."

Hymn—"Send the Light."

Talk—"The Way and the Truth and the Life." (See John 14: 1-15; 8: 31-32).

Hymn—"Wonderful Words of Life."

Prayer that Christians may lead many into the "Way."

Talk—"The Shepherd of the Soul." (See John 10: 1-18).

Solo—"The Ninety and Nine."

Prayer that all Christians may have the "Shepherd heart."

Talk—"The Lamb of God." (See John 1: 29-34; 19: 17-30).

Prayer that all may know that "there is life for a look at the crucified one."

Hymn—"There Is a Fountain."

Talk—"The Need for Evangelizing the World."

Prayer for "the great world's heart that's aching, aching fiercely in the night."

Hymn—"The Whole World Was Lost in the Darkness of Sin."

Talk—"The Spiritual Situation in the South."

Prayer that Southern Baptists may be earnest soul-seekers.

Hymn—"Throw Out the Life-Line."

Talk—"Our Community's, Our Church's Need of Revival."

Prayer on bended knee for personal revival, for renewed consecration.

Hymn—"I am Thine, O Lord."

Business Session—Reports concerning: (1)

Plans for 1927 Standard A-1 Graded W.M.U.; (2) Member-wide participation in

1927 Cooperative Program; (3) Forwarding of Christmas offering; Mission study—Minutes

—Offering.

Hymn for year—"Jesus Shall Reign."

Watchword for year (as Benediction)—Matt. 6: 33.

Suggested Leaflets—Supplement to Program

JANUARY—INTERCESSION FOR A REVIVAL

CENTS

The Missionary Intercessor	2
The Place (Poem)	2
A Religion of Power	2
The Soul of Evangelism	4
The Next Great Awakening	3
How to Pray for Missions	2
How to Pray	3

Order early, please, any or all of the above listed leaflets, from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.

"Ready to go, ready to wait,
Ready a gap to fill:
Ready for service small or great,
Ready to do His will!"

—M. P. Stringfellow.

America for Christ

"Defend us, Lord, from every ill,
Strengthen our hearts to do Thy will;
In all we plan and all we do,
Still keep us to Thy service true.

"Oh, let us hear the inspiring word
Which they of old at Horeb heard.
Breathe to our hearts the high command,
"Go onward and possess the land!"

"Thou, who art Light, shine on each soul!
Thou, who art Truth, each mind controul!
Open our eyes and make us see
The path which leads to heaven and Thee."

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Adequate Salary

The pastor usually has a high sense of honor; that he may maintain good business rating in the community, he must receive an adequate salary which is paid with unfailing promptness. He then knows his resources and can regulate his outlay accordingly.

A salary is not adequate unless it enables a pastor and his family to live in reasonable comfort and respectability; he must also have sufficient income to provide for the education of his family. Furthermore, the church needs to bear in mind that the pastor has some unusual expenses: (1) He feels constrained to set a high standard of giving for his church; his offering is frequently larger than that of laymen who have an income far in excess of his; (2) he entertains most of the denominational leaders that visit the church; it can not be charged that he is lax in observing Paul's admonition to the bishop, "given to hospitality"; (3) if his preaching is to be fresh and vigorous, he must have religious papers and some of the best magazines; every little while he will think it wise to add a new and valuable book to his library.

A salary should not be considered adequate if it merely covers legitimate ex-

penses; the pastor should be able, by the exercise of reasonable economy, to lay aside a little surplus each year. He has as much right to provide for the future as the cashier of a bank or the manager of a department store. This is the kind of ministerial relief that appeals most strongly to the preacher. As the pastor approaches the day of infirmity, it is a source of great satisfaction that his own labors, with the abundant blessing of the Father, have provided a comfortable support for him and his wife until the day of their promotion. While the Relief Fund is really the payment of back dues, God's anointed feels a greater sense of dignity and self-respect if he can say with Paul, "These hands have ministered unto my necessities."

Spartanburg, S. C.

It is distinctly encouraging to note the growing interest that is being shown in the office of deacon. Pastors are realizing more and more that he should be a man of intelligence, spirituality, and vision. When sympathetic and capable he is the right hand of the pastor's power.

Dr. W. L. Ball, the pastor of the First Baptist Church of Spartanburg, South Carolina, and the brotherhood of his church are to be commended for their wisdom and generosity in extending an invitation to the pastor and three deacons of each church in Spartanburg County to be their guests for a period of study and con-

ference. These meetings opened on Wednesday evening, November 3, and closed with a mass meeting on Sunday afternoon following, when one hundred twenty-seven definitely committed themselves to the tithe. There were two periods of study each evening, the average attendance exceeded a hundred, and it was a joy to note the alertness with which these men considered Scriptural Finance and the Duties of Deacons. Pastors and deacons sat together as allies in a blessed fellowship.

Thirty-two met the requirements for the Brotherhood Certificate; the representatives of different churches expressed their purpose to conduct similar schools in their local congregations.

In addition to these conferences in the First Baptist Church, the General Secretary had the opportunity of speaking in the Baptist churches of Woodruff, Landrum and Inman; it was also a joy to speak Sunday morning at Southside, Spartanburg, of which Dr. Vipperman is the able pastor.

Another delightful feature of this visit was the privilege of meeting and speaking to the Men's Bible Class of the First Baptist Church. Dr. Ball was recognized as the leading spirit in planning this entire program.

Temple, Memphis, Tennessee

It is a rare phenomenon to discover a popular doctor who can find time for continuous service in his church. Dr. Robert Fagin is the teacher of a Bible Class of more than one hundred fifty men and chairman of the finance committee in his church; he glories in this work and gives to it his best thought and effort. He spends about four hours a day in his office in the discharge of professional duties; both he and Mrs. Fagin find that their home and church afford congenial employment for the rest of their time. While they are attentive to their friends and neighbors, also interested in community welfare, their church affords social enjoyment of a high grade.

During this brief visit there were four study periods in "Financing a Church," sixty-seven committed themselves to the tithe, and on the second evening the house was literally full of zealous men and women.

Woman's Missionary Union, Auxiliary to Southern Baptist Convention, Third Quarterly Report, July 1, 1926, to October 1, 1926

Mrs. W. C. Lowndes, Treasurer; Reported by State Treasurers

STATES	Foreign	Home	Ministerial Relief	Christian Education	W. M. U. Specials	Sisterhood Special	Training School Scholarships	State and Other Objects in S.B.C. Program	Cash Total
Alabama.....	\$ 4,838.47	\$ 2,246.48	\$ 873.54	\$ 7,065.31	\$ 1,100.00	\$ 14.16	\$ 300.00	\$ 10,225.01	\$ 26,662.97
Arkansas.....	1,231.12	565.30	207.62	7,054.34			100.00	13,667.96	22,826.34
District of Columbia.....						140.00			140.00
Florida.....	2,706.62	1,217.96	514.24	1,929.92	300.00		100.00	7,064.21	13,832.95
Georgia.....	10,233.94	4,164.16	1,693.21	8,301.76	825.00		900.00	14,406.91	40,524.98
Illinois.....	432.56	219.54	45.16	27.10	64.98		100.00	3,857.72	4,747.06
Kentucky.....	8,807.99	3,444.28	1,431.75	6,812.86		9.65	931.00	11,690.64	33,128.17
Louisiana.....	3,276.36	1,473.41	623.44	5,614.72	900.00			8,634.02	20,521.95
Maryland.....	970.47	436.71	174.68	320.26				1,979.77	3,881.89
Mississippi.....	3,962.45	2,148.15	1,112.38	5,098.31	524.00		300.00	5,920.84	19,066.13
Missouri.....	1,767.61	911.58	217.99	1,991.56	358.00		250.00	3,643.53	9,140.27
New Mexico.....					110.00			487.80	597.80
North Carolina.....	10,810.58	4,749.71	1,973.41	13,540.55	1,500.00	13.50	870.00	13,096.27	46,554.02
Oklahoma.....	2,055.54	750.56	307.50	2,015.01	426.64		500.00	15,957.19	22,012.44
South Carolina.....	7,780.00	3,510.94	1,477.12	4,124.68	458.01		297.00	17,483.87	35,131.62
Tennessee.....	7,477.92	3,365.06	1,420.81	8,131.61	900.00		200.00	13,817.80	35,313.20
Texas.....	8,677.13	3,904.71	1,561.88	13,206.19	1,200.00			53,307.04	81,856.95
Virginia.....	15,682.35	5,719.74	1,770.15	10,613.12	1,500.00		700.00	21,418.19	57,403.55
TOTAL GIFTS.....	\$ 90,711.11	\$38,828.29	\$15,404.88	\$ 95,847.30	\$10,166.63	\$ 177.31	\$ 5,548.00	\$ 216,658.77	\$473,342.29

Of the above total \$437,043.95 was given by W.M.S.; \$20,527.67 by Y.W.A.; \$6,114.41 by G.A.; \$3,088.20 by R.A.; and \$6,568.06 by S.B.

Value of Boxes to Missionaries \$11,571.22

The "W.M.U. Specials" comprise the gifts to the S. S. Board Bible Fund, the Margaret-Fund Scholarships, and the Current Expenses of the W.M.U. Training School at Louisville, Kentucky.

The chairman of the finance committee had valuable support from Dr. Campbell, the popular pastor; Brother Robinson, the pastor's assistant; and a company of choice laymen and elect women.

Judge McCall continued in a most satisfactory manner the unfinished work of the secretary.

A considerable number qualified for the Laymen's Certificate.

The reports from the canvass for pledges, which began the following Sunday, are very gratifying. Thorough preparation is always a guaranty of good results.

Lynchburg, Virginia

A visit to the church of which Dr. T. Clagett Skinner is pastor has come to be an annual event with this secretary. Last year Dr. Skinner was serving the First Baptist Church of Columbia, South Carolina, but during the year he shifted his base of operations to the First Baptist Church of Lynchburg.

He is thoroughly committed to the Cooperative Program, is constructive in his policies, and believes in a season of intensive preparation for the annual every-member canvass. The proceedings of this day, Sunday, November 14, were an element of this preparation.

The activities opened with a talk of thirty minutes to the Bible Class of about one hundred men, in which the speaker commended the heroism of Caleb, insisting that such a spirit among the Baptist laymen of the South would remove our debts and set the kingdom forward in a mighty way. At the 11:00 A.M. hour he spoke on "Some Encouraging Features in the Present Situation," at night on a "Challenge to Men."

Perhaps the most practical and fruitful event of the day was the conference at 3:00 P.M. on the importance and method of a thorough every-member canvass. An elect company of men and women from a half dozen churches assembled for this discussion and it was gratifying to note that laymen, strong and capable, were in the majority.

The Lynchburg churches have able leadership in their pastors and the Baptist cause in this city is moving forward.

Baltimore, Maryland

At the recent session of the State Association, Maryland Baptists fixed a goal of \$125,000 for 1927, an advance of about 50 per cent over their receipts for 1925, also an advance of 25 per cent on the budget they are seeking to raise in 1926.

The denomination in Maryland numbers 18,500; if they reach their goal for 1927, as they confidently expect to do, it will mean an average per capita gift of 15 cents per week, or \$7.80 a year, making a Maryland Baptist worth as much in kingdom support as three average Baptists in the South.

As the first step in preparation for this advance, Secretary Baylor and his associates arranged for a unique meeting. The pastors of the state were invited to come to Baltimore at the expense of the board for an afternoon and evening conference on Ways and Means to install and conduct a successful every-member canvass in all the churches of Maryland.

This writer was summoned to Baltimore to take charge of the afternoon session. For two hours and a half there was free and frank discussion of the practical problems involved in the enlistment of all the Baptist people of their churches in the systematic and liberal support of the Cooperative Program.

In such an effort it is an open secret that the chief responsibility rests with the pastor; a conference of this nature should therefore yield large returns.

North Carolina Convention

The leaders of North Carolina think that Wednesday, November 17, the second day of the annual meeting of their State Convention, was the most eventful single day in the annals of the Baptists in that state.

Under the leadership of some able lawyers, who are consecrated laymen, the convention secured such revision of their organic law as will greatly simplify their business administration and speed the progress of their enterprises.

Another significant event in that day's proceedings was the definite discussion of a successful every-member canvass. Nearly all of the evening session was devoted to this vital matter. Rev. W. H. Dodd, representing a country church; Rev. J. B. Grice, pastor of a town church, and Rev. S. H. Templeman, from a city church, outlined in specific terms just how this vital procedure had been made a success in their fields. In one of these churches, pledges had been secured from more than 98 per cent of the membership.

The Brotherhood Secretary undertook to supplement these five addresses by further discussion of church finances. This important session reached its climax in a challenging appeal from Director Barton for loyal support of the Cooperative Program.

North Carolina Baptists are a great host, numbering three hundred eighty thousand, and are capable of mighty achievements in his name.

The state abounds in laymen of unusual capacity and it is gratifying to learn that the convention plans to utilize their strength in a larger way. The board has authorized the employment of a Laymen's Secretary and is diligently in search of a strong and consecrated man for this important position. Alabama has elected a secretary and both Oklahoma and Kentucky are looking for Laymen's Secretaries.

Newport, Tennessee

One of the most interesting events of November was a visit to Newport, Tennessee, in company with Mr. J. H. Anderson; he had accepted a pressing invitation from Pastor Crawley to deliver an address on Tithing in the First Baptist Church of that town on Monday night, November 22. A very creditable company of interested men and women assembled at 7:00 and after a short season of praise, the general secretary spoke briefly regarding the policies and outlook of the Baptist Brotherhood of the South.

Mr. Anderson followed in a forceful plea for the tithe as the lowest standard in contributions to the kingdom, closing with a peroration of rare spiritual power.

In response to a definite proposition, nearly all the congregation committed themselves to the tithe, among whom were men and women of more than ordinary influence and capacity.

It was a great hour; it will signify much to the future of this church and of course the pastor was happy.

Seminary and Training School

It will fill any loyal Baptist with pardonable pride to see the large campus and the stately buildings of the Southern Baptist Theological Seminary in its new location. It is likewise stimulating to note the large company of earnest young men, divinely called into the gospel ministry, who are enjoying the advantages of this magnificent equipment and the instruction of a faculty unsurpassed.

While the Secretary of the Baptist Brotherhood accepted the invitation of Dr. Dobbins to speak at the Seminary and the Training School, with considerable misgiving, the welcome and sympathetic hearing accorded him, made it a visit of real pleasure.

It was something of a surprise to find the young women at the "Home Beautiful" so thoroughly interested to hear about the plans of the Baptist Brotherhood to enlist and develop the laymen of our churches.

A special feature of the visit was the opportunity of hearing President Mullins, both at his office and in his home, speak of his interesting experiences on his recent tour of Europe.

Columbus, Georgia

In response to the invitation of Dr. John A. Davison and the laymen of the First Baptist Church of this enterprising city, the General Secretary spent the closing days of November in Columbus.

On Sunday, November 28, he had the responsibility of speaking at the morning and evening hours to good audiences on "Laymen in Action." He also spoke briefly to the Men's Bible Class of about a hundred men and remained to hear an able discussion of the lesson by the teacher, Dr. J. M. Baird.

The Study Course in Stewardship and Church Finances opened on Sunday afternoon with a room full of representative men from a half dozen churches.

The interest of these men was gratifying from the first, the enthusiasm grew as the conferences proceeded, and thirty qualified for the Stewardship and Mission Certificate.

The cooperation of the Baptist pastors in this community was beautiful and must have been a great inspiration to their laymen.

While Dr. Davison is ambitious to see his own church grow in numbers and efficiency, he is always happy to have the other churches share in any progressive policy that may be inaugurated. These meetings were preparatory to the every-member canvass.

Suggested Program for Brotherhood Meeting

A spirited praise service consisting of songs, prayer, and scripture.

Have one layman read Acts 6: 1-7. Let another read 1 Timothy 3: 8-13.

SUBJECT—THE DEACON

1. His Reputation for Integrity. Five minutes.
2. His Spiritual Standing. Five minutes.

Song—

3. His Need of Information. Five minutes.
4. Example in What Respects? Five minutes.

Song—

5. Some of His Duties. Five minutes.
- Voluntary remarks of two minutes each.

Closing words by Pastor.

Song—

Closing Prayer.

SUGGESTIONS:

The two Scripture passages cited above constitute a basis for this discussion. Let the speakers as far as possible rely upon their own thinking.

Under the first topic stress the idea that a deacon should be a man of honor and sound business principles.

Under second, consider his prayer life; should he conduct worship in his home and lead in public prayer?

Under the third, consider his study of his Bible, mission and stewardship books, also his reading of religious papers.

Under the fourth, discuss his duty to set a worthy example in church attendance, financial support, loyalty, etc.

Under the fifth, consider his obligation to provide adequate support for the pastor and discuss his duties to the poor and the sick.

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

Rev. and Mrs. T. B. Hawkins, of Rafaela, Argentina, announce the birth of Esther on October 15, 1926.

Arrivals on Furlough:

Rev. and Mrs. W. C. Taylor, of Pernambuco, Brazil. Home address, Bardstown, Ky.

Sailings for December:

December 4, on *S. S. Korea Maru*—Rev. and Mrs. J. V. Dawes, to Tsinan, China.

December 4, on *S. S. Pan American*—Rev. H. H. Muirhead, to Pernambuco, Brazil.

December 24, on *S. S. Vestris*—Rev. and Mrs. J. R. Allen, Bello Horizonte, Brazil; Rev. and Mrs. W. B. Sherwood, Campo Grande, Brazil.

Death:

We have learned with great sorrow that Mrs. C. E. Smith, wife of Rev. C. E. Smith, passed to her reward from Paradise, California, on November 14. Mrs. Smith was Miss Lucy H. Shenston, and was born in Wisconsin, October 3, 1858. When she was seventeen years of age she moved with her parents to Arkansas. In July, 1891, she and Dr. C. E. Smith, then missionary to Africa, were married. She returned with Dr. Smith to Africa on his second missionary term. They spent together nearly sixteen years in Africa, and were then compelled to return to the United States on account of Mrs. Smith's health. She was a woman of rare Christian graces and left her mark for good upon our African work. Our hearts go out in tender sympathy to Brother Smith, now living in California, and in his seventy-fourth year.

"I Must Go Back."—"Now, when it seems that I shall be one of those not permitted to return, I can hardly face it. I knew before I left China that my work in Hwanghsien had a grip on my heart, that I truly loved the Chinese and was glad of the prospect of a life of service among them. It has been since I reached home, since the Board's resolutions reached me that I really know how much my work in China means to me. As I said some days ago in a meeting, 'Six years ago I would have said, "I ought to go to China." Now, I say, "I must go back."'

"Seven years ago when I went to the Training School, with the decision in my heart to go to the foreign field, if God so willed; for a period of nine months I prayed daily that if it were not God's will for me to go, that in some way he would reveal it to me, would overrule all plans, etc. In a wonderful way, it seemed to me, everything worked out most harmoniously, and I went to China. If God needed me in China then, wanted me there, perhaps I should say, then I feel that it is still his will for me to be there. I have six years' experience now; I have the language well enough to do my work fairly satisfactorily; I understand the needs as I did not seven years ago; and with all my heart I love the Chinese and want to serve them, and I pray that I have grown some in Christian grace. I am telling you all this that you may see how I feel; that if God wanted me in China six years ago, if I could mean anything this past term of service, I certainly can mean much more in the future, provided, of course, I am depending on him to use me.

"I feel, too, that it would be disastrous in a way for me to wait any great length of time to return. I am not quite as young as I once was. I have had to work hard for the language that I now have, and to remain away from China several years, after having used the language only six years, would be a very great setback to my usefulness, because my grip on the language is not any better than it is and because of the ease with which we do forget the language.

"I am willing, in fact, shall be glad, to go back third-class on one of the large boats. I have added this paragraph that you may know that I am willing to do what I can toward helping the Board to make our return possible.

"The Chinese need the gospel; they need in some places, as much as they did the day our Master gave his command to the disciples, the help of missionaries in propagating the gospel. May Southern Baptists not fail in performing their part of this wonderful task. My heart is truly in China. May God direct my path China-ward next July."—Dorris Knight, Hwanghsien, China.

Who Is Responsible for His Fall?—"My heart is grieved over the condition of the Board, but I am not half so sorry for us missionaries, even those on the field, as I am for our native brethren, especially those in China. They are facing an awful crisis just now. Anti-Christian opposition, hatred, war, and every conceivable thing is pressing down upon them, and just to think of all times when we should support them we are giving way and failing them.

"I just received a letter from Dr. A. Y. Napier a few days ago and he was telling me of the fall of one of our pastors, one of the best preachers we had. He was away out in one of the distant stations all alone with his wife and only a small group of Christians. He had asked for help for several years and we had to refuse for there was none to give. He plodded on discouraged, for he felt we were not supporting him as we should, and sin was pressing in on every side and he fell under opium. If we could have helped and encouraged him a little it would have probably saved him. Some will say he should go if he is that kind of a fellow. That is easy to say, but if we were placed in his shoes we might have fallen long ago. I wish the brethren here could know these things and could feel in their heart the great need on the field and I am sure they would respond."—L. B. Olive, Chinkiang, China.

Called of God to China, Held in America.—"The circular of the Board warning us that we may not get to go back to China, came in due course. The situation is indeed serious. I do not expect the contributions to increase to such an extent that the debt will be wiped out and the conditions for our return as laid down in that circular fulfilled. A thorough-going change of emphasis must come first and it is going to take time. So I do not see how we are going to be sent back to China next fall. A heavy load is going to fall on those on the field. The fact that our people are not fully sustaining the mission cause takes away a strong moral stimulus that is needed by those still on the field. This comes, too, at a time when mission work in China is more difficult than it has been since I have been a missionary.

"The missionaries are not to go back! Some of these missionaries who are thus "fired" have in sober truth risked their lives in the performance of their duty and as representatives of Southern

Baptists. During the last seven years in China I have had typhoid fever, pleurisy, cholera, dysentery twice, trachoma, which necessitated a year and a half medical treatment, and our family has been in the midst of so much fighting, looting, banditry and other disturbances that we have lost count. It was sixteen years ago yesterday that my wife and I sailed from San Francisco for China for the first time. We had pledged a lifetime to China and there was an equally binding implied obligation on the part of our constituency to support us there. The best years of our lives have been put there. I could wish that those years had been marked by a more perfect service—that the mistakes and failures were fewer. Nevertheless, despite our imperfections, God has blessed our work in and around Kaifeng in a marvelous way. From nothing we have built up a number of organized churches, established the Bible school and sent out a goodly number to preach the gospel. If I am to remain in America, I do not anticipate great difficulty in getting work that will support myself and family. But some of the older men may find it difficult to adjust themselves to American church work when all these long years they have labored hard to fit themselves for another kind of work. It does seem to me that if a man or woman has spent twenty-five years on the mission field, then the Board ought to at least send them back, both for the work's sake and also because adjustment may be very difficult."—H. M. Harris, Kaifeng, China.

Conditions Improving.—"The political conditions in Canton are rapidly approaching a normal state. Communications between here and Hong-kong have been fully reestablished. The strike has been completely called off, and the boycott is rapidly becoming a thing of the past.

"Our work in Wuchow is gradually being reopened. The last of the Kweilin missionaries are going to Kweilin this week. All of the Shiuchow missionaries on the field have returned, with the exception of Miss Sandlin, and she would have returned long ago had her physical condition permitted.

"You can judge from these statements that conditions here are improving rapidly. Our outlook is much brighter, and we ourselves are feeling brighter."—M. T. Rankin, Canton, China.

Going, Funds or No Funds.—"I feel with Miss Barratt that we just must get back to China next summer, funds or no funds, yet if only we might go knowing that the money spent on us and the work is really given, not borrowed, it would hearten us much. There are some who really count it a privilege to give to and live for the kingdom. If only a deep work of grace might increase their number! The kingdom is truly theirs."—Dr. Mary L. King, Pochow, China.

Going In Spite of It All.—"In spite of all, we are expecting to go back to China. God has called us there and there we must and will work. He has some way of our getting back and working there for him and those people in North Manchuria who need him and us so badly."—Charles A. Leonard, Harbin, China.

Worse for Those on the Fields.—"It is indeed a shock to all of us and a thing quite undreamed of by me at any rate, this latest decision of the Board. One hardly knows what to think about the future, and yet one can only agree with the Board and hope that by our enforced stay in this country we may be able to help lift our monstrous debt. I have heard from several friends home on furlough, and we are all greatly distressed and I am sure that each of us will take on our part of the burden and do what we can to help raise money to clear ourselves of the debt. Of course, we are hard hit at thoughts

of not returning to our work as soon as possible, but it is worse for those on the fields already overburdened with their work and ours, too, not to have us returning to relieve them of part of it. I am afraid it will mean a great many more sent home with broken down health. If we at home can only make the rest of our people here see the picture we see of our co-laborers bending under the too heavy burden of ever increasing work with decreasing money and men! They can't understand or their great hearts would never have allowed us to have such a debt. So you may be sure that we at home will do all in our power to make our fellow-Christians see what their failure to keep a promise has caused to our foreign work. And we'll hope and pray earnestly for a brighter outcome than any of us see at present."—Miss Alberta Lee Davis, Buenos Aires, Argentina.

Unless There Is a Turn.—"Unless there is a turn in Southern Baptist affairs, as I see it tonight, there is no use in hoping for these reinforcements. The truth is, unless something happens pretty quickly, the small and strength-depleted force of missionaries will break and lose more, till it will be impossible in many years to overtake the losses, to say nothing of getting ahead."—Edgar L. Morgan, Tsingtau, China.

* * *

The Missionary Spirit of Brazilian Baptists

Mrs. A. B. Christie, Petropolis, Brazil

Brazilian Baptists are decidedly missionary, not only by training but by nature. As a people it is a trait with them to want to share their privileges and blessings with others less fortunate.

Accepting Christ, their desire and aim is to obey his commands not only by preaching the gospel in their own neighborhood, but freely giving of their means to send the message beyond its limits. The Brazilian Baptist Convention has sent two couples to carry the good news to Portugal, the mother country. And they are just as deeply concerned for home missions or missionary effort among the Indians, the genuine Brazilian.

During the past years a young man, an Indian, has been preparing himself in one of our Baptist schools to carry the message back into the interior to the tribe from which he came. He is now ready, lacking only the expenses for himself and wife.

It was a great joy to see the State Convention of the Flumeneuse Field, in its annual meeting, offer to supply at the request of their missionary the needed amount for this couple.

Very significant and impressive was the speech made by our own Indian pastor, Sr. Vergilio Faria, who said in part: "I am an Indian, that you all know, and I am not so far removed from the conditions in which my fellow Indians of the interior find themselves. I recall vividly the accounts of their trials and persecutions as well as their barbarous customs in their native haunts. I am reminded that my grandmother bore in her body effects of these conditions. I rejoice greatly that some one has offered himself for this work. I therefore pledge, in the name of the B.Y.P.U. of the church which I serve as pastor, one-fifth of the entire yearly amount needed for this couple."

* * *

"Rejoice, and Again I Say, Rejoice"

Miss Mary Crawford, Tsining, China

I have never been happier in my life than in the last two months, and I might include the rest of the station for I believe they feel the

same way. Our new church building was completed November 3, and opened with the first Conference West Shantung has ever had for Christian workers. Mr. Connelly has already written about the Conference, but my heart sings with joy when I think how God answered our prayers, how hearts were revived, hearts reborn and hearts made new covenants for prayer and Bible reading.

Mr. Han, the Presbyterian speaker, soon had the people anxious to try out daylight prayer meetings. The men met in the church; but the women delegates who were living in the girls' school used my study. The first day we were to try out the daylight prayer meeting I was awakened by a light in my study. As my watch pointed to one o'clock I could not imagine why, but hurried in to see. There were a number of women on their knees and they were about through their prayer meeting. They had promised to get up at the daylight cannon and when they heard the midnight cannon, as they had no clock or watch, and were not used to the city's customs they thought it was time to get up. This just shows their earnestness; and that midnight prayer meeting was not without results. The next morning the pastor's wife was gloriously converted. She had been a nominal Christian a long time but had never known what it meant to be born again. As she is one of the teachers in the girls' school, a Sunday-school teacher for the Christian women, and the leader of the W. M. S., you can see how much her conversion means to us. All the delegates were blessed and so were the missionaries.

What I started out to tell you was that since then our church has not been closed. After the Conference the church has had a meeting every night for heathen. For six weeks now we have had a full house every night. One or two nights the people feared looting from the defeated troops and did not come in such great numbers, but mostly we have had a steady crowd of the same people. As these people haven't the least idea of church manners and are likely to spit on the floor, talk out loud or move around, we foreigners have had fun managing the crowd. We soon decided to divide the crowd into two groups, the grownups in the main auditorium and the children in the Primary room in the basement. Then on the night when we had about three hundred children we decided to divide the children into two groups, big boys in the Intermediate room and the girls and little boys in the Primary department next door. If I could just make the folks at home see those three groups of heathen having the gospel taught them night after night, I know it would give them new inspiration.

To keep three sermons going at once is not easy but the leading Christians and the school boys and girls have helped most faithfully, and really the best part of the meeting is that they have put the Christians to work. I work with the big boys and never enjoyed anything more in my life. I haven't had to do more than supervise and help with the discipline, for the school boys, big and little, have helped with the singing, memory verses, and preaching. The fact is, the high school boys make the best preachers for those boys. It has been a constant joy to see the development. The street boys and government school boys that make up the crowd have learned several gospel songs, Bible verses, and night after night have had Jesus Christ preached to them. Over sixty grown men have handed in their names as believing and wanting to be taught more of the Way.

Instead of being afraid of the soldiers, as the Chinese are, we have welcomed groups of them every night. We hope to so win these people, especially the boys and girls, that they will become regular attendants at the regular services and Sunday school. In the last two Sundays we have had to open up two new classes in the Intermediate Sunday school, and the Primary department was so crowded last Sunday that it was almost impossible to handle the crowd.

Besides the poor people who flock in, our attractive new building is drawing a more well-to-do class of our neighbors who never came to the old church. We are trying not to send them away hungry. The other night after the jailor, a convert of two years, had preached, Mr. Connelly heard one gentleman remark to another as he was leaving, "That man certainly can preach!" But the most remarkable part of the meeting is that the preaching is not very good and some nights the leading Christians make a miserable failure of the sermon, as on the nights the horse doctor preached, but still the crowds come back. God just seems to be showing us that it is his power and no brilliant leader or especially equipped or spiritual leader. Pray for Tsining especially this year as we attempt to use our new building to the glory of his name.

The Connelly's new home is another joy of the year. It is small but very cozy and pretty. Out of their big hearts they have taken Miss Watson and myself in to live with them. It is such a joy to have a sunny bed room that gives a view of the new church instead of the old wall that used to bank up against my old quarters. It just happens that I look down into the yard of an incense factory where the incense burns all day long, but I am at least above it. But I so much want that incense factory yard to add to the girls' school property, and the others are just as anxious, that we have named the place Naboth's vineyard. The more we have the more we want, but how can we help it?

* * *

A Year of Growth and Blessing

Rev. P. W. Hamlett, Wusih, China

In spite of many hindrances this has been a good year for our out-station work. A large number of evangelistic services and protracted meetings have been conducted with good results. Twenty-eight have been received by baptism into the churches and a large number of inquirers all through the country are receiving some form of Bible instruction.

Mr. T. C. Britton in addition to his heavy daily program in the city has gone out to neighboring towns three Sundays in the month for gospel services, and gives one week-end to pastoral work in the Horg-sung-li church. Mr. Jackson has also assisted in some week-end meetings.

A few well-tried methods have been followed steadily through the year in developing the work: Protracted Bible classes for Christians and inquirers have grown in attendance and popularity. Our best class has an average attendance for the day period of eight plus, and for the night period of fifteen.

* * *

A Prayer for the New Year

Lord, take the life that thou didn't give to me,
That it may be in some way used for thee.
I have but one, yet if 'tis in thy care
It will become a blessing, Lord, somewhere.

Lord, take what money thou didst to me give
And use it, that the many souls who live
In darkness may behold thy loving face,
And light may shine on every darkened race.

Lord, take the time that really is thine own,
That I may know each hour that has flown
Has brought some jewel to adorn thy crown,
And helped to spread thy Word the world around.

* * *

Prayer pulls the rope below, and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope; but he who wins with heaven is the man who grasps the rope boldly, and pulls continuously with all his might.—C. H. Spurgeon.

Young People's Department

The New Year

"He comes across the wide white world,
The world of ice and snow,
Just as the Old Year, worn and wan
And weary, turns to go.
And young and fair, with smiling face,
And footsteps light and free,
The New Year marches blithely in,
And greets us cheerily.

"And as the Old Year slips away,
He kindly with him takes
The pages we have blurred and marred
With failures and mistakes.
The blighted hopes and needless fears
Are gone beyond recall,
And ours once more the fair, clean page
The New Year brings to all.

"A fair, clean page where we may write
A record good to read,
Of noble thought and lofty aim,
And kindly word and deed;
Of many things worth while achieved,
Of duty nobly done,
Of righted wrongs, and grudges laid,
And evil overcome.

"And so we greet the glad New Year
With strong, courageous heart,
And putting all mistakes away
Resolve to do our part
To overcome all hindrances,
To make all weights our wings,
And all our failures stepping-stones
To higher, better things."

This New Year of Mine

This new year of mine offers me 365 priceless days, each day bringing 24 golden hours, each hour 60 precious minutes, each minute 60 fleeting, but equally precious, seconds. What shall I do with these treasures, each one a bit of eternity, sent me from the hand of my heavenly Father?

Shall I let them slip by me unused? Shall I send them back to eternity empty, or shall they return heavily laden with love and courage, with the work and the joy of a busy, happy life?

When this year of mine has passed, shall I be richer in the things that are pure and noble, in the things that abide? Or shall my mind and heart have grown weaker and poorer?

Shall I find myself estranged from my heavenly Father, indifferent to his word, doubtful of his wisdom and his love? Or, shall I find myself nearer to the heart of my Saviour, with stronger faith, a surer trust in his guidance, more willing to leave all perplexing questions to be solved in his own good time and way?

My new year is here. Hand in hand we have already set out upon our journey. To all my questioning thoughts concerning the joys and successes, the failures and sorrows that await me, there comes the all-assuring, all-sufficient answer: "The Lord is my shepherd. I shall not want."—*Evangelical Companion*.

On New Year's Day

It was the last night of the old year and Reynold was going to bed. "I wish I could make some of those things Cousin Lucy and Cousin Esther were making," he said. "They are going to begin in the morning. Cousin Lucy is going

to practice her music some and study arithmetic harder and keep her dresses cleaner."

"You mean resolutions?" asked his mother. "Yes, that's it," said Reynold, "res-o-lu-tions. I want to make some res-o-lu-tions; but I don't know what to make."

"Well, let us think," said his mother. What kind of resolutions would be good for a little boy six years old to make? You don't want to make too many. I believe, if I were you, I would make just one."

"Lucy and Esther made lots of them," said Reynold, "but they are big girls. One resolution would be enough for a little boy, wouldn't it?"

"I think it would," said his mother, "and I think that a whole year is too long a time to make resolutions for. If I were you, I would make one good resolution for one day of the new year—the first day—tomorrow."

"All right," said Reynold, "I will make one for tomorrow. What would you make?"

"It is your resolution," said his mother. "You ought to make it yourself. Anything that you want to determine to do the first day of the year."

Reynold thought awhile, and then he said: "I will mind you all day tomorrow."

"Very well," said his mother; "that is your New Year's resolution; don't forget it in the morning. Go to sleep now."

Then she kissed him good night and went out, and Reynold went to sleep. When he awoke the next morning the first thing he thought of was his New Year's resolution. He wondered if his mother had forgotten. She didn't say anything about it when he went down to breakfast. She didn't tell him to do anything so he didn't have any chance to keep his resolution, but he never forgot it until—who do you think came? Why, Great-aunt Prudence and Great-uncle Nathan. Great-aunt Prudence brought Reynold a pretty little willow basket full of cake—three kinds—chocolate, cocoanut, and fruit.

Reynold liked cake better than anything else. He was delighted when his aunt said the basket of cake was for him.

Mother gave Reynold a slice of the fruit cake, then she put the basket away in the pantry. A little while after Reynold asked if he might have some more cake.

"No," said his mother, "there will be cake for dinner; you must not eat any more of your cake today."

Reynold was just about to draw his face into a frown when his mother looked at him so strangely that it made him think of his resolution. Then the funniest-looking smile chased the ugly frown from his face. Mother smiled, too, and nodded and gave him three pats on the shoulder that meant, "Hurrah! Hurrah! Hurrah!"—*Exchange*.

Some Chinese New Year Customs

Rev. Victor Koon, Chengchow, China

There are three great festival seasons in the Chinese Year, namely, the New Year celebration, the fifth moon feast and the eighth moon feast. Since we have just witnessed our first New Year festival I will try to tell you some of the interesting customs connected with this the greatest of all Chinese celebrations, as they are observed in north China and especially in Peking.

The Chinese follow the lunar calendar, which makes their New Year come some time in the month of February. Chinese schools observe

from four to six weeks holiday for this event. New Year is counted as everyone's legal birthday. Individual birthdays are celebrated throughout the year but one is not reckoned to be a year older until New Year's Day. Therefore if a child is born a day or two before the New Year he is said to be two years old, being reckoned one year old as soon as he is born, and two years old on New Year's Day. This naturally is confusing to the foreigner who asks the age of a Chinese child.

Preparations for Chinese New Year begin on the twenty-third of the twelfth moon. On this date the kitchen god makes his annual trip to heaven to report the doings of the household during the past year. This widely worshiped deity which reigns in every household takes the form of a highly colored picture in a shrine made of bamboo, wood or paper. The shrine is given a place of prominence in the kitchen, from which point of vantage the heavenly reporter observes the conduct of the various members of the family during the year.

Various means are resorted to in order to insure a favorable report. On the night of the twenty-third the kitchen god is taken out into the courtyard and burned. A little straw is burned with the picture and a bowlful of water is thrown down before the fire; the former is to feed the horse and the latter to quench his thirst, for it is believed that the god makes his heavenward journey on horseback. Oftentimes a bit of sweetmeat is thrown into the fire in order that the god may say sweet words when he makes his report. Stories are told of other places in China where sometimes a little opium is smeared over the mouth of the god, so that he may be so drowsy when he gets to the upper regions that he may not be able to speak clearly; or sometimes the picture is dipped in wine so that when the god arrives, he will be so drunk that he will be turned out and not be allowed to speak. The god takes seven days to get to heaven and return, so there are seven days without a kitchen god, leaving the people a little time of freedom from his surveillance.

On New Year's Eve, at midnight the return of the kitchen god is announced by a veritable bombardment of firecrackers. This noise continues until morning, for the Chinese do not think of sleep and the foreigners cannot. At this time a new picture and shrine are set up in the kitchen, and incense is burned before them.

On the seven days before New Year, elaborate preparations are made for the New Year feast. That home is poor indeed where the sound of the meat chopper is not heard preparing the filling for the dumplings (chu po-po) which are to be consumed during the first days of the New Year. Vigorous house cleaning, bathing, shaving, etc., have their parts in the preparation.

On the last day of the year also, all the papers bearing characters, which are pasted at the sides of the doors are taken down and new ones put up. Some of these mottoes express such sentiments as, "Open the door and see joy," or "Successful in all affairs." Donkey and camel saddles, cart shafts, and wheelbarrows all have a lucky wish pasted on them.

At New Year's time, a sweetmeat made of sticky-rice flour, dates, and bean flour is eaten in every home except the very poorest. For the first five days women are not supposed to leave their homes or to enter the house of another, but the men folk go out early on the first day and on the succeeding days of the holiday to call on their friends and acquaintances, and give them New Year greetings. On the evening of the first day at sundown, poor children may be seen going from door to door selling pictures of the god of wealth. One of these stands outside a door and calls, "I have brought you the god of wealth," and the inmates, fearing to send him away empty-handed, give him a few coppers and purchase the paper god. On the second day this deity is installed in the

home to the accompaniment of more fire crackers, and a sacrifice is offered. A pig, a sheep, fish or fowl may be offered, according to the wealth of the family. The offering is placed before the god of wealth and a cup of wine is lit, and the worshiper *kotows* three times before the god. This worship is performed by the head of the house. When the incense has burned itself out then the offering is taken away and prepared as food for the family.

Early on the morning of the sixth day the shopkeepers get up to worship all the gods. These are represented as gilt figures on a sheet of yellow paper. This is bought on the last day of the old year and worshiped during the first five days of the New Year. On the morning of the sixth this picture is taken out into the street and burned, incense being burned and firecrackers being sent off at the same time. When the fire crackers are all burned out the doors of the shops are opened to business. Every day until the sixteenth the tablets of the ancestors are worshiped and incense is burned before them. The sixteenth of the month marks the close of the New Year festivities.

An Answer to Prayer

A young farmer brought his son to the hospital (in China) for an operation which proved to be quite serious. The child grew worse, and one Sunday the doctor had to call him apart and tell him his boy was dangerously ill and had scarcely any chance to get well. It was a sad blow. "How can I go home without him?" he cried. "He was the pet of all the family; his uncles could not get along without him. Is there nothing more you can do?" "I have done all in my power," said the doctor. "There is only one other thing—that is, prayer." "O," said the man, eagerly, "I will pray all day and night if only my boy will get well." Then they had prayer together. "Would it not be well to have others pray, too?" asked the man. "Yes," replied the doctor. "We are fathers, too," said the native assistant. Then he said: "Please ask the other foreign teachers to pray." That night every patient in the wards knew about the boy, and those who could, prayed. The poor father prayed all night on the floor by the bed of the sick boy: "Heavenly Father, have mercy and

make my boy well." When the boy was found to be better the next day, no happier man could be found than that father. As the boy convalesced, he showed unflagging interest in the gospel, though it was very hard for his poor, untrained mind to remember what he was told. Nevertheless, he was eager for instruction, constantly saying: "Tell me what I must do, and I will do it." When he went to his home, his boy quite recovered, his one determination was to be a Christian and tell all his friends about the new religion.—*All the World*.

"A Lamp Unto My Feet"

A ragged errand boy was printing with chalk on a gate this Bible text.

"Well done, my boy, well done!" said an old gentleman who was passing, "where did you hear that?"

"At the mission Sabbath school, sir."

"Do you know what it means?"

"No, sir."

"What is a lamp?"

"A lamp? Why, a lamp is a thing that gives light!"

"And what is the Word that the text speaks of?"

"The Bible, sir."

"That's right. Now, how can the Bible be a lamp that gives light?"

"I don't know, 'less you set it afire."

"There is a better way than that, my lad. Suppose you were going down some lonely lane on a dark night with an unlighted lantern in your pocket, what would you do?"

"Why, light the lantern, sir."

"What would you light it for?"

"To show me the road, sir."

"Very well. Now suppose you were walking behind me some day and saw me drop a shilling, what would you do?"

"Pick it up and give it to you again, sir."

"Wouldn't you want to keep it for yourself?"

Nicholas hesitated; but he saw a smile on the old gentleman's face, and with an answering one of his own, he said, "I should want to, sir, but I shouldn't do it."

"Why not?"

"It would be taking what wasn't my own and the Bible says we are not to steal."

"Ah! so it is the Bible that makes you honest, is it?"

"Yes, sir."

"If you had not heard of the Bible, you would steal, I suppose?"

"Lots of boys do," said Nicholas, hanging his head.

"And the Bible shows you the right and safe path, the path of honesty?"

"Like the lamps!" said Nicholas, seeing how what all these questions meant. "Is that what the text means?"

"Yes, there is always light in the Bible to show us where to go. Now, my boy, do you think it worth while to take this good Lamp and let it light you through life?"—*Exchange*.

Little Rodger's Prayer

We gathered for morning worship—

Little Rodger stood by my knee,
As I read how Jesus had calmed the storm
On the waters of Galilee.

At evening the clouds grew heavy,

The lightning vividly flashed;
The wind rose high, and over our heads
The thunder rolled and crashed.

Little Rodger was building a house with his blocks,

Showing no signs of fear,
And we, who were watching him, gave no heed
To the storm that was drawing near.

Till a sudden glare illumined the room,

Striking terror to every heart,
While the thunder that followed, with deafening peal,
Seemed rending the heavens apart.

We said not a word, but the baby saw

That our faces were pale with fear;
And he left his play, and crossing the room
To a sofa standing near,

Knelt down and raising his hands and eyes,
While wonder our hearts did fill,

Said with baby accents sweet and clear,

"Please, Jesus, say, 'Peace be still!'"

—*Selected*.

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Putting First Things First

No better New Year policy could be formulated by the Baptist churches of the South than that of placing uppermost in their plans for 1927 the objects for which Christ established them—the salvation of the lost in their own communities, the spiritual upbuilding of the members, and the sending of the gospel to all the world.

A genuine concern for the lost immediately about them, an earnest effort to develop their members in all the things which Christ taught and commanded, and a lively, fruitful interest in missions at home and abroad would produce in our churches that spirituality which the New Testament indicates should be the normal state of churches everywhere, and that generosity in support of kingdom enterprises which both Paul and Christ commended as the ideal toward which all should strive.

Supplying Our Greatest Needs

Spirituality in life and liberality in support of God's enterprises—the two greatest needs of Southern Baptists at this time—can both be realized in many Baptist churches of the South this year if the pastors and other leaders are willing to pay the price of that attainment.

As a reasonable beginning toward larger things for 1927, we would urge all churches which have not already put on or completed the Every-Member Canvass for the Co-operative Program for 1927, to do so at once. For the canvass to produce the best results it should be followed by frequent sermons upon and references to State, Home and Foreign Missions, and the Baptist schools, orphanages and hospitals embraced in the Co-operative Program.

Adequate information and inspiration will produce the funds of which every department of our organized work stands so much in need.

Write your state secretary for literature or other needed assistance.

Co-operative Program Commission