

HOME^{and} FOREIGN FIELDS

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No. 1



A HOME MISSION SUNDAY SCHOOL FOR CHILDREN OF MANY NATIONS

These boys and girls are from every corner of the world, their parents drawn here by the hope of getting rich in the "Land of Flowing Gold."

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

March 6—Topic, "Building True Character." Include in the program the story of Miss Vivian Spang, "My League of Nations," page 20. Show how Christian character is built by the foreign young people in our midst.

March 13—Topic, "Psalms with a Missionary Message." Supplement the program material given in the Quarterly by a brief summary of the sermon on page 8, "Keeping at the Center."

March 20—Topic, "How Can Christ Become Real to Us?" Have some one tell the story of the "Unique Church and Four Great Deacons," as given by Miss Olive Lewellyn, on page 18.

March 27—Topic, "The Southern Baptist World-Program." Conclude the program by a vivid presentation of the main points made by Dr. Alldredge in his article, "New Tasks for a New Day."

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

A delightful variation of the program may be given by telling the stories on pages 17 and 23, "Little visits to Home Mission Fields"—one story for each Sunday in March.

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

The missionary Topic for March is "The Effect of New Industrial Conditions on Home Missions." A wealth of supplemental material is furnished especially in the articles by Mr. Edmonds, Dr. Dawson, Mrs. Davis, Dr. Alldredge, Governor Brough, on pages 2 to 8. The leader will find no difficulty in adjusting this material to the outlined program furnished by Miss Mallory, on page 26.

SUNDAY SCHOOL

Sunday, March 27, is "Missionary Day in the Sunday School" throughout the South. See back cover page for announcement of free literature. Use material in this number in opening and closing services to emphasize phases of Home Missions and Foreign Missions. Plan to make this a great month for missions in your Sunday school.

PRAYER MEETING

A series of prayer meetings dealing with the subject, "The Challenge of the Changing South," throughout the month of March, would prove intensely interesting and profitable. Much material in this number could be used in preparing the program of discussion and prayer. Pray that we may rescue our Home Mission Board from its burden of debt!

The New Challenge of the New South

"Upon Home Mission Work Rests Our National and World Safety"

Richard H. Edmonds, Editor *Manufacturers' Record*

The South holds a very peculiar position with relation to this country, just as this country holds a peculiar position to the world. Somehow in the wisdom of the Almighty, America has been given greater advantages for the marvelous creation of wealth that any other country in the world, indeed, in many respects greater than the rest of the world.

The South has three-fifths of the coast line of the United States. It has a greater combination of natural advantages for agriculture and manufacturing and commerce than any other equal area of the world. It is now universally recognized by the foremost bankers of America as the most inviting field for development work and investment to be found in this or any other country. Its industrial progress is the marvel of the age.

New England cotton manufacturers have within the last two years put about one hundred million dollars into the purchase of Southern mills or the building of mills in the South, and yet between 80 and 90 per cent of the one billion dollars invested in Southern cotton mills is held by Southern people. It is now accepted by all leading authorities that New England can not longer seriously compete with the South in the cotton industry, and this section is producing iron and steel at a lower cost than any other part of America.

The favorable climatic conditions enable the South to produce winter fruits and vegetables with which to feed the North and West to an extent which already amounts to about \$500,000,000 a year. Florida alone ships of citrus fruits and vegetables about 100,000 carloads a year to the North and West.

The increasing wealth of the South and the increasing opportunities found all the way from Maryland to Texas are gradually bringing into this section a number of foreigners. It is estimated that Texas has from 500,000 to 1,000,000 Mexicans. If we could evangelize them, they would do much to solve the problems that tend to involve this country and Mexico for they are moving back and forth between the two countries and what they learn in America, they carry back to Mexico. Indeed, for many years America has been like a great university to which the people of all the world have flocked, going and coming from year to year and carrying back to their former homes whatever they have learned of good or evil in America.

By virtue of the fact that the South is the most Protestant part of America with the Baptists in the lead, a responsibility rests upon the Baptists of this section greater, I think, than ever rested upon any other denomination in this or any other country. If the Baptists of the South advance educationally or spiritually, as they will certainly do financially with the rising tide of development in the South, they will largely shape the future of a section which by virtue of its natural advantages will shape the destiny of America, and as goes America so goes the world.

Up to the present time the South has a comparatively small foreign population. New York's foreign stock (and by foreign stock I mean people born abroad or born of parents one or both of whom were born abroad) is 76 per cent of the total population of that city. A recent Jewish report claims that there are now 1,700,000 Jews in New York City and I can readily believe it for the last census showed the total of

foreign stock in New York was 4,200,000. Chicago has 76 per cent of its population of foreign stock; Massachusetts 66 per cent; Rhode Island 69 per cent.

The great problem before the South, and that means before America, is to so develop the educational and religious influences of the South while the population is homogeneous as to be ready to meet the inevitable in-coming of foreigners. I wish we could stay this rush of foreigners, but while we can keep up the bars to some extent against fresh immigration from abroad, we still have many millions of un-Americanized aliens in the country who are gradually drifting to the South. Unless the Home Mission work of all Protestant denominations in the South is pressed with greater vigor than ever before, with a larger expenditure of money for this work, the Protestants of the South will no longer hold that dominant position in Southern affairs which they now hold, and if Protestantism should ever lose out in the South, then Protestantism would lose out in all America.

A month or two ago Dr. Albert Shaw, editor of the *Review of Reviews*, in editorially referring to the South, said:

"Certainly the South to-day is recognized the nation over as the new land of opportunity. The place of the South on the map of the world ought to make it the heart of industry and civilization. America has just discovered the real South, a potential of industry that is coming into its own with tremendous strides."

The Southward trend of industry, as suggested by Dr. Shaw, is, indeed, commanding nation-wide attention. Never before have the banking and general business interests of the North and West been so tremendously impressed with the inevitable material development of this section. They are pouring hundreds of millions of dollars into the South into hydroelectric plants, into cotton mills and knitting mills, into vast hotel schemes and office buildings and many other enterprises which are reshaping the whole business life of the South.

Long prior to the Civil War, Commodore Matthew F. Maury, "the pathfinder of the seas," and in many respects one of the greatest scientists of the world, writing in behalf of the projected Isthmian Canal, said that if the barriers between the Atlantic were broken down, giving free vent to shipping, the trade and commerce of the world would center in the Gulf of Mexico. That prophecy is coming true. All along the South Atlantic and Gulf Coast the developments which are taking place match in importance and vastness of expenditure the industrial development of the Piedmont and upper regions of the South. A recent compilation shows that along the Mississippi Gulf Coast within the last two years \$100,000,000 have been spent, largely by Western and New Orleans capitalists, in the building of hotels and other great enterprises and that \$70,000,000 are now in process of expenditure in the same section. This does not include vast railroad expenditures all the way from Pensacola, Florida, to Brownsville, Texas, where the whole coast country is being revived and where marvelous progress is under way.

The railroad and hydroelectric companies of Florida have within the last two years spent \$200,000,000 or more in the expansion of their operations in that State. People are coming into the South from the North and West in an ever-increasing number and the temporary lull in real estate opera-

tions in Florida, which has been a great blessing to that State for it came about before serious damage had been done by over-booming methods, will not in any way lessen the Southward trend of men of brawn and brain and of capital. Towns are growing with ever-increasing rapidity.

Unless the Baptists of the South meet this situation with a larger expenditure in Home Mission work than they have ever done, they will lose the greatest opportunity ever given to any denomination to rise with the rising tide of population and wealth and thus lessen their power for good and lessen their influence in molding the character of the South of coming years. Illustrations without end could be given of the work of the Home Mission Board in establishing mission churches which have now become great leaders in denominational work and in giving freely to Home and Foreign Missions.

What has been done in the past in this respect is small as compared with what ought to be done and must be done if the Baptists are going to hold their rightful position measured by their opportunity and their responsibilities. Viewed from the standpoint of its influence in shaping the destiny of America, and that means the destiny of the world, viewed from the standpoint of the power of the Baptists to carry forward their mission work in Europe and Asia and Africa and the islands of the sea, I feel a deep conviction, which has grown on me steadily for the last forty years, that the Home Mission work of Southern Baptists is a work of unparalleled importance and demands the consecration of the thought and the money of the Baptists of the South to a far greater extent than they have ever given to it.

I am not at all unmindful of the importance of Foreign Missions, but I am firmly convinced that the greatest foreign mission work that America can do, and especially we Baptists can do, is to stretch every nerve in the development of Home Missions in the South in order to lay a solid foundation for carrying forward mission work in foreign lands. The Home Mission work of the South can not be ignored or starved without certain deterioration and ultimate starvation of the foreign mission work.

* * *

The Changing Face of the Southwest

Rev. Joseph Martin Dawson, D.D., First Baptist Church, Waco, Texas

Heirs of the rugged pioneers
Who dreamed this dream and made it true,
Remember that they dreamed for you.
They did not fear their fate
In those tempestuous years,
But put their trust in God, and with keen eyes,
Trained in the open air for looking far,
They saw the many-million-acred land
Won from the desert by their hand,
Swiftly among the Nations rise—
Texas, a sovereign State,
And on her brow a star.

—Henry Van Dyke, *Ode to Texas*.

The changing Southwest gives evidence of the gradual fulfillment of the fair dream of the founders. The Texas of fiction, land of Zane Grey, in which one sees scrawny steers, booted and sombreroed cowboys, heavily accoutered bad men infesting the prairies and shooting up the towns, arid deserts shaded in summer by scant feathery leaves of prickly mesquite and protected in winter by tenuous lines of barbed wire fence, is gone forever. In fact, the fictional artists have devised a land that never existed in reality. At no time was Texas normally such as depicted by them.

Of course the Texas of the pioneer heroes is no more. Among Baptists, the names of R. C. Burleson, William Tryon,

R. E. B. Baylor, Sam Houston, George W. Baines, Hosea Garrett, Z. N. Morrell, N. T. Byars, O. C. Pope, A. J. Holt, B. H. Carroll, R. C. Buckner, and J. B. Gambrell will call back scenes of missioning, church founding, institutional building, and heroic endeavors in the Christian capture of the Southwest which will remain vivid as long as memory is active. L. R. Millican, dwelling now at El Paso, whose father came with Austin's colony, and who himself has followed the frontier to the uttermost fringe of it, is the last of these old-timers. He abides, this picturesque preacher of the plains, as the symbol of a day when men lived epic lives.

Perhaps no section of the nation is undergoing more marked changes than the great Southwest. Indeed the Southwest is great, if in nothing else, certainly in size. People have facetiously said Texas occupies all the continent of North America, except the small part set aside for the United States and Canada; that unless your front gate is eighteen miles from your front door, you do not belong to society as constituted in Texas; that Texas has enough land to supply every man, woman and child in the whole world with a tract of five by twenty feet, and have enough left over for the armies of the world to march around the border five abreast. The size of Texas may probably be more clearly appreciated by the following statement: If one will take a geographically correct map of Texas and stick a pin through the center, and put it over Nashville, Tennessee, the eastern end of Texas will reach to Raleigh, the western to Little Rock, the northern end to Chicago, and the southern to the Gulf of Mexico. It is true that the state is not square and not all of the section reached by these projecting points of Texas would be covered as with a solid block. Nevertheless, the illustration gives one an idea of the immensity of this state, whose resources are commensurate with its area. The total area of Texas is 265,896 square miles, of which the land area comprises 262,398 square miles and water 3,498 square miles. The total farm land area of Texas amounts to over 178,000 square miles. Texas is 53,000 square miles larger than France, 83,000 square miles larger than Germany and 144,000 square miles larger than the United Kingdom. Texas' farm area is nearly equal to the total area of Germany.

Up to this time in recent years, Texas' chief economic resource has been her crops, of which she produces more than one billion dollars worth annually, far and away the largest of any other state in the Union. But it is now known Texas' greatest wealth is not in her soil, but beneath her soil. Texas produces sixty per cent of all the sulphur in the world. According to the Department of Commerce at Washington, Texas leads all the states in the number of oil refineries, of the 358 establishments reported for 1925, sixty-three being located in Texas, fifty-seven in California, fifty-one in Pennsylvania, fifty in Oklahoma, nineteen in Kansas, fifteen in Wyoming, thirteen in Louisiana, thirteen in Ohio, ten in Kentucky, and the remaining sixty-seven in twenty-two other states. Of lignite, which is destined to become the general as well as the stabilized fuel of a great portion of the South, Texas has billions of tons, so near the surface that it can be mined with steam shovels. Recently, there has been discovered in West Texas beds of potash which, it is believed, far surpass those of Germany and France.

When it is remembered that American farmers use \$20,000,000 worth of potash a year, it is seen at once what this wealth of potash beds will mean to Texas. Texas up to this time has been thirteenth among the states in manufactures, but so rapid has been the development of cotton mills that it bids fair to outstrip North Carolina which manufactures 25 per cent more cotton than the state produces. All of this means that instead of a population of 5,662,000, just reported from Washington as the probable 1930 census, it will possibly within the next twenty years have a population of 25,000,000 people.

The rapid growth of cities in Texas presents a strong confirmation of this prophecy. Dallas, San Antonio, Houston, Fort Worth, and El Paso have a combined population now of more than a million, and the time is near at hand when at least two of these cities will have a million each. This does not take into account the importance of such cities as Beaumont, Brownsville, Corpus Christi, Laredo, Abilene, Texarkana, Wichita Falls, and Waco. The amazing advance of Amarillo within the past twelve months, which during the latter half of 1926 led Texas cities in building operations, makes one feel that there is no way of telling in what particular section of the vast domain of Texas a great modern city may not spring up overnight.

Keeping pace with this enormous economic expansion is the educational change going on in the Southwest. A little while ago and the University of Texas was besieging the Legislature for even a pittance of appropriation, conducting its classes in shacks, and keenly sensitive to the reproach of inadequate equipment for the students who were crowding in upon it. But suddenly, on some of the extensive lands owned by the university thought to be almost worthless, oil wells began to flow which have poured millions into the treasury of the university. Coincident with this discovery have been bequests reaching into millions made by patriotic Texans. It now appears that the University of Texas bids fair to become the richest university in the world. Fifty-seven and one-half per cent of every state taxed dollar is devoted to education; junior colleges are springing up in almost every important center, and Texas Technological College, away out on the plains, is asking for six million dollars for increased equipment, a sum equal to the total amount being asked by the Baptists of Texas in their Conquest Campaign for Baylor University, Southwestern Seminary, eight colleges, six hospitals, the State Mission Board, and Texas' share in the debt on the Southwide Boards.

Former Governor Neff has said, "University men laid the foundation of the Texas Republic. A larger per cent of college trained men signed the Declaration of Texas' Independence than ever signed any similar document in the history of the world. They had the vision of educated men. They charged it as a just cause for revolution against Mexico that it had founded no system of education for the people. The majority of the signers of the Constitution of the Republic of Texas were college men. Among their first acts was to direct Congress to provide for a general system of education including a university." Those who think that Texas is indifferent to education are likely to awake to the fact that the Southwest is apt to lead the nation in educational interest.

It has always proved that of all states of the South, Texas has been most cosmopolitan. People are here from every state in the Union and from all nations of the world. The tides of immigration, however, appear to have only just about begun to set in. Economic observers have been saying that the next great real estate boom after Florida and California, would be Texas. The foreigner is already here. More and more the Mexicans are swarming across the border until now there are nearly a million in the state. But they are not the only foreigners. Miss Vivian Spang, while teaching in the Sunday school of Dr. George W. Truett, Dallas, discovered twenty-three nationalities under the shadow of the First Baptist Church, and when she went out calling, little Ester Rodriguez, Joe Yen, and children among the Polish, German, French, Irish, Italian, and various races of Europe ran forth to meet her.

The troubles in Mexico have produced an exodus of Catholic priests and nuns out of that troubled country. This means that the Roman Catholic Mexicans within our borders will receive extraordinary oversight from these newly arrived spiritual advisers. They will also be more strongly prejudiced against our friendly efforts to evangelize them with the simple gospel and gather them into Baptist churches. Only to-day I have word from our Mexican Baptist pastor in the city of

Dallas, where he has been doing almost a phenomenal work, that he is encountering stiff opposition from the increased number of Catholics who have come to Dallas.

Texas has long been called the trophy of the Home Mission Board. There are some who feel that perhaps there is no longer any need for Home Board aid in Texas. Fact is, Texas Baptists can, even with their 448,000 members, scarcely cope with the measureless spiritual needs of this vast empire. They are just now striving to raise \$6,000,000 with which to free all their institutions from debt and put them where they can minister to the weal of Texas. It is true that in all their institutions including physical properties, endowments, total assets, they have invested in their institutions eighteen billion dollars. Do these figures seem large? Undoubtedly. But are they out of proportion to the largeness of the Texas task as revealed in the foregoing statements of this article? It is needless to argue that industrial corporations, mercantile establishments, natural wealth, state institutions, can meet the demands of civilization. It is the work of the churches and the activities of Christian institutions alone that can save any land. Amid the changes of such immensity and far-reaching significance now going on in the Southwest, there is more than ever the necessity for intensified Christian effort and unthought of increase in Christian investment of money and men.

* * *

Seed Sowing and Harvest in the Cotton Mills of the Piedmont Region

Mrs. George E. Davis, South Carolina

There is no greater field of opportunity for real service than amid the cotton mill industrial people of the South. In the midst of awakening interest in cotton mills in all sections of the South, and the coming of great new mills to regions hitherto untouched by this type of industrial development it might be well to study some of the conditions, methods and results that have obtained in the older cotton mill districts of the South.

Following the war between the States many tenant farmers were driven by financial conditions to seek a living elsewhere. With lack of education by many, they went into the rapidly developing industrial centers in the Piedmont region, which extends from Georgia to Virginia. Many of these folk, untrained economically and with little or no education, were like children with freedom and plenty of money. For some years the social and spiritual life was far below par, but soon Sunday schools and preaching services began, fostered by nearby churches and State Mission Boards. With progressive and growing educational conditions, came the demand for an educated ministry, church organizations and better meeting houses. This demand was met by State Mission and Home Mission Boards helping with pastor's salaries, church houses, and missionary workers.

Through the influence especially of the State Woman's Missionary Unions, women missionaries were sent into mill communities. The work of these women is beyond estimate, and is still a much needed service. Such a worker visiting in the homes, helping and directing where needed, teaching in Sunday schools and helping with the young people's work, is greatly in demand. There is a great need also for trained pastors to work side by side with these missionaries that the church may always harvest the results of their work.

The need for Christian nurses and teachers in cotton mill communities is paramount. The cotton mill owners, presidents and managers have found that effective work upon the part of an operative must come from contented minds and well-built and cared-for bodies. Community houses, clinics and recreational parks with better homes in which to live have been provided by mill managements together with workers and nurses to direct these. Sometimes moral and physical betterment took precedence over spiritual, which resulted in the "uplift" movement not being permanent. This has been the case where "community church" ideals have been tried out, by some non-denominational agencies whose specialty has been social welfare work.

The majority of the mill operatives come from Baptist stock, their parents being reared in rural and mountain communities. There are two types of mill people. There are those who move from one village to another upon the slightest provocation, gathering nothing and losing much. They are much like the itinerant farmer of the South. Then there is a class who stay year after year trying to better their family conditions, their home and educational advantages and constantly trying to improve their earning capacity. This type is always interested in their own spiritual welfare, and the making of their town a better one for their children.

It is in working with these more stable mill operatives that both the church and the mill has made rapid progress. Mill management or those in authority and those in mill communities who are truly interested in constructive work among mill operatives are coming more to realize that the Christian development of these communities must be done by men and women who so truly lose God and his Son that they are willing to work for the spiritual upbuilding in such a way that social, moral and physical betterment is the result rather than the aim of the work. Many such workers are supported equally by mill executives and mill church organizations and live and work in community homes provided by the executives. Many mill communities have grown and developed until they have full time pastors with splendid working churches, but still need the helping, directing hand of a young woman worker among the young people.

In the developed communities the young woman worker, trained in missionary work, is often the educational director of the Baptist church, while in other places she must be a missionary in every sense of the word, doing work of the type of Good Will Centers. From a pastor in one of the largest centers of the cotton mill district, Rev. B. G. Field of Greenville, S. C., we have the following observations from his experience:

"For more than six years I have lived in the very heart of the church and social life of the 'Textile Center of the South.' It must be recognized that the larger mill communities and especially where these communities are aggregated, such as you find around Greenville, do not present the same situation as you will find about the small communities, for, other things being equal, the larger the community the more sustained the church life. The churches of these centers are fast becoming great assets to our denominational life. The work of the Home Mission Board, evangelistic in the past, will be largely educational in the future.

"The leadership of these churches is an encouraging feature. At present the majority of the pastors are either college graduates, or have done one or more years of college work and not infrequently the pastor is a Seminary man. In Greenville alone three of our mill churches are pastored by graduates of the Seminary at Louisville, and five other pastors of the Greenville Association are graduates of one or the other of our denominational colleges. This is only slightly above other such large mill communities. This certainly indicates a healthy church life for these centers of industrial activities, and testifies to the work that has been done in them in the past.

"In the way of equipment for worship and Sunday school work many of the plants are standardized. The mill authorities in nearly all cases are making this possible by going fifty-fifty with the churches in all worthy building projects. In some instances they loan the church its part on easy terms. Not infrequently the company pays a splendid part of the pastor's salary and gives parsonage, fuel, and lights free. The pastors are given a parsonage that is surpassed only by the superintendent's home. It is my observation that nearly all these Baptist churches now have independent worshiping places of their own."

So much for the results in the older industrial centers. Now for some further considerations. To no visible degree does there seem to be any exhaustion of our Anglo Saxon labor for the cotton mills of the Piedmont region. Another notable fact was recently given by a superintendent of a large mill which moved from a New England State recently. Quite a number of mills are moving South, but not the operatives. Some came at first with the mills, but did not stay. I asked the superintendent why they left and all he would say was, "For the reason that I'm leaving, and my wife wouldn't stay. We don't like it!"

One of the outstanding needs among Baptists in the mill sections is better buildings and equipment. Only in the large centers are the buildings at all adequate. The contrast between handsome brick community houses with their equipment and our Baptist church buildings is too marked. Surely souls are worth more to God than bodies are to mill corporations!

Pastor Fields tells of another problem that the workers among the mills must solve. "We are forced to admit that these communities are easily swayed by prejudices and light gossip that may react overnight against the church life. Trifles that may be converted into great imaginary problems. In dealing with these problems, the people are not always open and frank, but may at times be extremely clannish. Another difficulty lies in their often distorted notion of the duties of the pastor. Too often they think of him as a general efficiency man. He is not always separated in their thinking from the insurance man, or the community nurse."

The mill towns in a large majority of cases represent simple every-day folk, but among them are many easily led. Every year each village has its itinerant evangelist who pitches his tent for a series of services. The "Holyrollers," or what not, find a building not mill property and there soon win many to false beliefs. It is rich ground for all the "isms" to bear fruitage. Many will not go into a building where an organized church meets for worship, but they will go into a tent to hear an evangelist. Hence the need for a group of Home Mission Board evangelists to enter these teeming centers of Anglo Saxon labor, working with their tents, sending those who receive the gospel message on to the churches. And hence also the necessity of increasing the forces at work developing the young people of these communities into all the rich possibilities that lie in them.

This is the opportunity of today in the mill communities of the Piedmont region. It is one of claiming and conserving our Baptist resources among a people fundamentally Baptist in origin and in temperament. And the field is "white unto harvest."

* * *

The destiny, the greatness of America, lies around the hearthstone. If thrift and industry abound there and the example of self-sacrifice oft appears, if honor abide there and high ideals, if there the building of fortune be subordinated to the building of character, America will live in security, rejoicing in abundant prosperity and good government at home, and in peace, respect and confidence abroad.—President Calvin Coolidge.

New Tasks for a New Day

Home Mission Problems of Our Southern Cities

Rev. E. P. Alldredge, D.D., Secretary Statistics and Information

Southern towns and cities are not without some acute and perplexing problems. For the most part, however, these problems are much the same in type as, and far less difficult to deal with than, the problems which confront the Baptist work in the urban centers of the North and East. Let us review them in the order of their importance:

The Problem of the Foreigners. In 1920, 19 per cent of the white population in the towns and cities of the South were either foreigners or the children of foreign-born or mixed parentage. That is to say, 1,897,407 persons out of a total white population in the cities of 9,967,426, were foreigners, or the children of foreign-born or mixed parentage. In Texas, for example, 351,699 out of a total of 1,577,126 white persons living in the towns and cities of that state in 1920 were either foreigners, or the children of foreign-born or mixed parentage. This means that 22.3 per cent of the white people living in cities and towns of Texas in 1920 were foreigners. In Maryland the per cent rose to 30.2 per cent; in southern Illinois it was 30.3 per cent; while in Missouri it was 31.8 per cent.

In addition to the foreign born, etc., in the cities of the South here noted, however, we must take account of other large groups of foreigners not listed by the Census Bureau at all. We mention the following:

Practically one-half of the population of New Mexico, for example, is either Indian or Spanish-American (Mexican)—at least 160,000 souls.

Texas has about 850,000 Mexicans. These people, listed as whites in the United States Census form from one-tenth to one-half of the population of all the cities, towns and villages of Southwest Texas.

There are perhaps 400,000 native-born French-speaking white persons in Louisiana who do not speak a word of English.

Florida has several centers where Cubans and other foreign-born groups have settled in such numbers as to constitute an acute problem and to call for the work of some of our best foreign missionaries.

Out of the 9,967,426 white persons who lived in the urban centers and sections of the South, according to the 1920 census, therefore, we must list fully 2,000,000 of them as essentially foreign.

The Problem of Roman Catholicism. Linked up with the problem of the foreigner in our Southern cities, is the problem of Roman Catholicism. Statistics show that Roman Catholicism does not flourish among English-speaking American people. Their gains among the English-speaking American-born population in the ten years from 1906 to 1916 was only 1.5 per cent; whereas, among the foreigners, speaking a foreign tongue, they had a net gain of 22.1 per cent for the same period.

Now when we reflect upon the fact that one person out of every 4.4 persons in the big cities in the South, and one person in every 5.4 persons in the whole urban population of the South, is a Roman Catholic; and when we understand that the Roman Catholic hierarchy has unified and moulded the foreign elements in most of these great centers, into a great social, political and religious bloc, which claims and largely exercises controlling interest in the publicity, the policies and the politics of the big cities, we can appreciate at least two of the gigantic problems which confront Baptist work in the cities of the South.

The Problem of the Negroes. We think it is not generally known to what extent the Negroes have flocked into the cities of the South—particularly to some of the big cities—in recent years. Here are some arresting facts concerning the negroes in the sixteen big cities of the South:

Big cities having fewer than 25,000 negroes each	3
Big cities having from 25,000 to 50,000 negroes each	5
Big cities having from 50,000 to 100,000 negroes each	5
Big cities having over 100,000 negroes each	3
Total negroes in 16 big cities	875,371

Dallas, Fort Worth and San Antonio, Texas, for example, are the only first-class cities in the South having fewer than 25,000 Negroes each. On the other hand, Kansas City, Houston, Nashville, Louisville and Norfolk have each from 25,000 to 50,000 Negroes; whereas Richmond, Memphis, Atlanta, St. Louis and Birmingham each have from 50,000 to 100,000 Negroes; and New Orleans has 100,930; Baltimore has 108,322, and Washington has 109,966.

And who are the people with whom the Negroes in our big Southern cities are thrown? Southern white people have congratulated themselves for the past forty years that the great groups of Negroes in our Southern cities were associated with "Southern white people who understand the Negro." But the facts show that precisely the opposite of this is true, viz.: *That the great congested masses of Negroes in our big Southern cities are thrown (1) with the great congested masses of foreigners who know nothing about the Negroes and many of whom know far less about American ideals and American life, and (2) with groups of native American whites who are too busy chasing the almighty dollar to know or care much about either the Negroes or the foreigners.* Look at this picture, for concrete illustration:

New Orleans has 95,275 foreigners and 100,930 negroes.
 Baltimore has 246,750 foreigners and 108,322 negroes.
 Washington has 87,372 foreigners and 109,966 negroes.
 St. Louis has 343,133 foreigners and 69,854 negroes.
 Kansas City has 84,383 foreigners and 30,719 negroes.
 Louisville has 55,366 foreigners and 40,087 negroes.

The greatest Baptist waste which is going on in this nation today is the unused opportunity of helping to save our great Southern cities through the Baptist Negroes. Roman Catholics have long since discovered this great opportunity and are doing their utmost to reach and convert the Negroes.

The Problem of Churchianity. There is too much churchianity and too little Christianity in the big cities of the South. St. Louis, for example, is over 76 per cent nominally Christian; San Antonio is over 71 per cent nominally Christian; New Orleans is over 55 per cent nominally Christian! And the sixteen big cities of the South are nearly 50 per cent nominally Christian! But does any one believe that these great cities are 50 per cent or even 25 per cent really Christian?

Alas, most of these great urban centers where the church membership runs largest in proportion to the general population, are, and have been for years, veritable hot-beds of vice and iniquity—illustrating all too plainly the painful fact that nominal church membership is often very far removed from real Christianity. So that, while almost 50 per cent of the 9,967,426 white persons in the urban sections and centers of the South

hold nominal connection with some church organization, this large church membership of itself constitutes one of the chief hindrances to the progress of the Lord's kingdom.

The Problem of the Unreached Masses. The big cities of the South, however, not only face the peril of nominal Christianity, where the ethics of the life and spirit of Christ are unknown to vast multitudes of church members; and where there is tragic failure of those who know Christ and the power of the New Life in him to apply their Christianity and boldly contend for the coming of his kingdom, into the city life; but there are yet great masses of people in the big cities of the South wholly unreached by the gospel. For while 34.8 per cent of the population of the South is in the urban centers, more than one-third of the unchurched masses of the South are in these same centers. We estimate, for example, that there are not fewer than 7,000,000 unreached souls in the urban centers of the South at this time, constituting a mighty challenge to the ongoing of Christ's kingdom.

The Problem of Sinister Tendencies. In all the great cities of the South, as of the whole nation, there are three ever present and insidious tendencies, which constantly imperil the progress of the Lord's work—the tendency to industrialize, the tendency to sensualize and the tendency to mammonize all the movements, all the institutions and all the political and social contacts of the people. The best and the worst, the highest and the lowest, the most sinister and the most sacrificial elements of modern life are crowded into our modern cities; and in dealing with them we are dealing largely with the destiny of the South and the nation.

But there is no cause or occasion for a pessimistic outlook upon the future of Baptist work in the cities of the South. On the contrary, and in spite of all the problems, it is the brightest and most hopeful aspect of Baptist work in the nation today. During the crucial and changing years from 1890 to 1910, Southern Baptist leaders became genuinely alarmed at the prospect of the South becoming cityized and the consequent necessity of calling upon our great rural-minded people to move into the cities and to boldly contend for the faith once for all delivered to the saints. But the outcome of these two momentous changes upon Baptist life and work, instead of proving to be a calamity, has been the occasion of one of the greatest achievements known to Christian work anywhere in the world.

For when forced to do so, Southern Baptists not only moved out of the hills and valleys and the great open spaces of the South into the cities, but they brought the best of everything they had along with them. They brought their greatest and most talented leaders. They brought the greatest organization of Sunday school, B.Y.P.U. and W.M.U. work known to this land. They brought the greatest spirit of evangelism to be found in the nation today. They also made a study of the church houses of the Methodists and Presbyterians, most of whom had built and equipped their houses of worship before the recent revolutionary changes in Sunday school, young people's and woman's work and the social activities of the Southern churches. Southern Baptists quickly recognized the necessary improvements and launched a church-building program which is rapidly giving their city churches the most marvelous facilities for worship, for teaching and training young Christians for social fellowship, known to the world today.

In order to carry on this great new and wonderful program Baptists also speedily began the development of the membership of the urban churches in the grace of systematic giving to the Lord's cause. And so splendidly has this feature of the work of our urban churches succeeded that we may today boldly challenge comparison with any similar group of churches anywhere in the nation.

In the meantime, also, Southern Baptists have launched "a new offensive" against some of the most impregnable strongholds of Roman Catholicism in some of the great cities of the South. The extent of our solid gains in some of the large cities, like San Antonio, Texas, and New Orleans, La., especially the gains which have come to us within the past ten years, are without a parallel in the history of Baptist work in America.

But perhaps the greatest and most agreeable surprise about the success of Baptist work in the cities of the South ever known was brought to light by the author's survey of the city churches of the South published in 1924. For this survey showed a record-breaking gain throughout the whole urban section of the South for seventeen years. This marvelous achievement may be summarized as follows:

SEVENTEEN YEARS' GAIN OF BAPTISTS AND OTHER FAITHS IN BIG CITIES OF THE SOUTH—1906-1923

Net gain of whole population of big cities	67.5%
Net gain of Roman Catholics in big cities	43.9%
Net gain of Southern Methodists in big cities	126.4%
Net gain of Baptists in big cities	147.3%

* * *

Coming South! The Men, Money and Problems of the Nation

Hon. Charles Hillman Brough, former Governor of Arkansas

The ante-bellum South was a land rich in heroic achievements and noble ideals. It was a dependent idler, raising scrub cows, rawboned horses and razorbacked hogs as some historians have represented. Rather it was a land cast in a heroic mold, raising blooded stock and producing a cotton crop which in 1860 aggregated nearly six million bales, valued at over two hundred millions of dollars.

"Take away from us the South," said Abraham Lincoln, "and where will we get our revenue?"

It gave to the world the inventive genius of a William F. Maury, and the medical skill of a Long, a Jackson and a Semmes. It is interesting to note that the first successful ice machine, inaugurating the manufacture of artificial ice, and later the production of refrigeration, which has developed the handling of meat and vegetables, was made by Dr. John Gorrie of Florida, who applied for his patent in 1851. The first two railroads built in the United States were constructed in the South, the Baltimore and Ohio in Maryland and the Charleston and Hamburg in South Carolina, the latter building the first one hundred miles of railroad in the world, now a part of the Southern's great system. The first locomotive built in America was for a Southern road, designed by E. L. Miller of South Carolina. The first steamship which crossed the Atlantic was owned by Southern money and sailed from a Southern port.

The Old South enriched American literature, contributed great statesmen to the making of the American nation, great orators to the adornment of her forums, and great generals to the defense of her ideals. For the first sixty-four years of American history the South furnished eleven Presidents of the United States, while the North gave only three. It was under the administration of Jefferson that this country acquired for the paltry sum of fifteen million dollars the vast Louisiana territory out of which eleven States have been carved. It was under the administration of Polk, a Tennessean, that our country took into her embrace the giant, Texas, of which Daniel Webster once said, "It would require a swift bird a week to fly over the State." It is worthy of note that the Florida and Oregon purchase, the cession from Mexico, which more

than doubled the area of the United States, all occurred under the administration of Southern Presidents.

Of late there has been much happening in this Southern region thus made a part of these United States of America. The New South, so beautifully depicted by Henry W. Grady in his famous address at the Boston Banquet of 1886, has proved herself worthy of the traditions of the Old in all lines of human endeavor. Let us look at the development a little. In 1923 the total value of Southern farm products was \$6,127,400,000, of which cotton and cotton seed represented less than 30 per cent of the total, despite the fact that the South produced 90 per cent of the cotton of the nation. The capital invested in manufacturing in the South, according to the census report of 1920, was \$6,883,000,000, which is about two and one-half times as much as the capital invested in the entire country in 1880. The value of the mineral production of the South in 1922 totaled \$1,491,000,000 which is \$383,000,000 more than the value of the mineral production of the United States in 1900. Approximately 50 per cent of the oil and gas output of the nation in 1925 was from the territory of the Mid-Southern States, and within this area was obtained one-third of the total petroleum output of the world. One of the Southern States, Arkansas, produced in 1925, 92 per cent of the country's bauxite ore, which was 63 per cent of the bauxite of the world. Six Southern States produced 92 per cent of the nation's fuller's earth. Hon. Herbert Hoover, Secretary of the United States Department of Commerce, says that the outward and inward trade through South Atlantic and Gulf ports is one of the great factors in the nation's industrial upbuilding and amounted to \$2,231,000,000,000 for the four-year period from 1910 to 1914.

In 1881 the total deposits in the Southern States and National banks were only \$221,759,000 while in 1925 these deposits amounted to over \$7,000,000,000 with total resources of over \$10,000,000,000. Hon. D. R. Crissinger, Governor of the Federal Reserve Board shows that in fifty years, deposits in all banks of the country have increased twentyfold, while the increase in Southern banks have been fortyfold.

The total amount of life insurance in the United States at the end of 1923 was \$54,800,522,513, and of this amount \$12,192,509,280 was on the lives of the people living in the South,—a remarkable showing in view of the fact that comparatively few of the Negroes in the South carry insurance, and the further fact that it represents three times as much as all the insurance in force in the United States in 1892.

It is conceded that the South is the future empire in the development of hydro-electric power, which is destined to revolutionize industry. From the industrial centers of New England the cotton mills, paper mills, silk mills, every type of factory and manufacture are moving South. Into North and South Carolina they began to come two decades ago. Now our sheets and our blankets, our morning newspapers and our silk handkerchiefs all are of Southern manufacture. From the eastern Piedmont region they are coming into the mid-Southern States. Every morning paper tells a new story of industry coming South. Labor disturbances in the South have been reduced to a minimum by virtue of the fact that our labor is largely purely American. So from Maryland to New Mexico the news is flying, industry is coming South! It fairly takes one's breath to keep up with it. A great cotton mill is being built near Birmingham! And the next Associated Press dispatch flying over the wire tells of the greatest paper mill in the world under process of construction at Camden, Arkansas. The Singer Sewing Machine Company comes South for its wooden parts, great furniture factories are building greater factories in the South, automobile manufacturers are coming South for the bodies for their engines, there are steel products of every kind,—the papers fairly teem with the story! All of the coal used by the United States Navy comes

from the South, while every oar stowed away on a life boat on the ships of Italy's Navy comes from the South.

Industry is coming South. And what are we going to do about it? What will an unprecedented era of prosperity do to us, and what will we do with its matchless opportunities? There are more than three million Baptists in the South—enough to stamp a distinctive pattern upon this new pattern of life the South will be weaving. Will the teachings of a great John A. Broadus, the leadership of a mighty Gambrell, the devotion of the loving heart of Willingham, the wisdom of a Tichenor of the other days count now in the deeds of those who have inherited this day of opportunity to which they looked with the eyes of prophets? Can we give to the world an undying example of the Christian use of money, a practical demonstration of the Christian interpretation of industrial relations, and a challenging appeal for Christian ideals in all human relationships. If all the world comes South, are we courageous enough to give to that world Jesus Christ?

* * *

“Keeping at the Center”—a Sermon

Rev. John W. Inzer, D.D., Pastor First Baptist Church, Chattanooga, Tenn.

Keeping at the center is a fundamental truth in all life, in nature, in man, in body, mind and spirit. It is fundamental and necessary that all well-balanced, or would-be balanced things, have a center. They should be constructed and operated and run with respect to that center; otherwise, we have lost motion, waste, wreck and ruin. Let me illustrate: If the earth should get off center with the solar system, or with regard to its axis, we would be plunged immediately into oblivion and destruction; or, a great locomotive engine would never keep to the track, or pull its load, or reach its destination, if its weight was not balanced toward the center. Likewise, must every car in the train be balanced toward the center, else there will be wrecks; delays; the track torn up; the passengers killed; property destroyed, and the system put into bankruptcy. Or, a great ocean liner, every pound of it, every foot of it and every instrument in it, is built and placed top and bottom with the minutest care and regard for the center; and likewise is its cargo placed in loading, else it would topple over and sink. One of the great perils that can befall a ship in time of storm is that its weight may all shift to one side and the ship go down. The same is true in bearing a load. You will break your back, tire out in no time, and never get there, if you have a load placed upon your back without respect to your body's center; and a load of equal weight could be carried easily for many miles, if rightly placed at the center. Your body is balanced to a center. Lose that center, and you cannot stand or walk. What is wrong with the drunk man? His mind has lost center, and it is impossible for him to walk the chalk line.

This law holds true in the realm of the mind and spirit. Folks must *keep at the center* in spiritual things and mental things. When folks lose their mental and spiritual center, things immediately begin to go wrong with them and with their work; and some folks seem to be so constituted that they just cannot keep at the center of anything for a very long period of time. Such folk are not safe leaders. There are many good people who have gone off with some excitable sect, and their trouble is that they are “off center.” It is a constant effort in the Christian life for one to keep his balance. Each phase of development has its proper emphasis; it is held with due importance in relation to other adjuncts of the Christian life, that we might, as Christians, *keep at the center*, and not run “lopsided” and have a wreck.

The same is greatly true of a church. The church must have a center, and our members must know that center and respect that center; and they must make a loyal effort to *keep at the center*. A church center, briefly defined, is the glory of Christ, and the service of Christ, with a scriptural program, a right program, and a balanced program; then the loyalty and co-operation of all members in word, deed, spirit, action and giving in that program. Now, the principal outside program for our church is, State Missions, Home Missions, Foreign Missions, Christian Education, Orphanages, Hospitals and Old Ministers' Relief.

Experience and expediency drove us to a program of co-operation, in which each cause would receive regularly a definite percentage of our denominational income.

All of these causes and agencies agreed on the plan of co-operation and accepted the percentage that each should receive.

All of these Boards joined with the State Convention and the Southern Baptist Convention in asking the churches to accept this co-operative program and stand loyally by it; give their money—all of it—on this basis as a program that is fair, scriptural and has a center; foreseeing that if the majority of churches contributed a just proportion according to their home needs, all the work would go forward with success (and I can assure you that if we do not thus co-operate with this program, we will soon kill it and have a ten-year backset in our denominational life.)

Southern Baptists have agreed that these seven causes are all vital, and all scriptural, and that they are all essential to a program in Christ's kingdom that has a center. They scripturally dovetail one into the other. The same New Testament that says, "Go ye into all the world and evangelize" also commands, "Preach the gospel at home, and maintain the church at home; be teachers, and teach the things of Christ; care for the widows and orphans; neglect not the aged; minister to the sick; feed the hungry; clothe the naked; minister to the needy; visit those who are in prison and who are sick and distressed." If I can understand the New Testament, then the church that follows such a program, inside and outside, is *keeping at the center*. It will be a blessed church, a happy church, a prosperous church and a harmonious church; and the individual who co-operates wholeheartedly in such a program will be blessed. The eye cannot say to the mind, "I have no need of thee," neither can the head say to the feet, "I have no need of thee."

Let us remember that Southern Baptists have agreed on this program. What is needed now is that all churches should agree on it and co-operate on this basis. Likewise, all Boards and institutions should respect this agreement. No one Board or institution should put on any special campaign without the consent and approval of other co-operating agencies; and no group in any church should support one cause above another cause without the approval of the whole church; neither should any church, as a sovereign body of believers, be left to decide, in the light of existing conditions on its own field, what shall be the amount of its total income that shall go to these outside agencies.

For example: Here is a great church, in a goodly city, with a finished and adequate building, and perchance almost out of debt. Maybe this church should give 75 per cent of its budget to the outside causes; another church, in similar circumstances, 50 per cent. Or, a rich church, in a small city, with limited evangelistic opportunity and limited opportunity for social service work, should give 50 or 60 per cent of its budget to the outside causes, while another church, in a growing city, facing immediate needs for a building—one with a great downtown evangelistic opportunity—with a large program for the right sort of Christian service to the community right at its door, such a church as would compare in its opportunity with the opportunity of a church on any foreign field, may justly and fairly send not more than 20 or 30 per cent of its budget to

outside causes. It is not *keeping at the center* to send all out somewhere else, to the neglect of a great local opportunity and need, any more so than it is to keep all at home when there is no special need, and the need is great outside. Thus I would plead as a pastor, with a heart bleeding for every cause of Christ, from the humblest local need to the highest foreign need. Let every church strive loyally to *keep at the center*. Let none of us get one-sided, or too near-sighted, or too far-sighted, or "lopsided" or "off center" in any cause, however worthy that cause may be.

Perhaps it comes in well to say here that I foresee there must be some readjustments in all our outside missionary and educational program in the near future. There must be some changes, probably in the program and work of State, Home, and Foreign Missions. It is a matter of prayer, and calls for patience and grave consideration and wise deliberation.

Let me illustrate: Last year 248,000 foreigners were admitted to the United States. Just think for a moment—that many prospects for Christianity, in one year, literally poured into our laps and set down at our doors. But here is the big thing: 60,000 foreign-born people, who had been here from one to thirty years, went back to their native countries to live. This is about the yearly average. Do you not see, at a moment's glance, what it would mean to Christianity if we had won these people to Christ before they returned to their native land? Would they not be there for the rest of their lives many times more effective than our missionaries? We are beginning more than ever to see that if we are to succeed on the foreign fields, our success will come through the work of the native. Or, if even 10,000 of this 60,000 returning each year should go back Christians, how quickly we could convert the nations!

On the other hand, what is the true story of the vast majority of these 60,000 who return? Their friends say to them, "What of Christianity in America?" And so often the reply is, "Ah, it's all a fake. No one tried to save me. I was a social outcast. I was never given a square deal. America took advantage of my ignorance in labor and trade and industry. They were cold toward me in their churches. Our people were insulted every day in the public press. Our children were mistreated and sinned against in their public schools. They called us "Dagoes," "wops," "chinks," "dirty little Japs." I wonder if such an attitude toward these people does not undo on the foreign fields every year more than all our missionaries are able to do? And is not this a strong hint as to the basis of reaction and opposition today to our work in China, in Japan, in Korea, in India? These things demand grave consideration, leading to the proper adjustment along all lines of our missionary endeavor, from the local field—the local church—to the farthest flung battle lines.

In the reconstruction, we may see that our greatest opportunity is with the foreigner here in our midst, where you and I and all the rest of us have opportunity to be real missionaries. Are we *keeping at the center* when we cry over the Italians in Italy, and treat the Italian here in America with less consideration oftentimes than we do animals? Is it Christianity to pray for lost Chinese in China, and never seek the salvation of the Chinese in our own city? I feel that these words have center.

One other illustration: Let us hasten to admit that there will be need for missionaries from the homeland to all our foreign fields, perchance for another twenty-five or fifty years, as supervisors, teachers, directors of work, doctors and evangelists. All right. The big question is: Where are they to come from? I will tell you. Ninety-eight out of every hundred will have to come from our own denominational schools and colleges. When you send volunteers for the foreign fields to other than one of our denominational schools, nine times out of ten they have given up their call and vision before they reach their senior year. I have seen this happen under my ob-

servation time after time. If Southern Baptists let their schools lag or die, or drop below the high standard set by other schools, then you will have no source; a few years from now, from which to draw recruits to replace those who drop out on the foreign fields. Neither will you have preachers and workers at home, unless you want them all to be rank modernists from one of our godless seminaries or universities.

Now, may I say and prove a word on behalf of the local church? It is my firm conviction that the larger, the stronger, the more spiritual, the better developed, the better organized and better equipped the local church is, the greater will be the work at home and abroad. My beloved friend, Doctor Dodd, gave us a most convincing illustration along this line: Seven or eight years ago when his people occupied a small and inadequate building, they were giving to the outside causes about \$6,000 a year; but when they put up a building to meet the growing needs of that city, they not only increased the local membership of that church by the thousands, but they gave last year to outside causes, through the Co-operative Program, some \$87,000, besides some big things that individuals did for special causes. It is just an illustration of what it means to the work at home and abroad for us to make proper provision, in the way of helpers and adequate buildings, to carry on the local work. The local work is God's work just as much as is any work of the State, Home or Foreign, and it is vital that we keep up the home work if we *keep at the center*.

Then in line with the Scripture lesson, I beg of you to think over and pray over the whole program, and strive loyally to co-operate with our Baptist church wisely, judiciously and fairly, from the local church on out to the farthest station of the foreign field. My brethren, at this time co-operation is the key to success; loyalty and co-operation is *keeping at the center*. The Duke of Wellington said: "The Battle of Waterloo was won on the cricket fields of Eton College, where the boys learned loyalty and teamwork."

One of the best football teams that I ever saw play, as they appeared early in the season last year, lost the championship because three or four of its best players were more bent on playing their way and trying to be individual stars, than they were possessed with loyalty to the Alma Mater, and to teamwork. Let no Baptist boast of his right to be independent, to have his way, to go his way, even to be at cross purposes with his church and the pleas of his denomination if he wills to do so. Personally, I want the inner joy and grace that comes from co-operation. I wisely admit my inter-dependence and fully co-operate with the majority of my church and denomination. The old hunter said: "The worst fault in a hound is to run counter to the pack, or to follow the trail backward, not forward." "The strength of the pack is the wolf, yea, and the strength of the wolf is the pack."

The Missionary Message in the Sunday School Lessons

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

This month it is not a question of missionary application but of missionary interpretation. In the study of the Christian Life we here reach the world range of Christian experience and duty, of Christian inspiration and opportunity. No man is truly Christian until he is a world Christian; until he lives for all men and longs for all men to know and share his religion, his Christ, his God; until in person or in projection through the missionary enterprise he is going into all the world and preaching the gospel to every creature in so far as in him lies, by the grace of God, and by the power of the Holy Spirit.

OUR FIRST LESSON, March 6, brings us to the primary conception of SHARING THE GOOD NEWS. There are two passages for study. In Acts 8: 4-8 we have the record of the early Christians sharing the Good News with men wherever they went; and also we have a picture of one of these Christians in his work. In 2 Corinthians 5: 14-20 we have the greatest of New Testament Christians and missionaries laying down for us the deep principles which underlie God's call to the great task of "reconciling the world unto himself."

1. *The Golden Text* is in the words of Jesus Christ to all those hundred and twenty who were with him to the end, at his ascension: "Ye shall be witnesses unto me." He had spoken these same words to them the night of the Resurrection Day, forty days before this. (See Luke 24: 48.) He was quoting Isaiah 43: 10 and 44: 8. This had been the plan of God from the beginning, and it was the plan of Christ now. In Isaiah, in Luke, and in Acts this call to witnessing is made to depend on the power of the Holy Spirit in and upon the witnesses; and in all three the range of that witnessing is made to include all men.

2. Let us take our *Missionary Text* from Paul's declaration, 2 Corinthians 5: 17. Correctly translated the declaration is: "If any man is in Christ there is a new creation." To be sure, that man in Christ is a "new creature." This Paul means us to understand. But he is thinking of this one man in Christ as an example, a pledge, a beginning of a

new humanity which God is creating through Jesus Christ, by regeneration through the Holy Spirit. Paul is directing our attention to this new humanity. He has been so gripped by it that he no longer thinks of any man on the basis of his mere human nature, as a member of the human race as it now is. He will regard every man from the standpoint of that man's relation to this new humanity. If the man is in Christ, and so a member of the new human race, Paul will challenge him and help him to become "complete in Christ" and "no longer to live for himself" but for the Saviour who died for him and made him alive. If any man is not in Christ then Paul would see him as a "dead" man who must be made to live in Christ, and so be lifted into the new humanity. For him this is the meaning of Christ.

3. The passage goes on to outline the plan of God in making the world new, for "old things have indeed passed away" when once one comes to see and understand that God is "making all things new." One must now live for this new order. (1) We must realize that "one died for all" because all died, and so all men must have the benefit of him who "died for all." (2) He died for them that as soon as they come to life "in him" they shall begin to live wholly for him. (3) We must get the view that this is God's great work, for "God was in Christ reconciling the world unto himself." (4) He "has given us the ministering of the reconciliation." He makes it; we minister it. (5) Thus we become ambassadors of God in the place of the Christ. He cannot himself deliver his message of reconciliation to men. He must have "witnesses" who will "go," speak, and "persuade" men for him. Thus, since we are in Christ's place, God speaks by us." (6) Our message is ever: "Be ye reconciled unto God." Paul continues with a plea that we will "not receive the grace of God in vain," as he thinks we will do if we do not pass it on to others as God has planned and as Christ has commanded.

4. We must not overlook that these early Christians bore their witness as they went, and for whatever reason they went. That is the way to get the message to all men, and it is the only way.

5. And let us keep in mind that Philip, whose work is here cited as an example, was a lay preacher. We need a great many such preachers.

OUR SECOND LESSON, March 17, has the title: "MAKING THE WORLD CHRISTIAN." There can be no more inspiring or glorious a conception. Bishop Moore, of

the Southern Methodists, has a notable book with that title. That was God's idea in sending his Son into the world; "that the world might be saved through him." That is the end of his atonement, for "He is the propitiation for our sins, and not for ours only, but also for the whole world." That is what Jesus had in mind for his followers, and he put it in his "Great Commission," which is our *Golden Text* for this lesson. That was the burden of his prayer with which he closed his ministry with the Twelve at the Garden of Gethsemane: "That the world may know that thou didst send me." Our *Lesson Text* for this time is again two passages, Matt. 28: 16-20 records the Commission as given in Galilee; and Acts 16: 6-15 shows how Paul and his associates in working in the Commission were led by the Holy Spirit as they "went into all the world to make disciples."

1. Let us here take for our *special Missionary Text* the closing words of the Matthew Commission: "Lo, I am with you always, even unto the end of the world." An exact reading, to correspond with the Greek words of Matthew, would be: "Lo, I am with you all the days even until the consummation of the age." The purpose of the sending of the disciples is to carry on to completion the work which God has planned for the age of the gospel. The missionary enterprise is for that very purpose—to consummate the age. Jesus promises to be with his messengers, his representatives, for the purpose of completing the age which his incarnation and atonement begin. It is most important to see, and ever to remember, that this wonderful promise of the presence of the living, spiritual Christ is to those who accept his commission to "make disciples of all the nations." We may claim the promise and have the association of Jesus Christ when, and as, we are engaged in fulfilling his command and going into all the world.

2. *How very important this Commission is to Jesus* may be seen if we note that he closed his ministry with his disciples before the crucifixion with this as the subject of his talk with them in the upper room and at the entrance to Gethsemane; and that every time he met a group of his disciples after his resurrection he was speaking of the same thing and giving the Commission that was to send his followers forth into the world until the purpose of his coming into the world should be completed and he might come again "without sin unto salvation."

His first meeting with a group was the night of the Resurrection Day. The accounts of it are found in Luke 24 and John 20. At this very first meeting with them Jesus especially opens up their hearts and elaborately opens up their Scriptures to them; and sums up for them the meaning of their Bible and of his coming and plans. He places on his followers the responsibility for saving the world through his atonement.

Some two weeks or more later he meets "above five hundred" of his followers, including the Eleven, on a mountain in Galilee by special arrangement and appointment. There he gives them what we have come to call "The Great Commission." This is contained only in Matthew, with further explanation of its circumstances by Paul in the fifteenth chapter of 1 Corinthians. It is important that we get the facts straight. The Matthew Commission was not given at the ascension, as we are in the habit of thinking and saying.

"The last words of the risen Lord, before his ascension," are recorded only in Acts 1, but whenever and wherever he met his disciples after the Resurrection the Lord was commissioning them to go into all the world for him and with him. That was true of his appearance to Paul. See especially in Acts 26.

3. *Jesus took much pains to instruct his followers* that they could do nothing for him until the Holy Spirit should come upon them from him and from his Father. For this they were to wait. When he came he took charge of the enterprise of Jesus, and guided and blessed it. The second section of our *Lesson Text* gives us a glimpse of the Holy Spirit guiding and working with the missionaries. He showed them where not to go, and where to go, and when they obeyed him he made them mighty unto salvation and for building up the work of the Lord.

LESSON THREE, March 20, with Scriptures chosen from John 14: 1-3; 2 Cor. 5: 1-10; 1 John 3: 2-3, sets before us strongly the CHRISTIAN HOPE—"that blessed hope" of a complete immortality. The *Golden Text* is one of the most familiar and characteristic sentences in all our New Testament: John 14: 12, "In my father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." We may well take for our *Missionary Text* 2 Cor. 5: 5: "Now he that wrought us for this very thing is God, who gave unto us the earnest of his Spirit."

1. *The hopelessness of the heathen* is one of the tragic facts concerning what is still a majority of the human race. Their religions have no sure word for the life after "this fleeting life is o'er." The deep desire of the

soul, the hunger after God and eternal life which he has made so strong in the human heart, has sought out many inventions, and made many guesses about the future. We know him who came out from God and returned unto God, who ever liveth to make intercession for us, who receives again unto himself all those who have known him in this life. This clear assurance of Jesus is the one clear and sure word in all the religions concerning the hereafter. It is Christ Jesus who "brought life and immortality to light through the gospel." He gave to individual man and to the race of men values that are abiding. God gives eternal life "and that life is in his Son." In Christianity alone have we clear and unquestioning personality in every man, and this personality makes man eternal. This hope is the supreme need of all men. God gave it to us in stewardship for all men. This being God's ideal, if we appreciate it and love him, we will do our utmost to give it to all men. For our God wills not the death of any but "will have all men to be saved and to come to the knowledge of the truth."

2. *Eternal life is, then, God's hope for humanity.* In Colossians 1: 24 the apostle tells us that Christ in those who already have him is God's hope of glory in the human race. The possession of this hope of eternal life makes us inevitably God's heralds of hope to all men, for he wishes them all to have this same hope. In his plan for the gospel he has made the fulfillment of his hope of winning the lost world to depend on our fidelity in proclaiming this hope. That spells in supreme letters evangelism and missions to the ends of the earth, "till earth's remotest nation has learned Messiah's name"; until every knee has bowed and every tongue confessed that Jesus Christ is Lord to the glory of God the Father."

3. If we read in its connection the first eleven verses of John 14, a passage that has been the sheet anchor of the souls of millions through the centuries, we shall see that they constitute a subordinate paragraph in the plea of Jesus for such a faith in him as will send out us who know him to carry on to the full the work which he began.

In the very midst of the great passage about the "many mansions" in the Father's house, Jesus declares that "no man cometh to the Father but by him," for he is alone "the way, the truth, and the life." In these words he is not seeking to bar anyone out, nor to narrow the way so that men must miss it. He is stating the deep fact that men are hopeless of seeing the Father and entering his house unless to them the way is opened up in him. We are the gatekeepers to open up the way that will lead them to the Father.

This Christian hope is, then, a supreme challenge, to everyone that has it, for a Christlike compassion for

". . . Him who never sees
The stars shine through his cypress trees,
Who hopeless lays his dead away,
Nor looks to see the morning light
Across the mournful marbles play."

Christ Jesus came out from the glory of the Father to give us this hope; he bids us go out from our home and ease and selfish indulgence and carry this hope to all whom we can reach. The Holy Spirit has been given unto us as an earnest of the fulfillment of that hope. If we have him, and he has us in charge, there will be no lack of missionary interest and effort.

In our FOURTH LESSON, March 27, we come to the end and to the climax of a quarter of study of the CHRISTIAN LIFE. The climax is to be for all Southern Baptists an expression of the honesty and sincerity of our Christian life in a special offering for "making the world Christian." The *Golden Text* is most fitting: "If ye love me ye will keep my commandments" (John 14: 15). The commandments that Jesus here had in mind were just those that have to do with making him the Saviour and the Lord of all mankind. There can hardly be a more fitting *Missionary Text* for this day than 1 John 5: 19-20: "We know that we are of God, and the whole world lieth in the evil one. And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."

1. The lessons of the quarter bring out strongly four aspects of being Christians. (1) The lessons show that to be a Christian is to follow Jesus. If we claim his name "we ought also to walk even as he walked." He challenges his followers to "be perfect even as his heavenly Father—and ours through him—is perfect." "Everyone that hath this hope purifieth himself even as he also is pure." We are to "cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." There must be cleansing from sin and impurity, and there must be positive righteousness, and aggressive work for the ends to which our Christ gave himself. (2) *Winning of souls* is a second call to the Christian. Every

believer is to be a witness to the Saviour that others may "hear him speak and follow Jesus." If anyone has won a soul during this quarter, today's lesson will be one of joy to him, and he will be prepared to get the best from this lesson by doing the best in the special program for the day. (3) *Making our own section of the world Christian* is another thing that being a Christian has been shown to involve in the lessons of these three months. (4) Then we came upon lessons that call us to *making the world Christian*. Thus we reach the full round of the scope of a Christian life, of a Christian church, of a denomination, of all the Christian following in all the world.

2. For many years it has been the *good custom of our Sunday schools* to make this last Sunday of the first quarter of the year a day of *special offering for Home Missions and Foreign Missions*. These two great interests, so vital to doing the things Christ has commanded us, were never in such straits among Southern Baptists as they are today. These interests were never so full of blessing and so successful in winning men to Jesus Christ as they are just now. Yet they were never so seriously threatened with complete ruin for lack of financial support as they are at this time. Today gives us an opportunity to prove the sincerity of our love, as Paul has it in the eighth chapter of 2 Corinthians.

3. This year our *Co-operative Commission* has taken charge of the *special offering* for the day, and will devote it, unless it is specially designated, to the various objects of missionary and benevolent work according to the budgets of the *area* in which each school is located. Officers and teachers should be careful to explain exactly what the plan is, so that all may give intelligently and faithfully. While the Co-operative Commission wishes the offering to go to the entire program budget, it should be distinctly understood that they do not assume to dictate to any church, school or giver, recognizing the right of all to give as directed by the Holy Spirit. They ask us to give "co-operatively," thinking that this is the best method. With this understanding, and with due deference to the convictions, and even to the preferences and the prejudices which any may have, let all in every school seek to do our utmost to *make this the greatest day of giving Southern Baptist Sunday schools have ever experienced*.

"The ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God: seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ and for the liberality of your contribution unto them and unto all. Thanks be unto God for his unspeakable gift" (2 Corinthians 9: 12-15).

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Three Tests of a Modern Missionary

Rev. Ullin W. Leavell, Hwang-Hsien, China

I have written a few notes for use in answering the request to write this article on an advertisement sheet from the *Atlantic Monthly*. The sheet bears an advertisement of "Security Bonds" and is headed by the words, "Five Tests for Your Protection."

From my observation at home, and experience on the field, I feel that there should be some tests for the protection of one who contemplates a missionary career, as well as for the daily meditation of those engaged in the work. For the real missionary test is not securing the sanction of the home church, nor the securing of permission of the Board under which one goes out, but it is the satisfaction one feels in the security of his investment when the market value is low on the foreign field. I say this because the percentage of those who in the past decade *came—saw—and forthwith resigned*, shows that many did not feel the protection secure.

There are possibly many tests which prove what a missionary is, or the why of a missionary, the missionary spirit or motive. I shall mention and discuss briefly only three.

The first test it seems to me is *humility*. It may have been that the pioneer missionaries needed other pre-eminent characteristics, but today the Chinese are receiving leaders but not bosses; those who come with the spirit of servants, but not as slaves are welcomed. Missionaries are divinely called to the "ministry of reconciliation" and nowhere in the world is this position more perfectly understood than in the Orient where the reconciler or middle man has been used since time was, in all introductions, settlements, transactions, etc. The busi-

ness of a missionary is to "introduce or reconcile men to Christ," and so the necessity of humility is paramount. Much talk is abroad today of the era of the missionary in China fast drawing to a close. In a conversation recently with a leading Chinese Christian, he said emphatically the day would never come when *certain* missionaries were not wanted in China. Those he said are men of *humility*.

A new missionary under another Mission Board in China was being criticized by some people for his deficiency in language ability when a Chinese Christian spoke up and said, "That man without any language has done more good for Christianity in his short term here than many missionaries have done in a lifetime, for he humbly portrays Christianity in his personal living. He stoops to pick up and kiss Chinese babies who are in sorrow." The Chinese are too proud themselves, not to be able to sense it in those who come to proclaim the message of the humble Master of men.

The seeming paradoxes of the gospel, "One must lose his life if he would save it, and we must be willing to die if we would live" are nowhere more applicable than on the mission field. To put one's life blood into work for many years, and then turn it over to the Chinese to manage, and to be a helper with them or under their authority,—this in no wise implies that missionaries are no longer needed, nor quitting the job and returning home—is hard, but many missionaries are facing this issue tonight. For the Chinese are becoming more and more able to take over the work themselves. These missionaries need a spirit of humility not bred in the hearts of natural men to carry on at this time.

The second test that I would suggest is *bold but anchored faith*. Not faith in another missionary, nor faith in the Foreign Mission Board, or some new fangled social gospel—but in Jesus Christ the Master of the destinies of men. This recipient of our faith only can transform men into "overcomers of the world." I suggest the three false allocations of faith since I shall cite examples touching them.

Before I came to the field, an applicant before the Board for service on the China field told me that he had received his call from a missionary on furlough whom he had heard speak. That poor unanchored soul drifted on the foreign field for less than two years and was returned to America at the insistence of older missionaries. He had not faced the tests.

When Foreign Mission funds from the Board are entirely cut off for the support of the work that is next to your heart, then one needs his faith grounded elsewhere.

A recent pamphlet in Chinese entitled, "Saved Again," in sarcasm ridicules the fact that so many people have brought such spurious panaceas to China for her salvation. I heard a foreign lady proclaim from a pulpit in the city of Peking that the hope of China's salvation lies in her accepting nineteen or thirty-seven, (I have forgotten, but it does not matter which) rules of life as written by some Indian Prince. "For neither is there any other name under heaven, that is given among men, wherein we must be saved."

The last test is a *passion for souls*. Not an impersonal desire to better society, but an intense yearning to win souls, to reconcile men to him. Some one said that it is dangerous for a missionary to return home on furlough without having won one soul to Christ. I would say that it is even more dangerous for one to go to the foreign field without having won at least one soul at home. For my friends, *this is the romance of missions*. If one does not find it a joy at home, pleading with men, interceding for them, he will not find it so on the mission field. For, contrary to the usual impression that men are reckless in their haste to join the Christian forces, it is infinitely harder here than it is at home. The natural reticence of the Oriental to reveal his heart's secrets, the handicap of heathen heritage, the fear of criticism, hearts bent in a heathenism way upon worldly advancement, make the task here more difficult, but more challenging.

One young man, after many conferences, said that he feared the criticisms of friends, which might stop his progress in the world. Another student, a veritable rich young ruler, followed along for a time, but when the crucial test came he turned away sorrowful. He never smiled again to the writer, his face bore a different expression, and he soon left school, a disappointment to himself and the other. Another boy feared family persecution.

But gloriously one young fellow was converted after several years of doubting, is now a leader in all Christian endeavors, is president of his B.Y.P.U., and is preparing to be a Christian teacher. Another boy, an orphan, after two years struggle with personal sin, is now preparing to preach.

Twenty years ago, during the Boxer uprising, a humble, faithful lady missionary lay down her life before a group of Chinese soldiers, calmly, with a mysterious peace, and seeming joy. Today Feng Yu Hsiang attributes to this supreme testimony of humility and faith his first serious thoughts and inclinations toward Christianity, and his passion for souls. And the reward? "They that turn many to righteousness shall shine as the stars forever and ever."

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In the Missionary's "Day's Work"

Rev. Wade D. Bostick, Pochow, China

While there seems to be the continuous growing tendency to indifference toward the foreign mission work at home, I wonder if it would not be worth while that I tell you of how the work now lies on the hearts of some out here, who live among and see the needs and opportunities? And that I may the more freely write about these two ladies, I will not tell their names. One is a school worker, but on account of all school appropriations for her school having been cut off, she decided to give herself for the while to country evangelistic work. The other has been in the evangelistic work for more than twenty years, but was for a good part of the time not able to do much till her children were large enough to be away from home and in school, thus making her free to be away from home.

It is conspicuous that they are not looking for excuses for not following out their mapped-out program, but are diligent in trying to overcome obstacles. They had arranged meetings at the out-stations covering most of the time up till Christmas when word came from the city, twenty miles away, where they were to begin, that on account of approaching robbers the city gates were closed and they had better delay the meeting there. At once they sent word to a place that was on the program for a later time that they would go there first, with the hope of getting to the other place later.

When the time came for starting, the Ford could not get over the roads on account of the mud and water, neither could carts make the trip. The only remaining method of travel was wheelbarrows. With their bedding, food and all supplies to last eleven days, these two ladies, with some Chinese associates, left on a twenty-mile trip. Ordinarily they should have reached the place by night, but on account of the condition of the roads the latter five miles were made in the dark, when overturning barrows and other difficulties made it an experience that could easily have been complained at, were they looking for excuse to complain. But as it was, they only reported the facts of the trip and said that they would have to give up the hope of the Ford going for them at the end of that trip.

Then to make matters still more trying, there came more rain while they were out, which caused them to decide to come home a day later. The night before they were to start out on

this twenty-mile return trip, on barrows, it rained slowly all night with the result that even an empty barrow could not get over the road. Neighbors and local church members began in the early morning to try to engage a cart to bring them home. That engaging of a cart took all day, so it was the morning of the next day that they got started home, arriving after a cramped sitting in the cart all day, at seven at night, nearly two hours after dark.

Now don't you think that after such an experience there are those who would have made this a good excuse to make a break in their program? Not so with them, they left the next morning for another five days' trip. In the meantime a bath, a replenishing of their food box and a goodly number of odds and ends had to be attended to, to say nothing of rest.

Of course you are interested in what they did while out. Well, they visited three of our out-stations, having a meeting and a class each day. And at the class they would go over and over some important Scripture or doctrine to the poor, ignorant, but seeking women, till they thought it was fixed in their minds. Then each afternoon they would go to neighboring villages where they knew there were interested ones and there have an open-air meeting with all who were willing to listen, and at each place there was an encouraging number who gave good attention. They reported that much interest was manifested on the part of a few.

While out, their time being prolonged, their food stuff was exhausted and they had to depend entirely upon the food they could get at the little market. This usually is a pretty considerable hardship, but they took it as only a part of the experience and seemed to have no complaint to relate.

One place they had this to say about the house: "We are in a thirty by twelve foot room which is used as the boys' school. But the teacher always vacates when we go and allows us to live and have our classes in it. The excessive rains of the summer caused the front wall to melt down and the roof timbers had to be propped up, but corn stalks were stood up instead of the fallen wall and we had a good, quiet place. Rain, while we were there, soaked the other wall and the thatched roof till there was danger of the roof collapsing. Besides, our food box and table got soaked and a little stream of water was trickling along by the side of our cots. However, when the rain slacked up we moved into another room across the courtyard for the night and for safety. The teacher, the owner of this house, a few years ago was well to do, having all he needed and could have servants to wait on them. But because of the bad crops for these years, with the heavy pull upon him for contributions to support the soldiers, he is now unable even to repair this house. And you know that we have no funds from the Board for much of our work so we cannot offer him that help. But in order to help him and to have the place for work when we come here, I am planning to put some of the money I got the other day on the occasion of our twenty-fifth wedding anniversary. This man's pressing needs are only such as many thousands, yes hundreds of thousands, of the Chinese in this part of the country are now called upon to endure. And with the country in war and turmoil there is but little help."

While these two workers were out they got the word that our city gates had been closed for fear of approaching bandits, and this left them wondering what would become of us here and what would be their prospects of getting home, for they remembered that the city was looted and almost destroyed a year ago. However, we are glad to say the bandits did not come.

I just wonder if, while you read this, the Lord may not cause you to enquire if he expects any more from these two than from you?

HOME AND FOREIGN FIELDS

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I. J. VAN NESS, D.D., Corresponding Secretary
 G. S. DOBBINS, Editor

MARCH, 1927

"The Challenge of a Changing South"

Dr. E. P. Alldredge, our efficient statistician, in his forthcoming book, "THE NEW CHALLENGE OF HOME MISSIONS," staggers the reader with facts and figures which indicate the transformation through which our Southland is passing. The one word, he declares, which best describes the South at this hour is the word "change."

"The South is changing!" is his conclusion after a year spent in gathering and interpreting the facts. "It is changing socially, industrially, commercially, financially, educationally, religiously, racially, nationally. For, whether we are aware of it or not, or whether we are pleased with it or not, the South has, in fact, weighed anchor; all the signal bells have sounded and we are ready to move out upon the deep of a new destiny. It is a momentous moment, the like of which we have not faced since Reconstruction days. And it behooves Southern Baptists to stop and consider the challenge which it presents."

Dr. Alldredge points out four fundamental changes which are going on in the South today: (1) From the country to the city; (2) from the farm to the factory; (3) from three races to twenty-three; (4) from undevelopment to development. Let us look briefly at the bill of particulars.

"From the country to the city." In 1920 there were only 23 cities in the South having 50,000 or more inhabitants each; in 1925 there were 41 such cities of the South; and these 41 cities show a net increase of 2,460,197 inhabitants during the past 15 years. During this period the cities having 100,000 or more inhabitants each have increased from 9 to 19, with a population increase from 2,500,000 to 5,500,000. It is pointed out, furthermore, that the urban population of the South has increased from 23 per cent to 35 per cent in the 15 years from 1912 to 1927. At this rate of growth the South's population will pass the dividing line by 1945, and we shall have more people living in towns and cities than in the country before 1950. Indeed, the author estimates that this movement toward the city will be so speeded up that we shall become predominantly an urban people by 1940. It is not difficult to forecast what some of the problems will be when this prophecy is realized. Already the city mission problem in the South has become one of the most serious and difficult tasks which organized Christianity is called upon to confront.

"From the farm to the factory." A necessary corollary of this drift to the cities is the movement of the laboring classes from the farms to manufacturing plants. The increase in capital invested in factories in the South is little less than amazing. The large manufacturing establishments alone turned out a little less than ten billion dollars worth of finished products in 1923—more than double the values produced on all the farms in the South. The great cotton mills which used to be in the North and East have been moving South in a steady stream and already employ over 250,000 persons. What this movement from the farms to the factories will ultimately mean to the churches can scarcely be imagined. Whatever may be the outcome, of one thing we may be absolutely assured—a wholly new situation will face our country churches and their struggle will be one of life or death.

"From three races to twenty-three." Until recently the population of the South was predominately white, with a comparatively small number of Indians and Negroes. With tremendous rapidity this has changed so that now we must add representatives of twenty other races, who number 5,586,000 in our total population of 42,000,000. The author declares that this number of foreigners, and children of foreigners will be doubled in the next ten years and quadrupled in the next twenty years. But this is not the most significant fact about the changing population of the South. Richard H. Edmond, editor of *The Manufacturers' Record* is quoted as saying that the national movement of population Southward is probably the greatest voluntary population movement that the world has ever known. Millions of people, tourists as well as prospective settlers, are turning their faces toward the South. Along with this heira of people is an influx of capital, uncounted millions of money being now in the course of investment in Southern lands and enterprises. At the present rate we shall awake before long to a realization that the old South is gone forever. What effect will all this have on our churches? Will they be able to withstand this mighty tide? Shall we Christianize these multitudes and this wealth, or shall we be paganized by it? Never were more serious questions asked of our Southern people and our Southern churches.

"From undevelopment to development." The South is potentially the richest section of our rich land. The rest of the country is beginning to discover the illimitable natural resources of the South, and staggering developments along all lines are taking place. Our author points out that the mineral production of the South in 1925 was \$2,100,000,000; that the South produced in 1925 426,703,000 barrels of oil; that 8 Southern states produce annually now 30,000,000 gallons of turpentine and almost 2,000,000 barrels of rosin; that one-half of the 36 billion feet of lumber cut in the United States in 1925 came from our Southern forests. In addition to all this account must be taken of the enormous values being produced by hydro-electric plants, the building of highways costing hundreds of millions of dollars, and unprecedented investments in residences, stores, factories, public institutions, and the like.

Surely Mr. Edmonds is right when he exclaims, "Southward the star of empire—industrially, agriculturally, and as the greatest tourist resort in the world—is taking its course!"

The author concludes this survey, the "high spots" of which are merely touched upon, with this significant statement: "For Southern Baptists to put on a program of retrenchment or to allow a program of retrenchment in Home Missions or in secondary education, or in theological training in the next ten years will be to miss the sublimest opportunity of the eighty-one years of our history." Again he trenchantly declares: "If Southern Baptists wait five or ten years to relieve the Home Mission Board of debt and then send it out to meet this great industrial and city-building situation they will have the same success which King Canute had in brushing back the ocean tide with a broom!"

What constitutes this new Home Mission task and opportunity may be gathered in detail from the thrilling stories contained in this number of HOME AND FOREIGN FIELDS. Would God that this challenge might be flung down before our Southern Baptist people, and that these facts and this appeal might be to them the very voice of God speaking to his people! Let pastors, teachers, leaders, everywhere imbue their minds and hearts with these stirring facts and stories and then bring them to their people—our people, God's people, Southern Baptists—in such striking and compelling fashion as to make possible a Home Mission program commensurate with the imperative demands of this great hour!

* * *

Spirituality Versus Efficiency

No one doubts the need of both spirituality and efficiency in our churches. No one would seriously argue that we need less spirituality and more efficiency. The question which often arises, however, is, Can we have genuine business efficiency and at the same time maintain a high degree of New Testament spirituality?

What is "efficiency"? It is, in a word, the science and art of getting results. An efficiency engineer recently defined efficiency as "Best product in shortest time with least expense and greatest profit." It would be difficult to pack more thought into fewer words. The product might be of highest grade, but if too expensive its production would not be efficient. Again, the product might be cheap enough, but of such poor quality as to make its production a failure. Or it might have both quality and cheapness, but if produced at a loss its production is inefficient.

What is the main product of a church? Is it not, in the final analysis, Christian character? Not Christians who are without character, nor moral character which is not Christian, but Christians who possess the standards and ideals of Jesus Christ. That is to say, a church is in the business of securing *best product*—the most valuable product in the world—Christian life and character; death and sin are doing their deadly work, and delay is dangerous, therefore this work of the church must be done in *shortest time* consistent with the aim in view; time and energy and money are precious and must not be wasted, hence the necessity for *least expense*—for economy of effort and expenditure even in soul-winning and church up-building; salvation is not for mere individual enjoyment of its blessings, but we are saved to serve, and Christ's strategy is to seek and call those who will be most useful in saving others and building his church and kingdom—hence the necessity for the nurture of every saved soul with a view to *greatest profit*—to himself, to his church, to the whole kingdom of God on earth.

What then is spirituality? Spirituality, properly conceived, is the quality of being spirit-led, of putting God's will ahead of one's own, of seeking Christ's way of life rather than the world's. Spirituality is not sanctimoniousness, religious ecstasy, visionary impracticality. Spirituality is power, and ultimately there is no other. God is all-powerful; but when Jesus wanted to describe him in a word he said, "God is a Spirit." The greatest fact about God is his spirituality. The greatest thing about a Christian or a group of Christians in a church is their spirituality. The greatest need of our churches today is deepened spirituality.

But this deepened spirituality is not to be achieved at the expense or without the employment of principles of efficiency. God, All-spirit and All-power, is the perfection of efficiency. Study the laws of the universe, study his Revealed Truth, study his plan of salvation, study his moral law, and you are impressed with their unsurpassed and unsurpassable efficiency.

Bruce Barton, in his "Man Nobody Knows," is amazed at his discovery (which many of us had long ago made) of the perfection of efficient method employed by Jesus in calling and organizing the men whom he chose to inaugurate his world enterprise. Paul and the early Christian missionaries caught this spirit of Jesus, and the missionary efficiency of the first century has never been excelled.

It thus appears that spirituality and efficiency, rightly understood, are in no wise opposed, but supplement each other at every point. Spirituality furnishes the dynamic, efficiency the method; spirituality provides the goal, efficiency the means for its adequate attainment. A church lacking spirituality grows cold and dead; lacking efficiency, it becomes powerless to achieve worthy results. Spirituality gives life and breath to efficiency; efficiency gives hands and feet to spirituality.

The point of this discussion is that we ought to unite in closer bonds these two great principles of church life. In the realm of finances, for instance, spiritual purpose needs to be reinforced by carefully planned methods. The every-member canvass for a worthy budget, with the use of duplex envelopes, followed up by a good bookkeeping and collection of arrears, if done in the spirit of Christ for purposes of promoting God's kingdom, will not only secure desired financial results, but will further every spiritual interest of the church.

Facing the New Year, with all its demands and opportunities, may we resolve to deepen our spiritual lives and make more efficient our Christian service. The kingdom awaits the combining of these two great resources of power, which, when properly combined, will give to us the supply of every need for advancing Christ's cause.

* * *

What Shall Our Answer Be?

A thousand young men and women, the flower of our churches throughout the South, stand in readiness to sail for the foreign fields, where they feel called of God to give their lives in obedience to Christ's commission and command. Many of them have already spent years of preparation for this special service. With the majority it is not a matter of impulse or sentiment or desire for travel and adventure, but a matter of settled conviction. They have faced the facts, they have counted the cost, they know what they are undertaking to do. For the most part, they have already proven themselves capable and dependable through experiences in their home churches which commend them for this arduous and trying service.

In effect they are saying to the rest of us, "We put our lives against your money. We are willing to stake our all; are you willing to match our faith with your money?"

A letter from a student in one of our great institutions for the education of preachers and missionaries brings us sharply face to face with the seriousness of this challenge. The writer, thoroughly capable and wholly committed to the undertaking as the will of God for her life, writes thus:

"I am only one of over a thousand. I have struggled through waves of ignorance and blasts of financial poverty to equip myself for a task of which God alone was the promoter. This fall I feel that God would have me serve him in a foreign land; I am not so self-confident to believe that, humanly speaking, I am attired in an invincible armor against all the outrages of heathenism, but I go not in my own strength but in the name of Jehovah, Lord of all the earth. He shall give his angels charge concerning me.

"Southern Baptists, I lay this challenge at your feet—God is going to send his called ones. He may send them into paths of unthought of and unheard of toil, but he will cast back the

waters. His people shall be victors. The seas of doubt may swallow the term 'Foreign Mission Board,' but it will *never* swallow that host of men and women consecrated to the task and willing to lay on the altar their life's blood for a dying world! Oh, will our people respond or will they sleep too long?

"I plead not for myself alone, but for the thousand young people who have for *two long years* been knocking at the gates of the Foreign Mission Board. The Lord has said, 'My word shall not return unto me void.' And he has also said, 'Go ye into all the world.' Go with yourselves, your means, your prayers and your influence. We are commanded to go in one of these ways. How are you commanded to go?"

Shall we fail to match such heroic faith and sacrificial daring with the insignificant gift of money necessary to make possible the carrying out of God's will for the lives of these young people whom he has called and equipped for this service? God help us if we fail!

* * *

What It Will Mean if We Don't Go Back

Miss Nannie B. David, Saki, Africa

Jesus gave his life that we might be saved—and those of us who are saved are blessed in this divine heritage. How happy are we to *know* that we have passed from death to life; from *eternal condemnation* to *eternal life* with our Heavenly Father.

But, Christian friends, we are saved for a purpose: "We are saved to serve." Each of us has his own work to do. In the kingdom of God our Father has assigned to each of us his own task—some of us are called to go to the foreign fields and some of us are called to remain at home and make it possible for others to go. Paul in Romans says, "How can they go except they be sent?" and then some ask, "Why should the missionary go to the foreign fields?"

Oh, Southern Baptists, bow your heads and meditate as I tell you that on the foreign fields there is *one* missionary to every *125,000 lost souls*, lost souls who know nothing of Jesus as their Saviour. For a long time our prayer was that God would open the doors of the foreign fields to Christianity. Today every country has permitted Christianity to be preached. Our own Foreign Mission Board is operating in seventeen foreign countries. Then for a time our prayer was that God would call volunteers to take the gospel to these foreign countries. Oh, how that prayer has been answered! God has called the volunteers and they have answered the call "to go" in such numbers that today our Foreign Mission Board has the names of one hundred men and women ready to go on appointment—beside those of us on furlough who *long* to return to the work God has called us to do.

Now the prayer is for the money to get these missionaries to these open doors of the foreign fields and for furthering the work of our Master.

But—"Satan hindered us." One of the saddest retrenchments our Board has had to make was when with one stroke of the pen it had to cancel the operation of 600 schools of 18,000 students on the foreign fields. This means that 18,000 foreign natives have been denied the opportunity of attending our Baptist Christian schools.

Oh, if we missionaries do not go back—Southern Baptists, have you thought what it would mean? Instead of the religion of salvation by grace being preached there will be taught the religions of Mohammed, Confucius and the various heathen religions, which are but vain. A recent article gave this information: "Ten thousand young men from the Mohammedan

University of Cairo volunteered their services to go throughout Africa and preach the Mohammedan religion."

I recall an experience in Africa which was repeated: One day some missionaries were going from Saki to Oyo, a distance of eighty-three miles. On reaching one of the towns on the way, a place of about 30,000 population, a native waved his hand to stop our car and *begged*, "Can't you send a missionary to live in our town?" There were no more than five Christians in this town and yet we had to say, "We are sorry but no missionary can come yet."

If we missionaries do not go back, what of those who are there now, who are worn and need the physical change—those who have given their life blood to impart to those heathen people the knowledge of our Saviour?

In our Baptist Girls' School in Africa we have one hundred girls. Many of these girls become Christians and return to their homes in towns where a missionary is not located. Too, these girls go to the native street market and hold services and teach Jesus as best they can. But these girls must be taught and trained by the missionaries. Who will relieve these missionaries when their furlough is due and when they are worn and need the change? The education of the women of Africa is left to the Christian missionary. Any country is what the home makes it, and the home is what the mother makes it. Let us not forget the womanhood of Africa, China—all the world over.

The native Christians need us. If we don't go back and the missionaries now on the fields have to leave, the Christian natives will do what they can "to bring in the kingdom," but many of them will need the advice, the encouragement and the help of the missionary.

I recall, in the day of the 75 Million Campaign, among the other buildings erected there was one church that was started—and was never finished. To-day that church stands as a memorial to the fact that Southern Baptists failed in their gifts. The heathen people laugh us to scorn! Oh, the reflection on Christianity when Southern Baptists fail to send us back, fail in the gifts to "carry on"—fail to "come up to the help of the Lord against the mighty."

Among those Mr. Patterson baptized in Africa there were two heathen Shango priests converted to the Christian religion. On the day of their baptism they told the missionary they would have to leave their home town if they wanted to remain alive and tell others of Jesus and his salvation. These native converts need our support and are worthy of it.

If we don't go back, what will it mean to those of us who have specially prepared for the work, who have studied the language, who have some knowledge of the customs of the people, who have answered God's call? What will it mean?—A changed life's work, a heavy heart in the thought of *lost souls* "over yonder," a heavy heart with the deep desire to do the Father's will. How can we pray, "Father, thy kingdom come," and not help to bring in the kingdom?

If *we* don't go back, will it mean that in a little while others will take our place? that others will have the blessing and joy of faithful service among those who give and those who go? God *will* bring in his kingdom—oh, may he draw each of us in a close nearness to him and may he give us the *love* of the Father and for his bidding and the *grace* to say, "Father, here am I . . . make thy way straight before my face." May the following lines be the sentiment of every Southern Baptist:

"May I be faithful unto the trust he assigned me;
Constant in service, earnest in all that I do;
May I be faithful! Out in the field may he find me,
When he returneth, patient and loyal and true!"

* * *

"That is rightly called wasted time which is spent neither in the service of God nor for the good of our neighbor."

Little Visits to Home Mission Fields

Una Roberts Lawrence, Mission Study Editor, Home Mission Board

An Adventure in Missions

On October 26, 1926, a most interesting meeting was held in a little brick church in Memphis. It was the organization of the First Baptist Church, Italian. With hymns and prayers of praise, with the reading of the 103rd Psalm, the Fundamentals of our Faith, and the Church Covenant, by the pastors of Baptist churches in the city of Memphis and the officers of Shelby County Association, the formal program of organization was carried out before a large crowd of interested Baptists from all parts of Shelby County, for the project was one in which all had had some part. The concluding feature was the reading of the list of forty Italian Baptists living in Memphis, who were the potential members of this new church, and thirty of whom were actually present, sitting in a body in the center of the auditorium. Pastor Joseph Papia, missionary of the Home Mission Board did this, taking occasion at the close to point out to the new organization that it had a field of work that included the whole city, and its entire population of 8,000 Italian people. He pointed out that the American churches were many, and the city was somewhat divided among them. But there would be only one Italian church, upon whom there rested the entire responsibility for reaching the scattered Italian people of Memphis. Then in a touching close he thanked First Church for so long fostering the little band of Italian Baptists, the Committee of the Association for making possible the building for the church, and the pastors who had given sacrificially of time and thought to the preaching of the gospel to the Italians of that city.

Back of this meeting lies a story of intense interest and full of practical suggestions as to the evangelizing of the foreign population of our cities.

More than seven years before, Dr. Boone was approached by a consecrated woman of his congregation at First Church with the burden of the Italian people living all around her on her heart. The interest she stirred in his heart opened his eyes to the opportunity, and this was intensified by his hearing Dr. Zarilli of New Orleans at the Chattanooga Convention the next year. Dr. Broughton's sermon at that Convention was the spur needed to set this evangelistic-hearted pastor about the work he had thus found, and



HOW MUCH ARE THEY WORTH?

Typical Italian children being reared wholly without religious influences.

so when he came home he began to talk to his brother pastors about it. The result was that a committee known as the Extension Committee of Shelby County Association was appointed to lay plans and carry them forward for beginning missionary work among the Italians of Memphis.

In the meantime First Baptist Church had become greatly stirred through the interest of their pastor and when this Committee planned for a revival meeting with Dr. Zarilli and Missionary D'Arpa of the Home Mission Board as the preachers, First Baptist Church cordially invited them to hold the meeting in their auditorium. Thus the work began under the loving care of this great old church, with its consecrated pastor giving freely of his time and energy to it.

The meeting helped to make contact with the Italian people. Several families began attending church regularly, and a Sunday school class was organized, meeting at First Church. It seemed time to make a definite group of these, after several months had passed, so the opportunity was presented to the Home Mission Board who sent Brother Joseph Papia to be the missionary pastor. Italian services were begun in a room of First Church regularly

each Sunday morning and evening and the interest grew. The earnest work done by this missionary began to show results in increase of the congregation, and it was evident that better provision must be made for a house for them. The First Church building could no longer care for the growing needs of the work. So a committee was appointed to see about a house for the Italian Church, which was as yet an arm of First Church. On this committee were Dr. R. L. Sanders and Judge McCall, who from the first had been greatly interested and had given largely of their time and means to the work. Driving over the city one day in the fall of 1925 in a hard rain, they had been looking for a suitable site on which to locate combination buildings for the Good Will Center and the Italian Church. Dr. Sanders remarked to Judge McCall:

"Now, if we could just find a building all ready to use! Just move into it and go to work!" and looking up just then he saw on the corner a red brick church with a sign on it, "For Sale."

It was an answer to prayer. For this was the Associated Reformed Presbyterian church and parsonage, two splendid buildings with spacious grounds, and the price was reasonable. When the congregation selling the property learned the purpose for which it was wanted by the Baptist Association they gave \$3,500 as their contribution to the cause of Italian missions in Memphis.

So for \$13,000 the Baptists of Shelby County bought a large, well-built and equipped church house and a home for the missionary, worth conservatively at least \$35,000. Brother Papia moved from the cramped rooms where he had his family, and began to develop the location as the center of interest for the Italian people of Memphis.

Thus the First Church, Italian, of Memphis came to be. And the men who had helped most to bring that happy day of organization about, Dr. A. U. Boone, pastor of the fostering church, "Old First," Dr. D. A. Ellis, Moderator of Shelby County Association, Dr. R. L. Sanders, Christian surgeon, and Missionary Papia, were the happiest persons present.

Linking hands with these churches thus united in a determined effort to win a great group of foreign people in their home city is the interest and influence of the Home Mission Board, at work already through its missionary and ready to help whenever it is necessary to go farther than the resources of the fostering churches can

reach. Dr. J. W. Beagle, Superintendent of Direct, and Independent Missions of the Home Mission Board has visited the Italian congregation and counseled with them in their plans.

Four months have passed. The membership of the church, thirty at organization, is now more than fifty. With the best buildings of any Italian mission in the South, the sympathetic and active cooperation of all the American churches, this little band of Italian Baptists are setting for their goal nothing less than the winning of the 8,000 Italians of Memphis. Won't you join your prayers with theirs that not only in Memphis, but in all our cities, where the Italians are living in larger or smaller numbers, we may become zealous for their evangelization? It is interesting to know that the young son and daughter of Missionary Papia are in school at the Baptist Bible Institute, getting ready to help their father in his God-given task among his people in the United States.

* * *

"With God there is no high or low;
With him no better or no best,
His children all—they climb to him,
Sometime to rest upon his breast.
The smallest hope of meanest life
Is ever precious in his sight,
The faintest dream of sin-tossed soul,
To him—a seed struggling for light.

"With God there is no future, past,
No bitter pain of yesterday,
His love will all of time outlast—
A thousand years but as a day.
He gives a chance unto each soul
In his vast Universe of time—
He reaches out his hands to all—
He helps them heavenward to climb!"

A Unique Church and Four Great Deacons

Olive Lewellyn, Missionary Home Mission Board, San Antonio, Texas

There are about 400 Chinese in the city of San Antonio. Most of these are men who do not bring their families to America, but come expecting to make much money and then return to live in their native land. Most of them are merchants, and they are known to the wholesale men as very honest. They say of them that when a payment is to be met the money is there on the day, or a very good reason, if not. That is a Chinese characteristic. There are eighteen very successful grocery stores here and the Chinese owners are far superior to some Americans as business men. Some own two stores. Their children are taught business from an early age. You may enter a big Chinese store and see at the cash register girls and boys from eight years up, doing the work equal to any mature person.

Our church is the only one established for the purpose of reaching the Chinese in all the Southwest. Owing to our young men being employed by the non-Christian Chinese they have to work on Sunday morning, hence we cannot have a morning service. We have Sunday school from 4 to 5 in the afternoon with about 30 on roll. Then we have a regular church service at night. We have a splendid Bible class of young men. There are only five Intermediate girls in the city, so of necessity that department is small,

but we have one very bright girl in this department, little Lee Kui, or May, as she is known. She is a wonderful character. At the recent meeting of the Texas Baptist Convention she stood up before fifteen hundred people and gave her Christian experience and prayed in a manner that charmed everyone. Dr. Truett said she was a wonder to him and he wanted to have a part in educating her. We hope to prepare her to return to her own people and do a great work for the Master.

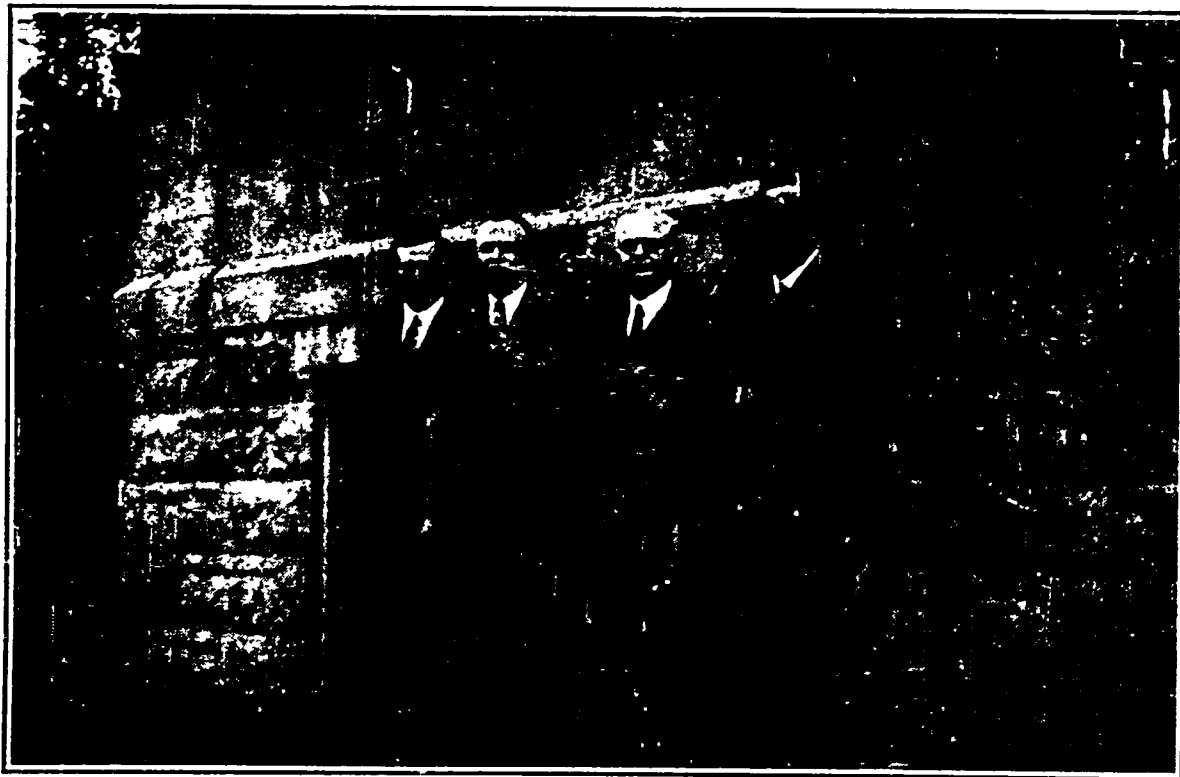
We have a day school through the week to teach these children and young people English, and get them ready to live in America. It is here and in the night school we have perhaps our finest opportunity to teach the Bible. Owing to their wonderful memories, they grasp anything very easily. On Monday morning a young man came into my class. I taught him his A-B-C's. On Friday of that same week he spelled thirty-two words, among them automobile, blackboard, fountain pen, dictionary, etc. He had never known one word of English.

They are ready and quick to get our American ways and just as eager to know God. Ng Jessie came to us only a few months ago, a boy of about fourteen. He asked for our Bible and was given one by his teacher. He reads it while sitting on the street car on his way to and from home, was gloriously converted recently, and is now carrying on an earnest correspondence with his chum in China, trying to win him to Jesus.

The work of our church is carried forward by four deacons. For two years we had a pastor, Brother I. P. Wan, who was a student in the Southern Baptist Theological Seminary in the winter, but spent his summers with us. Now he is gone and our young deacons, from twenty-three to thirty years of age, carry on all the work, conduct communion service as well as any pastor in our city, handle our finances in a splendid way and conduct the preaching services every Sunday night.

Their stories are very interesting. Two of them were Christians before I knew them. Ng Lee and Ng Jan are brothers. Ng Lee is the leading deacon, general manager of the church and a very strong Christian character. A worker recently remarked after coming to know him, "He is the greatest character I have ever met." He is our solo singer in both English and Chinese. Ng Lee is a great believer in prayer. He says he always knows when his work for the Lord will have results—it is when he prays much.

He has proved so faithful that he has acquired the name of "Dependable" and thus he is known among all the workers. He is looked upon as a big, helpful brother by all the Chinese Christians, and yet he is only twenty-three years old, and



MEN WHO HELPED MAKE POSSIBLE THE MEMPHIS ITALIAN CHURCH

Dr. Campbell, pastor Temple Baptist Church; Dr. R. L. Sanders, noted surgeon; Dr. A. U. Boone, pastor First Baptist Church, and Dr. D. A. Ellis, moderator Shelby County Association.

never heard of Jesus until he came to America a few years ago.

Ng Jan is known as our church banker, for he handles all the church finances in such a splendid way. We have a night school for these young men for which they pay tuition, which cares for expense of rent, light, gas, etc. Ng Jan collects this money, banks it, pays bills and keeps accounts in a way far superior to many an American church treasurer's books. We are always sure that every penny will be used in the right way.

Ng Coon Lee is our preacher boy, now that we have no pastor. He was very obstinate and hard to reach with the gospel. But when he did surrender it was glorious. In a great revival here about two years ago he walked out before two thousand people and confessed his Lord. At once he expressed the desire to go back to his people as God's messenger. He has recently finished a correspondence course in English, working at the same time long hard hours in a grocery store. We hope that he may be able to attend a Bible school in the near future.

Wong Mow Him was saved about two years ago and is an earnest, consecrated Christian. At the time of his conversion he had a wife and baby in China. A few months later he returned to China to get them. He remained there a year. We received many letters from him telling us how God was blessing his witnessing for Jesus among his own people. He told of taking his old mother to church and telling those of his own family who had never



PASTOR AND DEACONS, FIRST CHINESE BAPTIST CHURCH, SAN ANTONIO

"They put us to shame, who have had the Bible all our lives, yet cannot match in consecration, devotion and love for it the example set by these Chinese Christians."

Hide God's Word in your heart,
Its precious truth believe:
At his command
Take from his hand,
The Bread of Life receive.

Hide God's Word in your heart,
Hide God's Word in your heart.
His Word of love
Sent from above;
Hide God's Word in your heart.
—Robert Harkness.

heard it the old, old story of Jesus. On reaching San Francisco he wrote a joyful letter expressing his thanks to God for bringing him safely back to America and saying, "There will be one Christian Chinese home in San Antonio when we get there."

These boys have been brought to America by the Chinese merchants who pay their fares and then hold them in practical servitude until the debt is paid. As living expenses are high you can understand how hard it is for them to ever get free from their employers. They are subject to the orders of these older Chinese non-Christian men for all of their time, and their experiences are often very sad. When they become Christians they are abused and ridiculed by the older men whose only god is money. They often confide their troubles to the missionaries. One boy said one day:

"Please send some one else to my store to make them understand, as they tell me I don't love my country, when I love

Jesus. I know it makes me love my country better." There are seventeen employees in this store and this boy is the only Christian!

Then, too, they must face the opinions of Christianity that these Chinese get from dealings with so-called Christian American business men who do not measure up to the high ideals of Christian teachings. Often the contrast is much to the advantage of the Chinese standards of honesty. When you read accounts in our papers of a Chinese place being raided by the police, investigation will nearly always show that our own American men were to blame, using the Chinese for their own wicked purposes. Thus their contacts with the civilization of the America they think is Christian, leads them to believe that Christianity is a religion that does not have as high ideals as their own teachings of Confucius.

I was teaching a boy on one occasion when I made mention of the many in our city who did not know God. The pupil said:

"Oh, teacher, don't all Americans love Jesus?" That is their surprise and our regret and failure.

My association with these Chinese has been a pleasure beyond expression as I find them ideal citizens and friends, and when saved, consecrated Christians. I have noted with deep sorrow many times the way in which they put us to shame, who have had the Bible all our lives, yet cannot match in consecration, devotion and love for it the example set by these Chinese Christians.



A CHINESE BAPTIST DEACON

Ng Lee is the leading deacon of the San Antonio Chinese Church—a strong, capable, dependable Christian layman.

My League of Nations

Miss Vivian Spang, Dallas, Texas

THE STORY OF A SCHOOL TEACHER'S OPPORTUNITY

[Miss Vivian Spang is a graduate of Baylor University of Class 1925. She was the president of the Y.W.A. of the University in her senior year. This is her second year in the public schools of Dallas, her home city. Here in her school room she is finding a mission field that exacts the best she has to give in service. That she has the missionary vision, zeal and ability to enter the open door of her "League of Nations," as she calls her school room, the following story which she tells will testify.—U. R. L.]

If school houses could talk, perhaps we could learn as much of the history and growth of the city of Dallas from Cumberland School as from any other building in the city. For, years ago, when the city was a town, the children of the elite started their education within the confines of its walls, and now that the commercial district has grown as the city covers many more square miles, the better homes are being built much farther from the downtown district and the children of the laboring class are filling our classrooms.

We still have children from lovely homes, but the majority is the foreign class—over 50 per cent being Mexicans. Our last count gave 23 nations represented in this one school. As America is the home of all the world, so Cumberland School represents true America and is referred to as the "Melting Pot." I call my room "My League of Nations."

On the morning of September 21, 1925, as I led my line of pupils upstairs to room 20, I had a quick self-examination, asking myself if I were really capable of helping mold properly the lives of so many kinds of little people. I felt like a young bird learning to fly, or a swimmer, who knows a few strokes, going into deep water. I hardly need to tell you that I breathed a prayer for help.

I shall never forget that first day, how Harry and Samuel, two little Jews, insisted on sitting together in a single seat, and an Italian boy wanted to help me carry my books. Emilio Canales was there, a little wire of a Mexican boy, who was bubbling over with excitement, because school had begun and because he "will get some shoes as soon as it's cold enough." Some had lost their report cards and others could not find their book cards, and some never did have cards—they said.

The whole first week was a hectic one for me, especially as I attempted to call my pupils by name. Such names as Dominga Rivera, Aurora Rodriguez, Herlinda Flores and Jesus de la Garza, caused me almost to stutter at times. But I soon caught the swing of the names and it



A MINIATURE "LEAGUE OF NATIONS"

"In a little village just outside of East St. Louis, with a population of less than two thousand, there have gathered people of at least fourteen nations."

was not long before the children were calling me "Miss Spang," instead of Miss Spank, or Spain, or Sprang, as they had in the beginning.

American ideals, customs and laws are taught in all the city schools, but especially emphasized in Cumberland. It is a beautiful sight to see the children saluting at flag-raising. We have noticed passers-by on their way to town, who stop to salute, the men removing their

hats, and all showing that the raising of the stars and stripes above the heads of the pupils has an effect upon others besides those for whom it is primarily intended. There is a solemn hush as the pupils assemble, waiting for Hosea to blow the bugle, and at the first note, little brown hands and little yellow hands, as well as little white hands are in position of salute. As soon as the colors are high in the air and the bugle is quiet, pupils and teachers alike are ready to go to their classrooms, assured of the protection the flag insures.

I have had twelve nationalities represented among my pupils—Italian, Russian, Mexican, Polish, Indian, Spanish, Hebrew, French, German, Chinese, Irish and American. From this you may know my pupils represented many religions, creeds and beliefs.

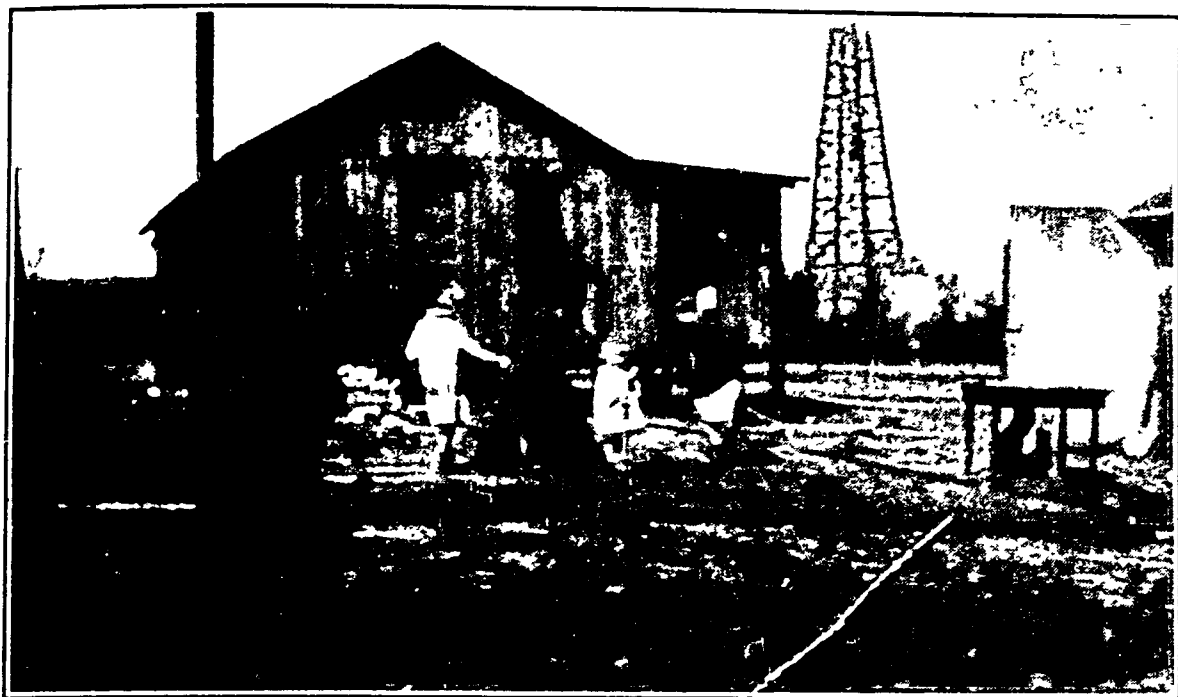
The Mexican district has churches and missions of many kinds, and as the school is near many American churches, Cumberland children have the opportunity of attending their choice. The First Baptist Church is only two blocks distant, two Presbyterians, a Methodist and an Episcopal are three blocks away. And yet, the churches in the midst of a home mission field are not realizing their duty as they should—not bringing in the most sheaves, attending in a very meager way to that harvest. Sunday school rooms in these churches could be filled by little folks who never thought of going, or just never were invited.

Many of the boys work after school and at night, to help their families. It is cruel punishment for some to be kept in, as they usually run to town for their papers, or go immediately to work in a grocery or meat market. Last year one



HOME OR FOREIGN MISSIONS?

Miss Spang, the teacher, and her pupil, Joe Yen, in his Boy Scout uniform.



A TYPICAL HOME IN THE OIL FIELDS

"All over the Southwest homes like this are found out in the oil fields, untouched by church, school, or normal social life. What evangelistic opportunities!"

of my big Mexican pupils would fall asleep during class, and I never did disturb him, as I knew he had a night job in a drug store and never got home until one or two o'clock each morning, and I felt he needed the nap more than the reading lesson. He soon had to stop school to work more, and took a Western Union job as messenger boy.

On February 1, of last year, there was promoted to my room a Chinese boy, Joe Yen, who had been in America only twenty months. He proved to be unusually bright, but needed to be made to talk more in English. I allowed him to grade some of my spelling papers and that seemed to strengthen him. He became interested in grading for me and wanted to help with my arithmetic papers. This was the beginning of the talks we have had nearly every afternoon since. We graded papers together and indirectly I asked Joe about his religion. For a long time he could not quite understand what I meant so I asked him about the homes, business houses and temples of China.

When he did not understand an English word, he took out his English-Chinese dictionary and learned in his mother-tongue the meaning. When I asked him if he had idols in his home he could not understand until I looked the word up in his dictionary and he saw what it meant in Chinese. He then said that each Chinese family has many. His home has idols or statues of his great-grandparents and grandparents and when his father dies there will be one made of him. I asked if he knew who Jesus is and he did not. He said he had known of the missionaries in China, but did not know any personally.

I attempted slowly at first to tell him of our religion, to tell him of God and Jesus. He said, "De Chinese peoples not believe dat," and I explained about our missionaries. I invited Joe to go with me to Sunday school. He accepted and how happy I was to take my little fourteen-year-old heathen the next Sunday morning! And how he did attract attention looking up and down and around and everywhere! Nothing escaped his eye, and I think everyone saw him. That



MEMBERS OF THE CRADLE ROLL

"How can we reach their mothers, who, too tired to move, tumble into bed as soon as supper is over, leaving the washing and ironing until Sunday, the only free day they have?"

was last Mothers' Day, and many Sunday mornings after that you could have seen me go to the Shanghai Cafe (for that is where he lives—upstairs) to get Joe. Later he began meeting me at the church.

Joe joined the Boy Scouts at the close of school and went on two of their three summer camps at Camp Wisdom. He wrote me several letters during these camps, the first one telling me that they had Sunday school; a doctor had gone out there from Dallas "to tell us what the God do." Another time he called me by long distance telephone to tell me that he had gone to Sunday school and church!

While I was out of Dallas, Joe went to Sunday school alone but did not stay for church, as no one quite understood how to interpret the sermon. I always told him Dr. Truett's thoughts in a simple way during the sermon. My whispering to him one Sunday morning brought forth severe scornful glances from a woman in front of us, but at the close when I told her what I had been doing, her face was made kind and she told Joe she was "so glad" that he had come to church that day.

One afternoon, as Joe and some other boys were playing a game with a football, he started to pick up the ball as a Mexican boy decided to kick it. The result was that Joe was kicked in the face. It was not the nurse's day at our school so Joe came to me. I took him into the school clinic to doctor him and he said to me, "If I not Boy Scout, I fight that Mexican! That not his ball. That my ball then." The Boy Scout laws of courtesy and chivalry being wound around the Christian code had so impressed the boy that he thought before acting. Joe is now the member of the Safety Council Patrol for his class, an honor highly prized in each room.

I have just given Joe a Bible which is written in Cantonese and English. I cannot yet tell just how much this may mean to him, but as he is fond of reading in Chinese I feel he will study this.

Joe has not been my pupil since last June, but Ng Goey Ming, another Chinese boy who has been here a year, is in my room. He has not understood enough English to go to Sunday school, but I hope to start him in another month. In a few more weeks a third Chinese boy, Joe Hoi Gee, will be promoted to me.

Through these three boys I am becoming acquainted with the twelve Chinese men who live above the cafe. They all seem to appreciate everything I do for the boys. They are the most appreciative people I have ever known and are always wanting to do something for me. They keep me supplied with tea and lichee



FAIRMONT BAPTIST CHURCH, EAST ST. LOUIS, ILL.

Generous gifts from the American Zinc Company, and other friends, have reduced the debt on the building from \$4,000 to \$200, no help from the Mission Board having been required.

(nuts) because I help the boys so much after school.

As Joe and I walked to town one afternoon, I asked him about the other Chinese. He said, "They not believe what I told them about Jesus." He further added, "I not know 'bout Jesus till you tell me, but now I know." I am quite sure he does not yet understand the redemptive power of the Saviour. He believes in Jesus just because I do, for he believes in me and he knows I would not tell him a falsehood. But I feel that it will give me supreme joy when I have the assurance that Joe has accepted Christ as his personal Saviour.

I have found the foreign pupils and parents more appreciative than the Americans. Give a Mexican a smile and he will wear it threadbare. Of course, I am concerned about all my pupils, but since there are no Chinese women in Dallas and the mothers of these boys are in China, my heart goes out to them doubly. Through them I am hoping to help the other twelve. Who knows but that one or more of these fifteen Chinese may help sway all China in the future?

As sponsor of the Girl Reserve Club in the school, I have been able to touch intimately many of the girls also. And it is a great joy to help them. If you could only see this group of girls from many nations, Jews and Gentiles, singing lustily, "Onward Christian Soldiers," I believe you would know how repaid I feel for any effort I put forth in winning them for a life of service.

No, I have not been paid money to Christianize these heathen, for I have had enough to do to teach my classes during school hours,—and besides religion in the way I have been teaching them is not allowed in the public schools of America,

as is well known. But I have been paid a million times in gratitude and the happiness I have derived from it.

Since there are 613,540 foreign born people in Texas alone, we can readily see why America has the largest and most varied mission field in the world. Every great man or woman was a mere child once. If certain influences had not helped, these may never have been heard of. We know not the children who come



GREEK CHILDREN AT GOOD-WILL CENTER

"A serious problem is the fact that many of the mothers are forced to leave the home to find work in order to help support the family. What can a woman do after eight hours' work to make a real home for her children?"

to us each day. We know not the possibilities.

May God grant that each Christian in America, whether teacher, preacher, lawyer, doctor or private citizen will help to prove that this is a land of God-loving people. Many foreigners come to America because they think they can find God here, and yet we remember the story of the little boy that went back to his native land without any idea of how the inside of an American home looked, and no doubt he did not know the inside of a church either.

Is America so far-sighted in vision that we are failing to see the opportunities we have, not only inside our nation's walls, but even at our very doors?

* * *

The Problems of a Home Missionary

Miss Mildred Bollinger, East St. Louis, Ill.

I once heard a dear little lady say, "I always wanted to be a *returned* missionary." I often think as I pass from door to door in my visiting, that I have more than she wished for, for my work is that of a foreign missionary in the home land.

In a little village just outside of East St. Louis, with a population of less than two thousand, there have gathered people of at least fourteen nations. The attraction is primarily an industrial one—these having come seeking employment, and in coming have brought with them their ignorance of our language, customs and ideals. They have brought with them also their old traditions and ideas, and on the part of the women there is a timidity which holds them back from learning those helpful things our Christian womanhood can teach.

During the Christmas holidays we delivered a number of baskets of food and clothing. A friend who never before visited this district was shocked by the conditions which we found. In one tiny "shack" or room with a "lean-to" kitchen, we found a family of eight, mother, father and six little children, the oldest girl about eight. Tony, the father, a young Mexican who speaks fairly good English and who works at night on the furnace of the plant, was trying to get a few hours sleep. On the bed tumbled two little dark-skinned fellows and on the cot at the foot of the bed four others were playing; there was no room on the floor for them, for the mother, a beautiful little Mexican woman, had a tub of clothes which she was washing in the only open



MRS. B. BLACK AND HER B.Y.P.U. LEADERS

"Our Senior B.Y.P.U. supplies the church with a clerk, a Sunday school superintendent, a secretary, and two teachers."

space in the room. The smaller children were barefooted and one little fellow was dressed (?) in a long-sleeve blouse of an old "Oliver Twist" suit which fitted well up about his neck and extended a little below his armpits. He had sleeves and a collar, but that was all. At any rate, there was a good fire in the coal heater, or Henrique would surely have been cold! And this in the U. S. A.!

A problem that is becoming quite serious with us is the fact that so many of our mothers are forced to leave the home to find work in order to help support the family. It is impossible for the father to house and feed a family of eight or ten on a laborer's wage, and that is the only work for which these men can qualify. With the mother gone from six until five in the evening, the little folks are left to roam the streets and get into all sorts of trouble. And what can a woman do after eight hours work to come home and make a real home for her children?

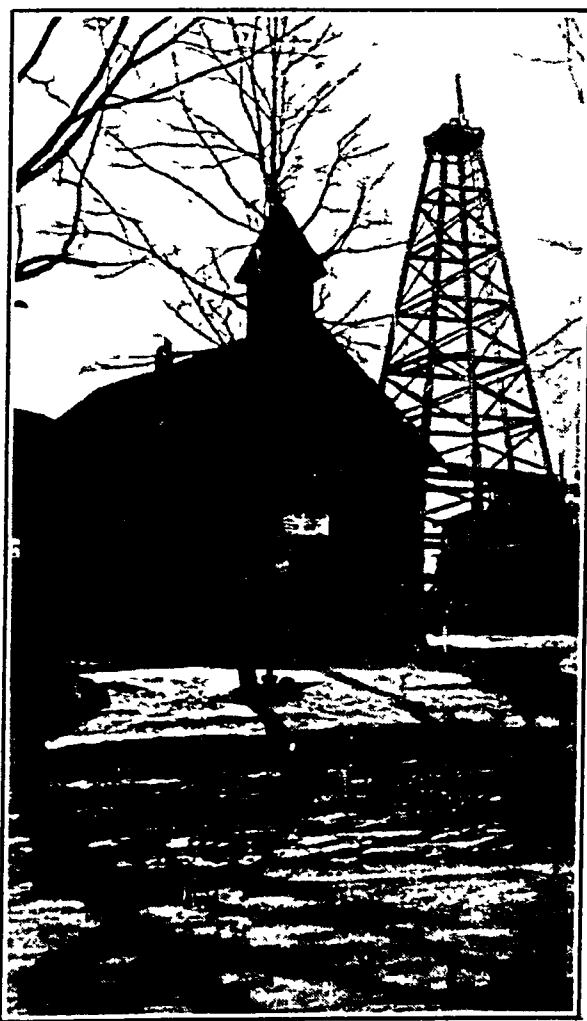
And how can we reach these women, who, too tired to move, tumble into bed as soon as supper is over, leaving the washing and ironing until Sunday, the only free day they have?

Yet all these conditions are offering us great opportunities. We have the people coming here, at their own expense, ready to adopt such of our customs, manners of life, yes, and religion, as we will teach them. Their hearts are open for instruction in the art of living. They are here when with but a minimum of expense they can be reached by our workers.

The experiences gained in their contact with men and women from other countries, in the shops and factories, greatly aid in solving the problems that confront the Home Board workers if only

these experiences can be interpreted for them by American Christians. Our foreign born brethren are quick to pattern after evildoers, it is true, but they are just as ready to follow a good example when presented by one whom they feel really loves and cares for them.

We, as Baptists, must face these problems which arise day after day if we are to keep our home land safe for Christianity.



A BAPTIST CHURCH IN AN OIL FIELD

The well was brought in during a revival meeting, the income making possible a new building and a full-time pastor.

The Ministry of Home Missions

Mrs. Emily Black, Tampa, Fla.

Through Home Missions we reach the Jews, Italians, Spaniards, Cubans, Chinese, Indians, Negroes and Americans with the gospel. We civilize, evangelize, Christianize, educate and train for the Master's service. In our Mission School under the Home Board, in Tampa, Fla., we have enrolled Cubans, Spaniards, Chinese and Americans.

The foreigner may go back to his own country. If he goes, will he go as a Christian or not? This depends largely on the home missionaries and the Southern Baptists who support them.

In our schools we teach the Bible and win souls for Christ. We furnish the pupils with the best religious literature. After they leave school some of them come back and bring their friends to visit us, and read the books and papers in the library. Our school rooms are also play rooms. We have no playground, but we give them wholesome entertainments and good music.

The Senior B.Y.P.U. supplies the church with a clerk, a Sunday school superintendent, a secretary, and two teachers. This is a challenge to the young people in the Baptist-American churches. Now, young people, when you study about Missions, remember Home Missions, and give us your support and prayers. Our opportunities are great, for "America has become a foreign mission field." *Vamos adelante!* (let's go forward) in the Lord's work in this new year.

* * *

God Is Sending Now the Peoples

God is sending now the peoples
By the million to our shores;
They are coming from all nations,
They are knocking at our doors.
Shall we send the gospel message
To the souls across the seas,
And neglect the ones among us
Who have need as great as these?

It is God who in past ages
Hath controlled the tides of men,
And our God in his high heaven
Doth control today as then.
It is God who calls his children
With command both loud and clear;
Haste, O haste, my faithful workers;
I have sent the nations here.

—Selected.

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

Women Who Are Meeting a Challenge

Una Roberts Lawrence, Mission Study Editor of Home Mission Board

Last July (1926) I sat through all of one long day in a strangely stirring meeting. The women of the Mexican churches of Texas were having their convention. It was all in Spanish, and there was little I could understand except when some soft-voiced "Senora" would take pity on my handicap and sit by my side to translate what was being said. But there was much to be learned from this Associational W.M.U., even then.

For one thing, all the men of the Texas Mexican Association were present, listening to the program, even taking part now and then, and always there was an air of pride and joy in their reception of the reports of what the women had done and their plans for future work. The Mexican Baptist pastors and laymen believe in W.M.U.

Much impressed was I by the grace and ability with which Mrs. E. G. Dominguez presided over the meeting. Calm, with quiet dignity, yet gracious always, even when the discussions from the floor grew vigorous and animated, she carried through a heavy program of reports, business and discussion that was full of interest to the last minute.

Some of the reports were very interesting. The circle plan is growing in favor in the Mexican churches. Mission study, prayer, enlistment, program plans, stewardship and tithing and young people's organizations all came in for a share of attention. The personal service report was especially interesting. The evangelistic visits to sick, poor and strangers were more than 3,000, with 106 conversions reported as the direct result of this work. Fifteen hundred pieces of literature had been distributed in these visits, and 272 evangelistic services held. Their work among the poor was noteworthy, 469 garments having been distributed and 114 families supplied with food.

The societies co-operating are 22 W.M.S., 10 Sunbeam Bands, and 2 G.A.'s. These organizations gave last year a total of \$1,260.00 to missions, benevolence, education and the support of their local churches. The particular interests that lie near to the hearts of these Mexican women are the evangelistic work among the hundreds of thousands of unreached Mexican people of the Southwest, the success of the Mexican institute at Bastrop, Texas, which is the hope for trained Mexican leaders, and the evangelization of their homeland, Mexico.

As I sat and listened through the quick translation of my lovely interpreter, I caught a vision of the possibilities that lie in this splendid group of women. There was a serious undercurrent in all that meeting. These women knew full well the challenge that the critical situation in Mexico flung before them, for with every newspaper from the border came reports of the crowding into Texas of hundreds of highly educated, fanatical Italian and Spanish priests and nuns who are being driven out of places of power in their native land. Better than anyone else they understood what that meant to their plans for winning their own people in the United States. The hold of Rome is being strengthened wherever unevangelized Mexicans live.

Gravely, earnestly, devotedly they talked of the money they could raise to further the work of the evangelists, of the work they could do in increasing the reach of their own churches. The result of all this earnest consideration was seen the next day, when the Texas Mexican Convention voted to put on a great revival through August, September and October. No small influence were these women in the enthusiasm of that high hour.

Nor have they been a small influence in the actual doing of the work. The campaign was carried out. More than a thousand conversions have been reported and 548 have been baptized. A quiet but irresistible force in this campaign for souls has been the W.M.U. of the Texas Mexican Association.

One of the pastors expressed the feeling in Mexican churches toward the W.M.U. when he said: "We must win the homes to win the Mexican. The preacher cannot go into the homes. It is not permitted. But the women can. So here in the W.M.U. lies the hope of the evangelization of the Mexicans." Won't you pray for these devoted women who face the tremendous challenge of all the power of Rome concentrated now upon the border to hold the Mexican mother and home true to the Catholic faith? Your prayers will help them meet that challenge loyally and effectively.

An Italian Christian Girl

Miss Mary E. Kelly, Christopher, Illinois

The picture below is that of an Italian. I knew her as a little girl in Herrin. She attended our sewing school and Sunday school. Her home was a very nice one, there being a father, mother, and three bright, pretty children.



THE FRUIT OF HOME MISSIONS

Seed sown by the missionary has borne fruitage in this splendid Italian girl.

As the father was an invalid for several years before he died, we visited them often, giving them Italian literature which they seemed glad to read.

After we left Herrin, the father and mother died and Anna went to St. Louis to work. Although she boarded with a Catholic Italian family, that wanted her to go to the Catholic church, she located the nearest Baptist church and began attendance there. It "happened" to be the Third Baptist Church. Last spring she was converted and baptized. Concerning her Christian experience she writes:

"Oh! Miss Kelly, I am so happy every day of my life, being made so by the saving grace of the Lord. He is so good and so merciful to me and has answered so many prayers for me. I do not know why I put this great thing off so long. 'Count your many blessings, see what God hath done,' is the uppermost thought in my heart as I write. My one great prayer was for salvation, and that prayer has been answered. I am reading my Bible every day that I may learn more about Jesus.

"Oh! there is no life sweeter than the Christian life. How I wish that I might bring to Christ all with whom I come in contact. My one great desire is that I may be a faithful, fruitful Christian. I am always glad when Sunday comes, for I love it better than any day in the week. I am glad, too, that I am a Baptist. Yes, I am glad and proud to be numbered among the Baptists. Pray for me and pray for my brother that I may bring him to Christ."

Two Victories in Texas

Dona Maria Roderiguez, or Mary Rogers, as she likes to call herself now that she is studying English, is the young wife of a section hand. She has two dear little children, even though she looks like a child herself. She was baptized last September. Her husband intended to be baptized at the same time but his parents, as well as hers, opposed the step they were taking. On the morning of the day set for the ordinance they sent him word that his mother was very sick. Before he left he told his wife: "Go ahead and be baptized. When the preacher comes again I will be baptized."

Recently Maria went around to all of her Catholic neighbors and invited the children to Sunday school. She brought seven new pupils on one day. She went to the "Mission Day School" and promised to give a present to every child who would attend Sunday school regularly until Christmas, which was then two months off. She is now teaching the primary class, being an excellent teacher and very happy in the work. When asked to take the class she said: "I don't know much yet; but God will help me. If you will teach me the lessons, I will do my best." She is anxious to learn to play the organ so that she may play when the missionary has to be absent.

Her children, even the baby, give thanks at the table. They have prayers in their home and read their religious papers aloud.

Don't you think it was worth while to win her? Listen also to the story of another faithful Mexican Christian in Texas.

Dona Rosauria lives alone. She is not so very old but she looks ancient. She is not yet a member of the church but believes with all her heart. She comes regularly to Sunday school and to morning church service.

She can neither read nor write, but her faith in the heavenly Father is wonderful. She told the missionary one day: "Every morning I get up early and make my prayer to our Heavenly Father. If I am sad or worried he helps me and takes away the worry. After I pray I know that everything will be all right."

At the Sunday school she is given papers which she gets her visitors to read to her. She has a room which she sometimes rents, offering to the renters tracts and Gospels if they seem interested in reading. She loves to give. If the offering has already been taken when she gets to Sunday school, she will even interrupt the service to give her nickel or dime. If she does not have one she will take it to the teacher's home some time during the week.—*Myro D. Reeves, Texas.*

For San Antonio's Chinese

The workers of the Chinese Baptist Church of San Antonio, Texas, recently visited two Chinese mothers who live in the same house. Mrs. Suey Sang is the mother of eight children and Mrs. Ng Jennie of four. Due to the fact that Mrs. Sang is not a Christian, her children seldom attend Sunday school or church. The older children slave in a grocery store until late on Saturday night. They spend their Sundays sleeping or automobile riding with their parents.

On the other hand, Mrs. Ng Jennie is a devoted Christian mother and a member of the Chinese Baptist Church. Her children attend Sunday school and church regularly. They are taught to return thanks before meals and are trained to a deep spirituality, far superior to that of many American children.

Dear reader, we ask you to see the contrast in these two Chinese women and that you will pray earnestly that God will help us in our efforts to Christianize mothers so that they may in turn train their children for the Lord's service. The time-worn saying is still true: "If you win a child, you win a soul plus a life."—*Olive Lewellyn, Texas.*

Our Jewish Neighbors

Rev. Jacob Gartenhaus, Home Board Missionary to the Jews

Jewish population. The number of Jews in this country is ever increasing. Only one century ago there were less than three thousand Jews in the whole of America. At present, of the fifteen million Jews in the world, more than one-fourth (nearly four millions) are in the United States. We are thus confronted with the largest Jewish mission field in the world. In the city of New York alone there are more than twenty times as many Jews as there are in Palestine. St. Louis, which is in the territory of the Southern Baptist Convention, has nearly three times as many Jews as the city of Jerusalem, not to mention the other large cities in the South, with their thousands upon thousands of Jews.

We have welcomed the Jew into our midst. We opened to them the doors of human activity and they made good use of the freedom they received. The number of Jews in the South has already increased to more than five hundred thousand, and in some communities they far outnumber the Christians. The South, with its rapidly growing cities and with its increase of wealth and business, will undoubtedly attract additional thousands of Jews in the near future. We have freely given to these Jews everything but the "one thing" needful.

South-wide meetings. Work is carried on by special meetings in the larger centers in the Southland, and some of the greatest meetings in his history of Jewish evangelism have been held recently. This is a new step in reaching the Jews. The churches are co-operating in these meetings which are usually held in a centrally located church with two services daily. The morning or afternoon hour, as best suits the locality, is primarily for Christian people, the purpose being to meet the need that is so greatly felt—that is, for Christians to learn how they themselves can reach out in winning their Jewish

neighbors. These are informal meetings in which questions are asked. The evening meetings are advertised for the general public, and to which the Jews are especially invited. It is surprising how they respond to the loving invitations extended to them by their Christian neighbors and friends.

Responsibility of local churches. Local churches are responsible for the lost in their communities. Every Christian is a missionary and should seek to evangelize the lost about him. We are commanded to go into the "highways and hedges and compel them to come in." In the Great Commission we are commanded to preach the gospel to every creature, beginning at Jerusalem, and this includes the Jew around us.

The Jews are lost. The teaching of the Bible could not be clearer on this point—"Without the shedding of blood, there is no remission of sin" (Lev. 17: 11); "The wages of sin is death" (Romans 6: 23); "The soul that sinneth, it shall die" (Ex. 18: 4); "Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14: 6); "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12); "All have sinned and come short of the glory of God" (Romans 3: 23).

The missionary's stay in a town is necessarily brief, because of the large territory to be covered. In his short visit he does all he possibly can to reach the Jews and kindle in their souls the heavenly fire which, if properly cared for, would be inextinguishable and a lighthouse to others, but the missionary cannot stay.

Recently upon accepting an appointment in a town in Mississippi, a personal letter in the form of an appeal was sent to the Jewish people, urging them to attend the church services and assuring them of a welcome on the part of the people and the speaker. The invitation was responded to by every Jewish family in that community but two, and the unusual happened when at evening service a group of the Jewish young people of the town were present. This was the response to a letter and a personal invitation extended to them by the local minister and his people.

The zeal of Jews who accept the Christian faith is well illustrated by the following: Mr. B accepted Christ during a special meeting for Jews. Of course in his case, as in all others, he was much persecuted by his own people, but so anxious was he to reach them that within a week's time he was active in testifying and distributing gospels and tracts. In one railroad factory he gave out 600 Gospels of John.

The ministry of the printed Word. In the past few months we have been able to mail several thousand tracts to Jewish people. This makes it possible to reach a certain class of Jews who could not be reached otherwise. Christian people who are interested in the evangelization of their Jewish neighbors may engage in direct missionary work by having suitable literature sent to them. Upon request, the Home Mission Board, 804 Wynne-Claughton Bldg., Atlanta, Ga., will mail a personal letter and evangelistic literature to any address furnished.

A prominent Jew who received such a personal letter with a special gospel appeal in the form of a tract, acknowledged receipt of same and requested twenty more tracts, thus showing that interest was aroused not only for himself but also for

his friends. Many of our Women's Missionary societies are doing very effective work in the personal distribution as well as in the mailing out of good literature to Jews. The writer, on visiting these Jews, finds that the tracts have been read by them and this helps greatly to prepare his way.

Efforts not in vain. Notwithstanding the little effort that has been put forth, statistics show that the success of preaching the gospel to the Jews is far greater in numbers and quality than it is among other nationalities. During the nineteenth century, as a result of Protestant agencies, 204,500 Jews united with Protestant churches. There is one Protestant Hebrew convert to every 156 of the Jewish population. The proportion of converts from all other non-Christian religions is one to every 525. A Jewish editor estimates that since the last great war at least 100,000 have been baptized.

The Home Mission Board in May, 1921, undertook the hard and unpopular task of presenting to the Jews the message of salvation. Now, after five years of labor, we may look back with much gratification and thank God for his guidance. He surely has blessed the seed sown. We have received calls from many communities for help in evangelizing the Jews. We have been asked to open missions in their towns and send them literature and good counsel. Needless to say, we have rendered all possible aid.

Recently at a conference of Hebrew Christians, when called upon to testify, nearly all mentioned the dominant part that a Christian had in their acceptance of Christ. Your Jewish neighbor has been waiting for you to talk to him about the Messiah. The Jew, more than any other, can say, "No man cared for my soul."

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

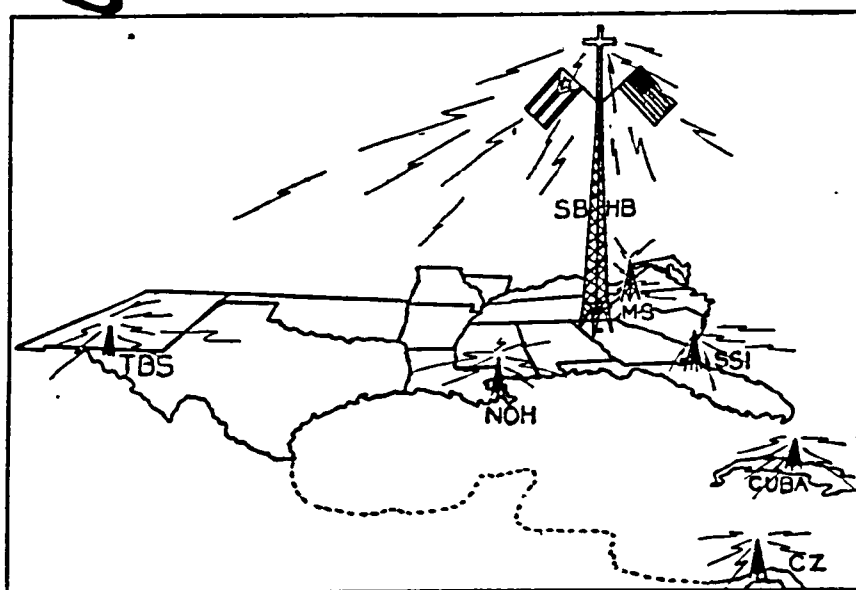
* * *

Suggested Leaflets—Supplement to Program

MARCH—THE EFFECT OF NEW INDUSTRIAL CONDITIONS ON HOME MISSIONS

	Cents
A Watered Garden (Devotional).....	3
Foreign Facts	2
How the Indians Went West.....	3
Human Relationships in Industry.....	4
Slovak Susan	3
The Child Pays the Price (Consists of Leader's Introduction and Four Monologues on Child Labor)	10
Home Missions and New Industrial Conditions. (Free for 2 cents postage.)	

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



THE SOUTH FOR CHRIST

Program for March

TOPIC—THE EFFECT OF NEW INDUSTRIAL CONDITIONS ON HOME MISSIONS

Hymn for the Year—"Jesus Shall Reign."

Prayer of thanksgiving that the triumph of Christ is assured.

Hymn—"Crown Him, Crown Him."

Prayer of praise that glory is added to God by the fruit-bearing of Christians.

Bible Lesson—"Thy Kingdom Come" in and Through America: Mark 4: 26-32; 10: 13-15, 23-31; Luke 8: 1-8; 1 Cor. 4: 20; Matt. 13: 24-30; 6: 10; Luke 1: 32, 33.

Repeating in unison of Lord's Prayer.

Prayer that American Christians may realize that they can greatly extend the Kingdom of God.

Hymn—"Sowing in the Morning."

Reading of Leaflet—"Home Missions and New Industrial Conditions." (Free for 2 cents postage from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Prayer that Southern Baptists may be faithful to present opportunities.

Reading of Leaflet—"Human Relationships in Industry." (Order for 4 cents from address given above.)

Hymn—"He Leadeth Me."

Reading of Article—"Women Who Are Meeting a Challenge." (See page 24.)

Reading of Article—"Two Victories in Texas." (See page 24.)

Prayer for the work among Mexicans in the Southwest.

Reading of Article—"For San Antonio's Chinese." (See page 25.)

Hymn—"Rescue the Perishing."

Prayer for all Orientals in America.

Reading of Article—"An Italian Christian Girl." (See page 24.)

Prayer for Good Will Centers and other work among Italians and other foreign-born peoples.

Reading of Leaflet—"Slovak Susan." (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Hymn—"Jesus, Keep Me Near the Cross."

Business Session—Reports concerning: (1) W.M.U. young people's organizations, working toward a Standard A-I Graded W.M.U. in 1927; (2) Plans for observance of the March Week of Prayer for Home Missions; (3) Memeber-wide Participation in 1927 Co-operative Program; (4) Mission Study and Personal Service—Minutes, Offering.

Leaflets for Week of Prayer for Home Missions

Woman's Missionary Society: ¢

	Cents
Monday—A Rainbow Trail Through Indian Land	3
Tuesday—"They Come Bearing Gifts"....	2
Home Missions, Truly Southern	4
Wednesday—How You Can Help This Church Serve This Community.....	3
Thursday—"She's All the World to Me"...	3
Friday—Come to Church Sunday.....	3
Young Woman's Auxiliary:	
Just Folks	3
Little Ann of Lost Gap	3
Girls' Auxiliary:	
Little Ann of Lost Gap	3
Royal Ambassadors:	
A Little True American	3
Sunbeam Band:	
A Little True American	3

Order early, please, from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.

W. M. U. Items

Interested attention is called to the following articles among many others in this issue: "Women Who Are Meeting a Challenge," "Two Victories in Texas," "For San Antonio's Chinese," "Concerning an Italian Christian." These four sketches are on pages 24, 25. They will be attractive additions to either the regular monthly program or that for the Week of Prayer for Home Missions. Few things are more important than for those having a part on a missionary program to give variety by the use of supplemental material such as is afforded through these "human-interest" stories.

Decided help will also be gained through the use—preferably from memory—of one or more of the leaflets recommended for the regular monthly program and for the Week of Prayer. These are listed on this page, each being worth far more than its "weight in postage." Please order early, especially those for the March Week of Prayer, so that adequate preparation may be possible.

In forwarding the offering of the Week of Prayer, extra care should be taken so that it will be duly recorded as the Thank Offering for Home Missions. It is, therefore, over and above any payments by individuals, societies, churches or states to the 1927 Co-operative Program, being the Union's effort to aid the Home Mission Board to clear its deadening debt. The goal is

\$100,000, and if it is reached it will at least pay much if not all of the annual interest on the debt. This statement should be cause enough for the most generous offering possible, and for its careful remittance. Oh! for the day of no debts and their inevitable interest!

Realizing the imperative need for a Union-wide observance of the Week of Prayer for Home Missions, March 21-25, inclusive, the suggestion is made that in every community where there is more than one Baptist church there be held a preparatory mass meeting for prayer and planning so that the societies in the various churches may see the need of their altogether faithful observance of the week. This preparatory service will doubtless be more helpful if held a week before the Week of Prayer. Please suggest it to your society and others.

Once more attention is called to the radio illustration on page 25. An article in a secular magazine spoke of the personalities behind the broadcasting voices. This suggests a train of thoughts concerning the many adaptations of this radio drawing, of the talks in description of posters drawn from it, of women and young people letting the Spirit of God use it to persuade them to give as thankfully as possible—and, therefore, generously—to the offering. Please make the widest and best use possible of the drawing. Get behind it with your consecrated personality, please.

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Observations Regarding the Tithe

The tithe is a scriptural, reasonable and practical standard.

We learn from the Scriptures, as published in a former article, that Abraham observed it, Jacob pledged himself to it, Moses taught it, Malachi commanded it and Jesus commended it.

It appears reasonable, indeed a modest demand, inasmuch as it provides only six-tenths of one per cent for the Lord from the steward who is able to earn six per cent net increase on the investment; when the steward can realize ten per cent profit, this standard allows the Lord only one per cent of his capital. Under such conditions we could hardly charge the Lord with usury. He owns all the raw material, provides the laws by which it is converted into the finished product, and controls all the agencies that make for business success. Besides, the Lord allows us to use all this fund on the earth to make it a better habitation for his people. It is a modest demand, certainly not unreasonable.

It is a practical standard because it is definite and easy to estimate; if universally observed it would provide adequate funds to meet the demands of the Great

Commission and at the same time prove a material and spiritual blessing to the Lord's people.

If one has no increase, or profit, the law of the tenth imposes no obligation; the devoted disciple, even under such circumstances, will usually discover a plan by which he can make an offering, expressive of his love: "The love of Christ constraineth him."

However meagre the increase, the tenth should be regarded "holy unto the Lord"; the disciple of small income can better afford to appropriate it to the Lord than to withhold it. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "Give and it shall be given unto you." Below the tenth is no man's land.

We should bear in mind that the Old Testament speaks of tithes and offerings and Paul commands us to "abound in the grace of giving."

There are at least three conditions under which a Christian should go beyond the tithe.

The first applies to the man who enjoys more than ordinary prosperity. Three-tenths for one with an income of thirty thousand dollars is perhaps no more generous or pleasing to God than one-tenth for the Christian who has an increase of only two thousand dollars.

The second situation is that of the disciple who has very limited family obligations and yet has a good income; his children are all educated, well established in business, and self-supporting. In former years he honored God by investing considerable sums in the Christian training of his children; this was a fruitful investment for the kingdom. He no longer has this opportunity and responsibility; he should now make larger use of his church as the agency through which he shall "honor the Lord with his substance."

In the third place, emergencies, burdensome debts, or building enterprises call for more than a tenth. A Christian school has a conditional gift; the terms can be met only by large giving. Such emergency calls for extra offerings.

The Mission Boards have crushing debts that are a great handicap to their usefulness. This is a time for sacrificial giving; with many the tithe is not enough.

The local church needs larger equipment to meet the demands of its growing membership; it is wise to respond to this demand, but the cause of Missions and Benevolence must not suffer. This burden is temporary and should be met in large measure by gifts above the tenth. It is a worthy ideal to dedicate a tenth to current local support and the Co-operative Program.

If Southern Baptists would adopt the policy outlined here, they would be enriched, the kingdom prospered, and the Lord honored.

Alcoa, Tennessee

Alcoa is an industrial community adjacent to Maryville; a large percentage of its citizenship find employment in connection with the mammoth aluminum plant located there.

The Calvary Baptist Church, of which Rev. J. H. O. Clevenger is pastor, has a good location and building, and is ministering in a large way to the religious welfare of these people. With a worthy ambition to relieve the State Mission Board from further help, the church is undertaking to enlist every member possible in the systematic support of the local church and denominational program, "as he is able." The visit of the secretary was intended to stimulate this effort; the people came out in goodly numbers on Sunday afternoon and the spirit of the meeting was very encouraging. The membership were given the opportunity to volunteer; instead of calling on the people in their homes, the deacons announced certain hours at the church when the members might call on them and make their pledges of their own accord. This policy makes a winning appeal to the self-respect of interested people; it is more honorable to be a volunteer than a conscript.

The final results have not been reported, but the outlook was hopeful.

The First Baptist Church of Maryville, which is not far away, is prospering under the leadership of Dr. J. R. Johnson.

Maryville has had marvelous growth in recent years and Baptists have kept step with the onward march of the city.

Bristol, Virginia

One of the most delightful experiences of the month was the opportunity to drop in on the prayer meeting of the First Baptist Church of the Twin City on Wednesday night, January 5. The attendance was quite creditable, and Dr. Rosser was in the midst of an interesting discussion concerning plans of enlargement for 1927. His pastorate has covered a period of about fifteen years, and the visitor heard no expressions of restlessness for a change. He did hear words of strongest commendation from leading men inside and outside of his church; a Presbyterian was expressing his joy that Dr. Rosser had accepted an invitation to address the brotherhood of his church at an early date. Having been a humble member of this church for eleven years, this experience was in the nature of a reunion with valued friends of former days.

By invitation, the secretary was glad to speak of the progress and policies of the Baptist Brotherhood.

Virginia Intermont College, located in this city, continues to prosper under the direction of President Noffsinger. This institution enjoys first rank as a junior college, and is also increasingly useful in promoting Christian ideals among young women.

Lincoln Park and Fountain City

A pressure of duties in the office rendered it necessary to remain at home over Sunday, January 9; this afforded opportunity to speak on The Obligations of Laymen at the Lincoln Park Church in the forenoon and at the First Baptist Church of Fountain City at the evening hour. Both of them are aggressive churches, located in growing sections of Knoxville. At each service virtually every man present committed himself to a life of increased activity and consecration for 1927.

Lincoln Park begins a new building soon, but Pastor Templeton says the church will meet its full quota of the Co-operative Program during the period of building.

Pastor Loxley, of Fountain City, through his sermons and example, is seeking to lead all his laymen to become scriptural stewards, both of life and substance.

Baptist Bible Institute

For the third year the secretary accepted an invitation to share in the work of the Denominational Training School conducted annually in the Baptist Bible Institute. For five days the faculty and students turn aside from their regular program and give themselves to the consideration of the practical problems of the denomination. The Louisiana Sunday School and B.Y.P.U. Departments, also the Louisiana Woman's Missionary Union, co-operate with the Department of Religious Education in the conduct of this school.

The Tharp Foundation Lectures were delivered this year in connection with the Denominational School. The foundation provides that three lectures shall be given each year by a layman on the general topic, "The Preacher from a Layman's Viewpoint." The secretary discussed this subject under the following three heads: "Getting Ready," "In the Pulpit," and "Outside."

It is always refreshing to visit the Bible Institute; the atmosphere of the institution is a spiritual tonic and the wonderful singing lifts one to higher ground.

When the Baptist Bible Institute was opened, a little more than eight years ago, New Orleans Baptists claimed six churches with 1,200 members; now there are fifteen Baptist churches with about 5,000 members; the Baptists also have a hospital in this city eight stories high and affording accommodations for about two hundred and fifty patients. The denomination now enjoys a recognition undreamed of a decade ago.

Birmingham, Alabama

Returning from New Orleans the General Secretary had the opportunity of stopping off at Birmingham for Sunday, January 16, and of spending the day with Emmett Moore, the new Brotherhood Secretary for Alabama. Both of the visitors spoke at East Birmingham Baptist Church in connection with the Bible school and the worship following.

Rev. Claude Bridges is one of the liveliest pastors in all the land; he is aggressive in the local work, thoroughly loyal to the Co-operative Program, and devotes special attention to the enlistment and development of his men. He had just completed a study course in one of the brotherhood books with his laymen.

In the afternoon a conference was conducted with a company of representative men to consider "ways and means" for promoting a larger activity among the Baptist men of Alabama. It was decided to call a conference of representative men for March 17 and 18 in Birmingham, and to make a vigorous effort to secure the attendance of three or more key men from each association. At this meeting the two night sessions will be devoted to inspirational addresses by prominent laymen; much of the two day sessions will be given to discussing a definite plan of operation for Alabama laymen, carefully outlined in advance.

Secretary Moore is anxious to launch a practical policy and to have it understood and underwritten in advance by representative men from all parts of the state. Mr. Moore gave up a successful business career in response to a distinct call from God.

Following the conference of the afternoon, it was a coveted privilege to hear Governor Pat Neff speak on Prohibition at the City Auditorium; at the evening hour the secretaries enjoyed a fresh and very illuminating sermon by Dr. Hobbs at the First Baptist Church.

Nashville, Tennessee

After considerable effort to find a date mutually satisfactory, opportunity was afforded to attend a banquet of the Brotherhood of Judson Memorial Baptist Church on Monday evening, January 17. The supper itself was a decided success and delightful music was rendered during the meal.

Following some interesting readings, a report of work already done by the brotherhood, and an outline for the future, the visitor spoke for nearly an hour on "Harnessing the Man Power of the Churches."

There were about fifty men present and Pastor Grimsley says a more loyal and dependable group cannot be found on the Western Hemisphere; noting the spirit manifested at this meeting, one had no disposition to take issue with him.

In Kentucky

Closing with Sunday, January 23, a conference of four days was conducted with the Baptist Church of Adairville, Kentucky. This town is located in a rich country, only a mile north of the Tennessee line.

The Baptist church, decidedly the strongest in the town, has only one hundred sixty-nine local members, but supports a resident pastor for full time. Most of the leading business men of the community belong to this church and the membership, as a rule, takes high rank intellectually. The most prosperous men are among the most loyal and generous.

Stewardship, Church Finances, and the Duties of the Deacon, were the leading topics considered and the attendance was creditable, considering the downpour of rain.

While others met the requirements, eight men applied and were awarded the Brotherhood Certificate.

The returns from the canvass Sunday afternoon, were very gratifying; the secretary had

the opportunity of seeing some of the pledges and remembers three: one member pledged \$4.00 a week, both to local support and the Co-operative Program; another \$5.00 each per week to both causes, while a third subscribed \$9.00 per week to local support and \$10.00 weekly to the Co-operative Program.

Rev. E. O. Cottrell, the zealous pastor, was very much encouraged with the response and is happy to have the church contribute as much for others as for themselves.

Pastor Cottrell arranged for a meeting at Russellville, twelve miles away, on Friday, January 21. It was held in the Chapel of Bethel College; Professor D. J. Wright, leader of brotherhood activities in the Bethel Association, presided, and President James with the faculty, students and pastor of the local church, gave the occasion hearty support. Following the address of the visitor, Professor Wright conducted a very profitable conference. John W. Taylor of Hopkinsville, leader of the men in this association, and his pastor were present and participated in this conference.

It was interesting to note on the walls of the chapel the portraits of the illustrious men who had presided over this useful Institution; it was especially inspiring to look upon the face of Dr. Noah K. Davis, the eminent author, teacher and Christian statesman, who became an honored Professor in the University of Virginia.

Echoes from the Field

Reports of increased interest and activity among laymen are continually coming to the Brotherhood Headquarters. Limited space allows the mention of only two or three.

The Brotherhood Committee of the North Spartanburg Association, S. C., Professor Z. L. Madden, Chairman, recently met and decided to promote the study of "The Deacon at Work" (Agar) and "Financing a Church" (Henderson) among the men of the churches in that Association.

In the Birmingham Association, Alabama, similar classes are being conducted and almost daily the office receives application for copies of the Brotherhood Certificate. These Associational Committees are also arranging for brotherhood rallies in the churches.

Suggested Program for Monthly Meeting of Brotherhood

Put best effort into the fifteen minutes devoted to *Scripture, Song and Prayer*.

TOPIC—MOUNTAIN SCHOOLS OF HOME MISSION BOARD

Introductory.

Why should the Home Board promote these Schools? (Five minutes.)

Leading Features of these Schools.

1. Thoroughness. (Five minutes.)

2. Moral and Religious Influences. (Five minutes.)

3. Expenses. (Five minutes.)

4. Training for Service. (Five minutes.)

5. Products. (Five minutes.)

INFORMATION—The Introductory speaker must depend largely on his own resources.

Home Mission Board Promotes these Schools

1. Because the State has not fully met the need.

2. The people are poor and need help; they also lack leadership.

3. Mountain boys and girls are found to be fine material.

Amplify each of these three suggestions.

For material for other five talks, consult January Issue of HOME AND FOREIGN FIELDS for 1927; pp. 6, 7, and 9. Superintendent O'Hara

You will be much interested in the half dozen pictures of students of these schools.

furnishes a very informing article.

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

Rev. and Mrs. J. W. Watts of Jerusalem, Palestine, announce the arrival of Betty Jane, on December 12, 1926.

Dr. and Mrs. R. E. Chambers of Shanghai, China, announce the arrival of Vera Lois, December 28, 1926.

Missionaries in China Safe:

Many friends have been disturbed by the flaring headlines in the public press concerning conditions in China. All of us should remember that newspapers love sensation, and are apt to use a good deal of coloring in portraying the happenings in a country as far away as China.

Up to the present we have not heard of any of our own Southern Baptist foreign missionaries being endangered by the Chinese uprisings. The situation in South China seems to be very much more quiet than it was this time last year. The North China Mission is not being disturbed, because it is off to one side. The Interior China Mission is nearer the fighting zone, but is not immediately in that zone, and we hope our missionaries are not in immediate danger there. If danger should arise in the region of the Interior China Mission the missionaries could go to the sea-shore safely by way of Peking.

The most disturbed region in China is the Yangtse Valley. The actual fighting is far up the valley above where any of our missionaries are located. Our Central China Mission is located in the general region of Shanghai. If there should occur serious disturbances in the Central China field the missionaries would be evacuated to Shanghai where they would be in comparative safety.

So taking the situation as a whole, while we feel anxious about our missionaries we are not apprehensive. Instead of being disturbed by the fact that the United States Government is active in looking out for United States citizens, we should be comforted, because this indicates that our Government is alert to the situation and will do its utmost to take care of all American citizens, amongst whom are included our own missionaries.

We should be much in prayer, for times of disturbance are always trying and our representatives at the front need to be strengthened by way of the throne of grace.

A Pastor Sees Clearly.—A letter has just been received from a dearly beloved pastor in Oklahoma in which he and his good wife pledge to pay the salary of one of our furloughed missionaries for one year certainly, and possibly many years, in order that the missionary may return to his field. He says, "My wife, a preacher's wife for twenty-five years, has denied herself comforts and conveniences all along the way. This will mean still further along the path of self-denial for her, but if God calls the missionary to go certainly he calls those who cannot go to self-denial in order that they may go. Our hearts break when we think of those one hundred missionaries at home who should go back."

The reasoning of this brother is incontrovertible. If God has called these missionaries to the front, then he is calling those of us who are able to send them, to the privilege of sending them. The Lord would not commit the error of extending a vain call to any volunteer. If he has called the men and the women, he is also calling the money. Where are those servants of the Lord who have been called to provide the means for the returning of these missionaries?

It is Hard Indeed.—"It has been a joy to see the girls remain true and carry on in their witness for the Master. Many of the older ones are teaching in their home towns and villages. This will give them an opportunity to witness to many children. Some of them are being jeered at and ridiculed because of their belief, and all of our Christians are being called 'foreign slaves,' 'foreign dogs,' etc. Pray for us all.

"We have just heard of the last cuts and are wondering how we can carry on at all. This year's appropriation was not enough to pay even the teachers' salaries, although they were cut down. All help for students was cut off and now where else a cut can be made we can't see. It seems a shame to have to cut out our Christian schools when the Government schools are trying so hard to get them and teach them all the communism, anti-Christian propaganda, etc., they can. It will be so hard for our Christian children. They have to go through so much already. Of course we will use a large part of our salaries to make out, but that won't be enough. Oh! if our people could only wake up to the need, for there is money enough and to spare in America. I don't mean to complain, but it is hard to see the things that we have all worked so hard for, go through."—Miss Mattie Vie Summer, Kueilin, China.

A Triumph of Grace.—"Our two schools have much for which to be thankful. The decrease in funds made by the Board has crippled us, but we are looking for the blessing in it—we are sure it is there if we but recognize it. We are burdened with debt but we are not cast down, for we follow One who has promised to be with us always, even unto the end of the ages.

"We should be grateful for so large a number of students who have not heard the gospel before, and more grateful for those who are within the fold. The boys are quite responsive, and it has been gratifying to watch the indifferent and antagonistic grow into interested listeners, and finally come out on the Lord's side. Especially do I have in mind 'Pei Yew.' Pei Yew is a boy in Mr. Bostick's Senior English class. Last year he was a member of his Sunday school class, but as students advance in secular school they also advance in Sunday school, and this year he has gone into a bigger service.

"Last year when Pei Yew entered our school he was welcomed into the life of the school as well as the activities, because he is a member of one of the oldest and wealthiest families in Soochow, and his name (Pei) soon won for him a place among our students. It is not unusual for heathen parents to send their boys and girls to our school, indeed, we have a larger number of non-Christians than Christians, but Pei Yew, coming from the home of the ex-official (for so his father is), would be called a little radical. He is not, however, but on the contrary, his genial disposition and genteel manners soon won our love. Like the rich young ruler, he lacked one thing and that one thing we prayed that he might gain. He worked faithfully in Mr. Bostick's Sunday school class, showing much ability as a leader. On many occasions Mr. Bostick spoke to him about becoming a Christian, but he wanted to wait until he understood the doctrine more clearly. It was during our revival services, conducted by Mr. Gordon Poteat of Shanghai College, that he faced the question fairly and yielded. I cannot forget how fine he looked when he stood up amid the sneers of his schoolmates and declared himself a believer in Christ, but he had only taken the first

step. To do a thing so binding as joining the church (so he thought) he must consult his father. We were almost sure he would weaken here, but we prayed for him. At the first meeting of the candidates for baptism he was absent, though the second meeting found him in his seat happy that his father, who is a heathen, had given his consent and regretted that he (the father) had not become a Christian before. Today the son is a faithful and active member of our church and a member of the graduating class in Yates."—*Mrs. E. M. Bostlick, Jr., Soochow, China.*

* * *

Spirit-Filled Chinese Preachers

Rev. John T. Littlejohn, Jr., Tsinan, Shantung, China

A few days ago it was our privilege to have with us for about five days two men who were Spirit-filled. They were Pastor Ch'ien and a Mr. Li.

Their main theme was "Born Again," and as they preached we could not but feel that these two men knew what they were talking about. Our lives were greatly enriched by our contact with them and our hope for the work to become self-supporting made brighter.

Pastor Ch'ien has been a Christian for about eleven years. His body is very frail and looking at it from the human standpoint, he will not last many more years, but, oh, the good he is doing while yet it is called to-day. Would that China had a million like him! Pray for him that he may receive special strength from the Lord for the kingdom work.

Mr. Li is a young man and has a great strong body. His whole soul is in the work of winning souls for his Master. He does not get any encouragement in the work from his home people, and so he, too, needs your prayers.

Mr. Reinhardt, of the Stewart Evangelistic Fund, is here with us for two weeks with a band of eight workers. They are preaching in the chapels in the afternoons and nights and in the streets and other places and giving out tracts. This is a place that needs all the preaching it can get.

We are hoping in the near future to get all the chapels united into one church, and in that way have more strength as a church. We will then have a pastor who will have charge of the field with the help of an evangelist.

* * *

When Magic Was Mixed With Preaching

Rev. W. W. Enete, Rio de Janeiro

There must be almost as many methods of carrying on our work as there are missionaries. The methods that would succeed with one person would fail with another. What we use here depends largely on the method we used at home.

My first missionary journey alone was made this year, to be with a church a day's journey by rail into the state of Rio. Can you imagine my surprise when I read the program and found that I was on for some "magic" at special hours. Of course I went to preach, and told the pastor that I did not come to put on an entertainment. But he insisted and I complied as best I could. The ovation I received was beyond words.

I preached eight times in the three days against a picture show in front of the church and a circus around the corner. We were about to put them out of business for a few days. Sunday came with its numerous services and "far into the night."

The pastor came to my room in the afternoon and asked if I couldn't put on some kind of amusement before I preached. I protested, but he said it wouldn't interfere with the services. I let him announce it, and that night there was no vacant space in the building and an attendance of about five hundred.

I spoke twice that night and the pastor insisted that I play some magic beforehand, as he had announced. Can you imagine how I felt when my soul was on fire to preach the gospel to that great host of people? I told them that it was contrary to my custom to mix my magic with my preaching, but I had prayed over the matter and was trusting that God would bring glory out of it for his name. The crowd was already tired and the fun served as a tonic for them. After the fun we sang and prayed and a greater transition you cannot imagine.

In that service there were about twelve converted, five decided for special service, and fifteen began to pay the tithe (I say "about" because my record is in Rio, and I am out on the field in Daily Vacation Bible School). When we finished, it was almost ten o'clock, but one little girl said, "Brother Enete, aren't you going to talk any more?" One little boy began to cry. I said, "What is the matter with him?" His mother said, "He doesn't want you to go." So I learned that a little wholesome fun could be used in a spiritual service.

Our Daily Vacation Bible School, called "Escola Popular Baptista de Brazil," was organized last August. I was asked to take charge of it and get out the literature. We put on some experimental schools in Rio and from the experience wrote our "Manual" and three departmental text books. This was made possible with the suggestions of Brother Homer L. Grice and the help of many missionaries who worked through the almost unbearable heat of Rio's summer.

I directed the last school myself, and incorporated the idea that I might use a ventriloquial figure to teach object lessons. With one of Brazil's big nuts I made the figure's head and Mrs. Enete painted and helped to clothe it. A great many who have never seen anything like it think at first that the doll, John Henry, is talking, but later they learn the truth and are ready to listen to lessons taught through him. I find it, together with the magic, a great drawing card for our "Escola Popular," and also a help to keep our crowds against Catholic persecution. The Padres may excommunicate John and send his soul to purgatory, but he doesn't care for a little thing like that.

The pastor here, where we are conducting our first "Escola Popular" for the summer, gave me the opportunity to preach last night. My heart was already burdened for a number in our "Escola" who are not Christians. With prayer and preparations, I used a sermon illustrated with chalk on paper. The Spirit was with us and poured out such a blessing! There were seven conversions and one young man reclaimed. God answered my prayers for our "Escola" students and we had some good old times weeping for joy. A sainted mother and missionary said she was going to write her boy in the States to learn the "chalk-talk" method of preaching. I use that and the object-lesson method almost exclusively because of their value and the ease of making myself understood in a foreign language.

The missionary ought to learn as many things as possible outside of his literary training. He will find use for them all.

A Full Sunday in Spain

Mrs. Ava M. David, Barcelona

Early Sunday morning before breakfast, we heard a knock at our door and when Mr. David went to answer he saw one of our students standing there very much excited. He said that one of the young ladies of his church had died the night before and he had been sent to "invite" us to attend the funeral. Since we are so few in number, the evangelicals show much loyalty to each other when a death occurs. It would have been very discourteous to refuse the invitation. As Mr. David had to be at his Sunday school in Barcelona, it fell to me to represent the Institute.

I rushed madly through breakfast and hurriedly dressed the baby and took the ten o'clock train, since the funeral was to be at noon. When we got off the train there were about twenty-five or thirty people waiting for me. One of the women took me to the home in a two-wheeled cart. We arrived at the home, already crowded, and I was urged to go up to see the body. As the girl had died of typhus I was a little afraid to go with the baby, so explained that maybe she would disturb. They all protested and wanted to hold the baby for me, but this I firmly refused, so didn't have to go in. Of course, I spoke to the family who are all members of our Baptist church in Tarrasa, and I tried to console the grieved sister and parents in my poor, weak way.

In a few minutes a small service was held out in the garden because there was no room for the large crowd in the home. I estimated there were two hundred present, many of them unconverted friends of the family. The pastor, after making appropriate remarks concerning the deceased, made an evangelistic appeal to those who had never heard the gospel. This service was held while the undertakers were preparing the body for burial.

When we finished the service, the casket was brought out and placed "on" a hearse, which was all in white, drawn by two large horses, with white harness and a white plume about a foot and a half high on each horse's head. About thirty young ladies, all Baptists, were lined on each side of the hearse. This attracted much attention, as we walked through town, since the Catholics always use the little boys to carry lighted candles, which are to keep off the evil spirits. All along the way crowds of people were waiting to see the Protestant funeral. Everyone walked to the cemetery (they never ride), which was about two miles out. As we neared the cemetery we saw the attendants rush out and "jerk" the casket from the hearse and rush it inside. The door was closed immediately, so that none of us could enter. They knew we were Protestants so kept the door locked. Finally, after much red tape on the part of the pastor, we were allowed to enter the Civil Cemetery, which is only a very small part in the Catholic cemetery. Crowds of the unconverted, curious people packed the small enclosure and the pastor again took advantage to plant the gospel seed.

The casket was brought in on a push cart and almost thrown onto a little stand in the center of the enclosure. Immediately after the service, the body was taken back into the Catholic cemetery where it had to remain until the body had been a corpse twenty-four hours, because it is against the law to inter before that time. We all left then and, maybe (?) the body was placed in the niche that had been rented by the family. How terrible to be in such a country where not even the dead are safe!

As soon as we had had dinner at the home of three of our students, we took the train to Sabadell, another small town where we have a church and very good work. The choir from the Institute had been asked to give a program

there. When we arrived the little chapel was crowded and all around the walls the people were standing. They all love music and love to sing. No one can sing a solo without the whole congregation joining in if you sing a song they know. Our boys seemed to appreciate the idea that they were performing, and how they did sing.

Immediately after the services we came home on the eight o'clock train tired out but happy to have had a small part in all of the services of the day.

* * *

The Gospel Conquering in Chile

(Extract from "La Voz Bautista," our Chilean Baptist monthly, December issue.)

Rev. W. E. Davidson, Columbia, Mo.

LETTERS FROM FIVE EVANGELIZED PRISONERS

(Note—Our Chilean pastors hold regular meetings in many of the prisons of Chile, and in some of them there are so many converts that the group may almost be called a church. Some of our active workers are men who have served their time, and are now free, men converted while in prison.)

"I, who while free, heard the Word of God, believed in nothing, now that I am a prisoner here in Los Angeles, have heard the gospel from Brother Merino (local pastor), and his words from the first took root in my heart. While I was at liberty, I traveled the road of perdition, but shut up here, I have come to know the way of truth and of well-being for my soul.

"I believe in God, and I believe also that he is helping me and I hope that when I have served out my time, that I will go out completely regenerated by the goodness of my God, and ready to lead a useful and honorable life that will honor the great God who has had so great mercy on me."—*Mark Fernandez.*

"I have been completely convinced of the truth of the Word of God which you had the greatness of heart to come preaching to us, and I now see the light as to the path of righteousness, which in Christ Jesus we can find. (Note—He is writing to the local pastor, Brother Merino, who holds the meetings in this prison in Los Angeles.) In the solitude of my sad cell, in the nights meant for repose, I have been meditating on many of your words so full of love, and they have brought joy to my soul like the splendors of a clear night. You said that our Lord promises that we may be good men, and that we shall have a reward beyond, where all is pleasure and happiness. So I have definitely made my resolution, and I trust that you (pastor) are to help me with your welcome counsels from the Word of God, and that you will continue until you feel that I am a man completely regenerated so as to be a man honorable and useful to my fellows. I will do this by the blessed help of God our Lord, and the help of you who will teach me in his holy religion.

"Now I appeal to your nobleness that you guide me as a good Christian, giving me your wise counsels, which I so much need in order to follow the path of righteousness in this road so sown with thorns in this world. I ask for such instruction in the certainty that I am to be a defender of the blessed cause for which you fight so courageously."—*Juliu Henriquez.*

"We also sign this same letter, sharing the same feelings and purposes (here follow three signatures)."

EVANGELISTIC MEETINGS IN THE CHURCHES

Talca.—"In the last issue we reported the gracious meeting held here by Brother Moye (missionary) in which twenty persons asked for baptism and admission into the church. This

was October 3. On the seventh of November, 15 of them were baptized. We hope for the blessings of heaven upon these dear brethren, as well as upon the four others who for good reasons could not be baptized at this time. We ask for the prayers of all the brethren upon our church and the great work we have in Talca and vicinity. May God's blessings reach unto all who may read these news notices." (Note—The work in Talca was begun only fifteen months ago. The church was organized six months later with 13 baptisms. This young church is truly alive and being blessed.)

Temuco.—"In last number we gave an account of the wonderful meetings held under Brother Moye (missionary) and Brother Mussiett (native pastor from Santiago). December 8 this church had the great pleasure of baptizing and receiving into membership, eleven young men and eight young women, including Miss Laura Hart, daughter of our dear missionaries, Brother and Mrs. Hart. May the Lord watch over them and guide them in right paths that they may be his true disciples."

Concepcion.—"We have just baptized six into the fellowship of this church, five men and one woman. May the Lord seal these new soldiers with his Holy Spirit."

Valdivia.—"We have just had a good evangelistic meeting with Brother Moye (missionary) preaching. On All Saints' Day, we had an interesting meeting in the cemetery. (This is a day celebrated by Catholics very much as Decoration Day in America. Great crowds are to be found in the cemeteries, and our mission people take advantage of the opportunity to preach the gospel.)

"On Sunday we met in the public square of the city and preached again in the open air to a great crowd which listened attentively and responded to the message of the Lord by packing our hall at the night meeting. All the meetings were attended by the power and unction of the Spirit and there were many professions. May God bless the seed sown in these hearts."

INTO NEW PLACES

Vilcun.—"The gospel is reaching nearly up to the Llaima Volcano on the Argentine frontier. A preaching hall has been opened on "The Pines" farm of Mr. C. Escribano in charge of Brother Arthur Saez, where the people show enthusiasm for hearing the preaching of the gospel." (Note—This is away up in the Andes Mountains, outside the range of missionary visitation. It is a work of laymen, and reveals the spirit of lay evangelism that prevails in Chile. Our next item relates to a work in a similar field a little farther south in the valleys of the Andes, a field adopted by the Chilean Baptists as their own. They have a Home Mission Society, and support two workers there, brothers named Escobar.)

Pucon.—"Brother MacDonald (missionary) has just visited us and with Brother Chavez (Chilean pastor from another point) has made a fruitful evangelizing tour of this region. At Pichare, thirty miles from here, up in the Andes, they organized a new church with 28 members, Indians and Chileans. This church is the fruit of the unstinted labors of the Escobar brothers, missionaries of our own Chilean Home Mission Board. It is in the farthest frontiers of our country and is certainly a labor of love and of faith. The visiting evangelists were with us in Pucon also for three nights, and their meetings were blessed with some fruit."

Lautaro.—"In Dollinco, in the home of Brother Benito Soto, a Sunday school was organized with 17 pupils in two classes, one for children and one for adults, taught by Brother Soto, who is also superintendent. This Sunday school is extension work of the Lautaro Church. May God give growth to the seed sown in this field."

Lota.—"On November 28 the Baptist group of this place, consisting of eighteen, was organized into a church. To assist there came Brother Moore (missionary from Concepcion), Brother Bunster (Chilean pastor in Concepcion), and Brother Romero, messenger of Concepcion church. Brother Moore spoke on "What is a Church According to the New Testament?"; our pastor, on "The Essentials of a Strong Church," and Brother Romero brought a message of greeting and encouragement from the mother church at Concepcion. We ask for the prayers of our sister churches for the prosperity of this new-born church."

(Note—This is another example of lay evangelism. Brother Samuel Alvarez, a student from our Temuco School, went to Lota a year ago, as a small salesman. This church is the amount of mass that he has been able to leaven in a year's time.)

Bible-Selling.—"The British Bible Society agent offers us pastors' Bibles to sell at the reduced price of twenty-five cents American, with a commission of 50 per cent. These terms ought to stimulate us to labor for a greater circulation of the Bible. Here in southern Chile, where the colporters work little, every pastor ought to be a faithful colporter. The greater the circulation of the Bible, the easier and faster will be the evangelization of Chile."

* * *

A Baptist Day School in China

Rev. John T. Littlejohn, Jr., Tsinan, Shantung, China

Yesterday morning, Mrs. Littlejohn and I went down to one of the day schools that is run by our mission in this city. The teachers are a man and his wife, and it is great the way they are giving themselves to the students. They teach them and play with them and are just like a mother and father to them.

It would make you laugh and wonder at the same time if you could hear the pupils reciting by heart long passages from their books. After they had rattled it off without taking time to breathe, it seemed they were required to write it on their slates.

Then came the examination on Bible stories and it would have made your heart glad to hear them tell the Bible stories that are so dear to your own hearts in America. I almost forgot to tell you that before the examination began they sang "Jesus Loves Me" in English. Although their pronunciation was not as good as yours would be, yet, I expect it was better than yours would be if you were trying to sing in Chinese. We could understand what they were saying. I just wish that you could see the little fellows at work. Of course, this privilege will be denied most of you, yet all of you can help carry on this work by praying every day for them that they will grow up to be good men and women and make China a better place than it is now.

Many of the schools in the country are going to have to close because of the lack of money and you can be praying for the Board that it will soon be out of debt so the schools can be kept up and more opened. Also, you can be praying that God will lay the burden on the Chinese Christians so that they will go forward with the work even after the foreigner has to leave, if that time should come. Often, when you are sleeping, their little voices are singing praises to God and our hope is that they will all learn to love Jesus while they are little and so give a long life of service to him.

Young People's Department

A Good Night Prayer for Children

"Now I lay me down to rest,
Angels guard my little nest.
Like the wee bird in the tree,
Loving Father, care for me.
Glad and well may I awake,
This I ask for Jesus' sake."

—Grace Banks Griffith.

Two Little Croatian Girls

Miss Mary Kelly, Baptist Good Will Center, Christopher, Ill.

One Sunday afternoon I heard a tapping at the door, and upon opening it saw two pretty little Croatian girls smiling up at me as they said, "We came to have you tell us about Jesus." They were so interested in hearing, and so eager to hear, it was a pleasure to tell them about Jesus. Their names are Emma and Okga, who are now ten and eight years old. Their little brother Ernie, five years old, usually comes with them, and sometimes some other Croatian girls and boys come also.

One day Emma said, "Do you know, my papa does not like one bit for us to come here? He says next year he is going to send us to the Catholic school, but my mama just loves to have us come here for she says you teach us to be good to our fathers and mothers."

Just before Easter the children told me—in much sorrow—they could not come any more. Their father said they must go to the Catholic church. However, on the first of September they came again and have been coming ever since.

One Sunday afternoon not long ago we were so busy with our lessons that we never thought about the weather, or anything else, until all at once Ernie said, "It's raining!" It was raining and had turned so dark it looked as if a big storm was coming. I went out on the porch to see if it would do for the children to go home, thinking they would be right out and want to hurry home. As they did not come I went back to see why, and found them standing quietly, with their wraps on, waiting for me, and Emma said, "We have not had the Lord's Prayer yet." In my fear of them being caught in the storm I had forgotten that, but they had not. When they were ready to go it had stopped raining and did not rain any more until after they were home.

These children come to sewing school every Saturday afternoon. Last week their father came in and sat down a few minutes. He had stopped for Ernie, to take to town to buy him some new shoes. On the walls I have picture rolls to help me tell the Bible stories to the children. At the time of his visit Emma was reciting the Twenty-third Psalm. He looked all around at everything as he listened to her, and then said, "You have a good place here."

Yesterday Emma told me they were coming to go to Sunday school and church with me this morning, and to Junior B.Y.P.U. and church tonight. Sure enough they went to both services with me this morning and were here this afternoon as usual, and will soon be here to go to B.Y.P.U. and church. I gave them a Bible a long time ago.

Pray that this may be as "good seed sown into good ground that shall spring up and bear an hundredfold."

"Tell Others About Jesus"

Miss Nell Putney, Shiu Chow, China

"Tell it again, tell it again,
Salvation's story repeat o'er and o'er,
Till none can say of the children of men,
Nobody ever has told me before."

How the words of this song ring in my heart! Only yesterday we were telling God's plan of salvation to a woman who had been a vegetarian for over ten years, when time and again, she interrupted us with, "But we didn't know, tell others about salvation in Jesus!" She had tried to purify her heart by abstaining from eating anything which must suffer death, and thus believed that she would go to heaven. I could see that she earnestly sought to live a righteous life, and I remembered Paul's words to the people of Athens—that they should seek the Lord, if haply they might feel after him and find him.

Truly, there are many in this town, Pa Tsu, like this woman who are seeking the true God. Hundreds and hundreds have come into the chapel to hear of the Way of salvation. We were reminded of Paul's words at Antioch; almost the whole city came together to hear the Word of God. In spite of the fact that at times there has been no standing-room in the little chapel, the crowds have been orderly and have listened eagerly as Mr. Wong, the faithful preacher, Mrs. Phan, the Bible woman, and Miss Pettigrew and I have taken turns telling the old story, which to these people is new. For two days we have kept busy from eleven to five. People came and went—some returned bringing with them friends and relatives.

We have traveled a hundred miles since October 22, and talked the gospel in eight towns, but nowhere have the people been so eager to know the truth as here in this little town where there has been a chapel only five years.

We have recently heard that the Foreign Mission Board has again been forced to reduce our funds, this time to the extent of 42 per cent. Surely we have failed the Lord! We know not how to go on, but he knoweth the way that I take. Men and women throughout this vast field are dying without Christ. We must go to them with a Saviour that saves to the uttermost. We look ahead to great spiritual blessings, as we are driven to the Lord for strength and guidance. Let us clasp hands, friends across the sea, and go forward conquering for the Master until the earth shall be filled with the knowledge of God as the waters cover the sea.

* * *

Cuban Youth Calls to You

Miss Christine Garnett, Calabazar, Havana, Cuba

World program! What a large territory, and do you know that in Cuba, yes usually considered small Cuba, there is a part of that world? Old people are dying without ever having heard of Jesus, except the Jesus that the Catholics paint and that is worse than no Saviour at all; young men and women in the freshness of youth—the eagerness of the same spirit that inspires you, urging them on to something, they know not what, but we know that it could be found in a life wholly consecrated to Christ. But there are so many of them and we are so few! Little children are holding out small beckoning hands that I wonder you can't see them even from across the Gulf.

Am I not fortunate? It seems to me that I have all "three in one." I am in the Cuban Baptist Home for old, sick and young. Some months ago the cyclone took the house away from us, but it has seemed to draw us closer to each other, for as we have huddled together in a small basement during all the time of reconstruction, we have truly had to go shoulder to shoulder and hand to hand. Little children promise, with careful training, to be great leaders in the Baptist cause some day. Old people are learning to know that Jesus is the best friend.

And with the Home as a center, we are reaching the town where we live. Even as I am writing this I am waiting for a group of young folks, members of our recently organized class in Sunday school. I am to take them in a large bus to a neighboring town where we will sing hymns on the streets and distribute tracts. But do you know that I am praying, not only that the hearts of the neighbors shall be touched, but that these of this town, my very own I feel, shall "see Jesus." It is with them that I work constantly, in every possible way, the center of that work being in a most attractive little chapel that was once a garage. A town with not more than a half-dozen Bibles! An organized class with two Christians! A bus full of young folks, not one converted, to carry the message to others! It is pioneer work and calls one on to untiring effort.

How we need you! But you say you can't come. Yes, you can, in prayers and in gifts. You have come and you will continue to come. Cuban youth calls to you!

* * *

A Missionary Dream

Miss Ewa Majors, Kwei Lin, China

She was exhausted from a day so full of details that her brain reeled. She sat upon a small bench before a fireplace and nodded. The bench was made of Chinese hardwood, the fireplace was Chinese-built, and she was a missionary in an interior city of South China.

While sitting thus, she slept and dreamed. This is what she dreamed, very distinctly, and she has never doubted the dream:

She was walking on a beautiful road, in the most wonderful country in the world. Suddenly, she heard exquisitely beautiful voices singing in the English language: "Send the Light."

Upon entering a simple brick structure she seated herself on a back seat, so as to see without being seen, for this was a church and the people were Southern Baptists. She noticed that the church house was not too big or elegant, and she was glad because she knew that the largest church buildings do not always indicate the largest gifts to the heathen. Then she heard in distinct tones a great masculine voice imploring God to befriend the heathen, and to save them. "Be with the missionaries and give them wisdom to deal with the present crisis. Give them physical strength. . . ."

Next she heard the same big voice reading, "Go ye into all the world . . ." and after another song, the same voice was preaching on the Great Commission, stressing the needs of the foreign fields, and emphasizing the urgent need of standing by the Co-operative Program in giving.

The voice of a Chinese woman awakened the dreamer. She looked around and realized that she was still in China. "Are you peaceful?" said the Chinese, which is the usual greeting of the Chinese Christians.

"Yes; peaceful and happy," she answered in Chinese, but in English she added aloud: "for they are standing by us on the other side." And the Chinese woman wondered what the missionary said.

Greater Love Hath No Man Than This

Rosalee Mills Appleby, Bello Horizonte, Brazil

It was in the days of the great Emperor Peter, before Brazil's republic was declared. In a little interior village of Bahia state lived a poor widow with her twelve-year-old son Gerson, and Nelita, a baby of eight months. Their humble, poverty-stricken home was close to the river side.

One night a cry of "Fire" went up from the people in that section. There was no such thing as fire prevention or equipment, so the houses were being rapidly swept away.

Someone aroused the mother and Gerson to get out of their quarters, and they found themselves outside half asleep, unconscious of all that was taking place. But Gerson came to himself before his mother. His first thought was for the dear little sister beneath the covers in the falling house.

The brave little fellow dashed back to the bedroom, and snatched the precious bundle, wrapped securely in the covers. It was too late to go down the stairs. There was only one way, and he stepped to the window and fell, holding securely baby sister.

The fire and fall killed the little hero, but Nelita was saved. Today Nelita is a woman. Her lips still repeat the beautiful story of love to the boys and girls that pass through her classes out into service. This school teacher feels a great responsibility in living, because her life was bought at such a sacrifice.

If Nelita's life was worth the death of a brave boy to save it; if her soul was worth the cross to redeem it, is it not worth our time and money to give her the Saviour, that she may tell the hundreds of boys and girls who pass her way, that each of their lives, too, was bought at an even a greater price—that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

* * *

Baptist Indians in Oklahoma

Mrs. Geo. F. English, Newkirk, Okla.

In the northern part of Oklahoma, near Newkirk, is an Indian Government school called the Chilocco Indian Agricultural School. This is a very large school with more than nine hundred Indian boys and girls enrolled.

By the will of God and work of the Holy Spirit, the way opened for the Baptist missionaries to come to this great school and preach to these splendid students.

Many of the students become Christians each year. One day God put it into the heart of Rev. Robert Hamilton and others to organize a Baptist church in the school. Now we have more than four hundred members in this church, and have seven B.Y.P.U.'s with a membership of more than five hundred. There are five Senior Unions, one Intermediate and one Junior Union.

On Sunday, January 2, these Juniors put on such a splendid program I want to tell you of it.

The president, Lucile Keele, is a beautiful little Chickasaw Indian girl; the secretary, Gertrude Hitchcock, is also a beautiful girl from the Cherokee Tribe and the song leader, Edward Sunday, is very fine. These splendid officers understand their work and know how to plan their own programs well. During this program four girls sang a quartette and two a duet. Indians enjoy singing and sing well. Others on program brought up their parts, and it was an interesting meeting.

The missionaries are trying hard to build up this mission church, to develop Christian character among the members and students to lead

them to get a vision of missions and to consecrate themselves to the Master's service. They are a wonderful crowd of young people and it is a joy to the writer to be their Missionary B.Y.P.U. Director, and Brother Hamilton is still their pastor.

Some of these will some day be leaders in their churches at home; some preachers, teachers and missionaries, or in some religious work.

Our little church sent \$50.00 to the Home Mission Board in the fall, and more than a hundred dollars last year to all missions.

Please remember to pray for us and all the Indian mission work.

May God bless you and help you to let the heavenly Father lead you into lives of service for him.

* * *

The A B C of Fishing for Men

A. THE ANGLER—THE DISCIPLE OF CHRIST

a—His Attitude.

1—Realizing that some men are saved and some are lost.

God wants all men to be saved (1 Tim. 2: 3, 4; 2 Peter 3: 9).

2—Christ calls us to become "fishers of men" (Matt. 4: 19; Mark 1: 17).

3—God's value of the human soul; its need of Christ (Matt. 10: 28-33; Luke 12: 4-9; John 3: 16).

b—His Belief.

1—The Bible is God's written Word, a complete and correct rule of faith and conduct.

2—It reveals God's offer of salvation through faith in the offices of his Son Jesus Christ.

3—It promises God's gift of the Holy Spirit to reveal Christ to any man who will accept his saving power.

c—His Consecration.

1—Commissioned by Christ for consistent life and personal testimony (Matt. 4: 19; Mark 1: 17; 5: 19; Acts 1: 8).

2—Controlled by the Holy Spirit in thought, word, and action (John 15: 14, 26; Phil. 2: 13; Col. 1: 28, 29).

3—Continuing in prayer and Bible study to know God's will and method (John 8: 31; 15: 8; 2 Tim. 2: 15; 3: 14-17).

B. THE BAIT—SALVATION IN CHRIST

a—The Approach to the Sinner.

1—Use tact to get natural contact. Christ's example (John 4: 5-26).

2—Study type prayerfully for right presentation (Acts 8: 26-38).

3—Learn of present standing in faith and conduct (Rom. 6: 16; 14: 12).

b—The Bible Message of Salvation.

1—A universal need: all have sinned and transgressed their "light" (Luke 13: 3; John 16: 7-9; Rom. 1: 21; 3: 23; Col. 1: 21).

2—A "whosoever" Gospel of God's redeeming love in Christ (John 3: 16; 7: 37; Acts 10: 43; Rom. 5: 8; 1 John 4: 10; 2 Cor. 5: 19-21).

3—A permanent fellowship of "eternal life," here and for hereafter (John 5: 24; 6: 40; 10: 28; Acts 4: 12).

c—The Christ with All Power to Save.

1—To forgive the penalty of sins past (Mark 2: 9-11; Acts 13: 38, 39; Heb. 7: 25).

2—To cleanse from pollution of sins present (Eph. 5: 25-27; 1 John 1: 7-9; 3: 8).

3—To keep from power of sins future (1 Cor. 10: 13; 2 Cor. 9: 12; Jude 24).

C. THE CATCH—THE CONVERT TO CHRIST

a—Acceptance of the Saviour.

1—Decision must be faced: no neutral ground (Matt. 6: 24; 12: 30; 24: 44; 2 Cor. 6: 2).

2—Christ is received by faith (John 1: 12; 3: 14, 15, 36; Rev. 3: 20).

3—Confession must be made by life and lips (Matt. 10: 32, 33; Rom. 10: 9, 10).

b—Born Again by the Spirit.

1—Necessary to enter the kingdom (John 3: 5-8; Matt. 18: 3).

2—God's gift to obedient believers (John 14: 16, 17; Acts 2: 38, 39; 5: 30-32).

3—He reveals Christ and his wisdom (John 16: 13, 14; 1 Cor. 2: 9-14).

c—Controlled by the Will of God.

1—Obedient to the known will of God (Mark 3: 35; Acts 9: 31; Eph. 6: 6).

2—Understanding the will of God (John 7: 17; 9: 31; Eph. 5: 17).

3—Co-operating with the will of God (1 Peter 2: 15, 16; 1 John 2: 17; 5: 13-15; Heb. 13: 20, 21).

—William H. Richie, in S. S. Times.



INDIAN YOUTH OF A NEW GENERATION

A group of young people from the Pawnee Tribe, with Mrs. Mary E. English, our Home Board worker. "These are fine young people!" she declares.

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Program material has been mailed to every superintendent whose name could be secured. Additional copies will be sent FREE upon request to any one writing for it.

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