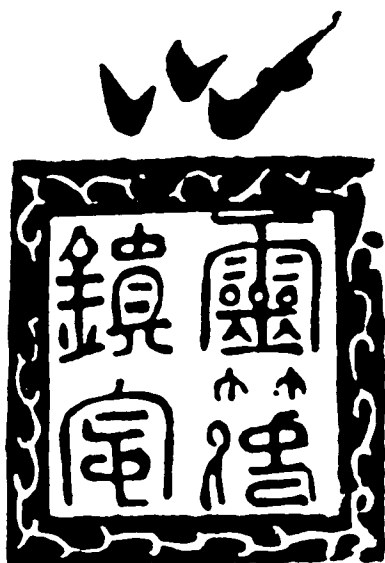


# HOME <sup>and</sup> FOREIGN FIELDS

Vol. 12

JANUARY, 1928

No. 1



## THE CHINESE STORY OF CREATION

According to the legend of the Wise Men, Pan-Ku, the first man, died and his body became the earth—his head the mountains, his breath the wind, his voice the thunder, his blood the rivers, his flesh the soil, and so on.



## PAN-KU: THE CHINESE "CREATOR"

The picture shows Pan-Ku and his apron of leaves, and his ax with which he managed to *kai-pih tien di* (hew out the universe.) To complete creation he had to die. In his right hand he holds the sun, and in the left the moon.



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# HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

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## THE MISSIONARY PILOT

### SENIOR B.Y.P.U.

- January 1—Topic, "The New Leaf in the Book of Life." For this New Year's program see the editorial on page 13, "The Rainbow in the Sky," to be used in conclusion of the meeting.
- January 8—Topic, "The Book with a Wonderful Story." Let the leader assign to some member of the group who reads well Dr. H. C. Moore's vivid description of present-day Palestine, "The Land of the Book for the Lord of the Book," page 2.
- January 15—"Making and Giving Money." The appeal of this program is for stewardship in both making and giving money; in this connection, let the leader read the article by Mr. Burkhalter, page 15, "Southern Baptists Solving Their Financial Problems," showing how these problems are ultimately to be solved only as a sufficient number of the Lord's people give righteously the Lord's money.
- January 22—Topic, "What Kind of a Being is God?" See cover picture, and read article on page 14, "The Chinese Story of Creation." Contrast this story with the beautiful and simple Genesis account, and the kind of God the Bible reveals as contrasted with the heathen idea of God.
- January 29—Topic, "The first Woman Missionary to China." At the conclusion of this program on early pioneer missions in China, and this remarkable heroine, Henrietta Hall Shuck, have some one read the article by H. H. McMillan, "The Outlook for Missions in China," page 6.

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

For January have a "Missionary Outlook" program at the beginning of each meeting, in which one of the great mission fields will be briefly reviewed, securing material from the articles and stories on pages 2 to 12.

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

The missionary topic for January is "World Missionary Movements," and in the stories from the fields on the outlook for missions, by the missionaries, and in the articles reviewing the world-wide work of Baptists at home and abroad, by the missionary secretaries, there will be found abundant supplemental material for the monthly program. See Miss Mallory's outline and suggestions, page 29.

### SUNDAY SCHOOL

A series of closing exercises for the Sunday school may be prepared, giving a "Missionary Review of the World," from the articles and stories on pages 2 to 24.

### PRAYER MEETING

Let the leader plan a series of New Year Prayer meetings in which will be reviewed the progress of missions in many lands, and the work of Baptists of North America and Great Britain, as reflected in the articles contained in this number. See Mr. Henderson's suggested program on page 30.

## The Land of the Book for the Lord of the Book

By Rev. Hight C. Moore, D.D.

Rightly we think of the Kingdom erasing every limit and embracing every land when we sing with the Psalmist:

He shall have dominion also from sea to sea,  
And from the River unto the ends of the earth.

But we have expanded into a world atlas the geography primer in the mind of the sweet singer of Israel. The seas he sang were the Red Sea and the Mediterranean; the river was the Euphrates; and the ends of the earth were the western fringes of Palestine breaking off like Carmel into the sea. In other words, the Psalmist had his vision focused upon the Land of Promise whose boundaries had been defined in the pilgrim days of old, nominally reached in the glory days of Solomon, but yet awaiting fulfilment in the universal and everlasting Kingdom of David's greater Son, our Lord and Saviour.

### A LAND ALIEN TO ITS LORD

As a matter of fact, the land that gave us the Book of books has never given itself to the Lord of lords. In all its history the Lord has never yet been crowned Lord in all his own land.

Abraham, his friend, traversed it as a sojourner in a strange land peopled with polytheists. Joshua, the great general, occupied only the central ridge of the country with enemy terrain visible in transjordan on the east and in the coast lowland on the west. David, the great king, laid low his attackers on every side only to leave still in their



PORTION OF CONGREGATION AT BAPTIST MISSION, JERUSALEM

"It is a new day of Christian beginnings in the Holy Land. There are difficulties in the way such as mission workers confront possibly in no other land."

hands many fertile valleys and fighting strongholds. Jesus the Only Begotten, wrought incomparably for years, but won to salvation perhaps fewer than a thousand out of the millions then thronging the land. The apostolic missionaries went everywhere preaching the Word, but they were able to light only a few torches in the all-surrounding darkness. The Crusaders in medieval times fought with fanatical valor but were forced to leave manger and sepulcher in infidel hands.

### A SPECK ON THE EARTH'S SURFACE

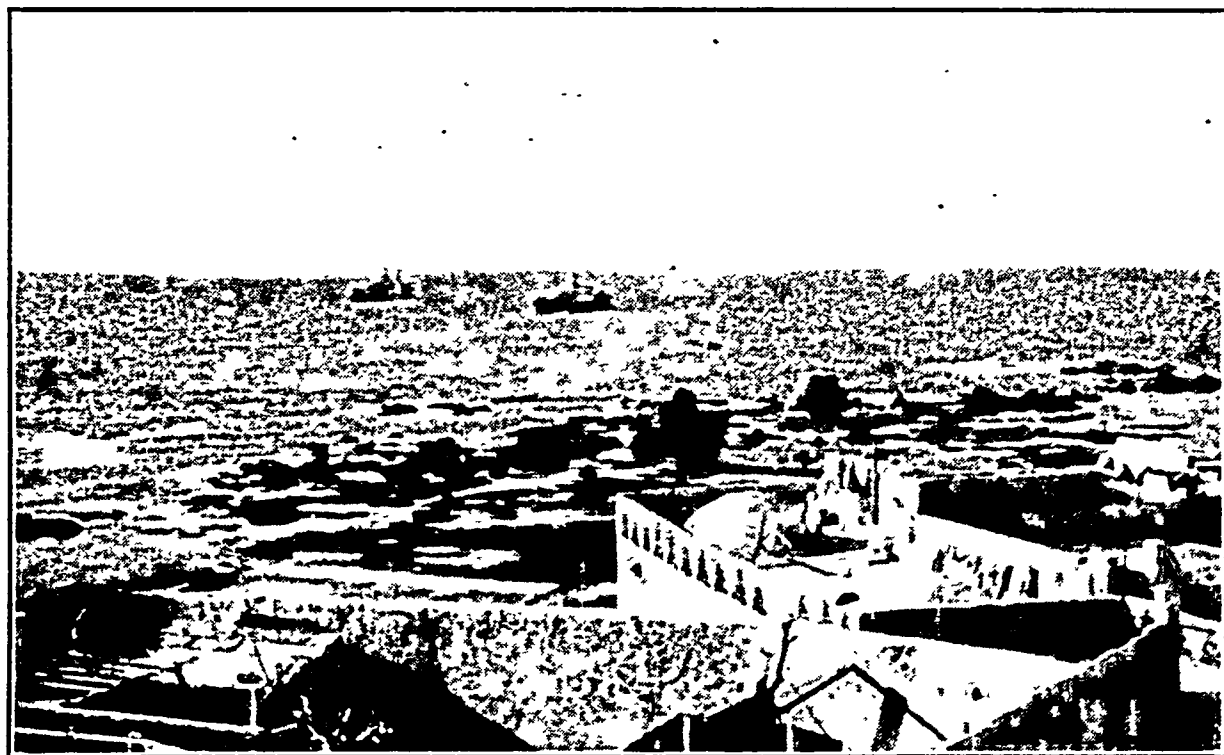
The Holy Land which has withheld itself from the Holy One of Israel is but a tiny segment of the earth which is the Lord's and the fulness thereof. Its area is only nine thousand square miles, being slightly larger than either Massachusetts or New Jersey. You could crowd into North Carolina almost a half dozen Palestines and it would take nearly thirty to blanket the state of Texas. You must multiply it by twenty-two thousand to make it cover the globe. It is but a speck on the earth's surface.

And its population is by no means what it was in the days of its departed glory. In 1922 the first census of modern times showed a total population for Palestine of only 757,182. That is, there are more people in the single city of St. Louis than in the whole of Palestine. There are almost as many people in the corporate limits of Baltimore as can be found in the Holy Land from upper Galilee to lower Judea. Go back to the days of Christ and of Solomon in order to find as many people in Palestine as we have in the city of New York with its five and a half million today.

Yet this little land has been most influential in the days that are gone and it must figure illustriously in the days to come.

### THE MODERN BOOK OF NUMBERS

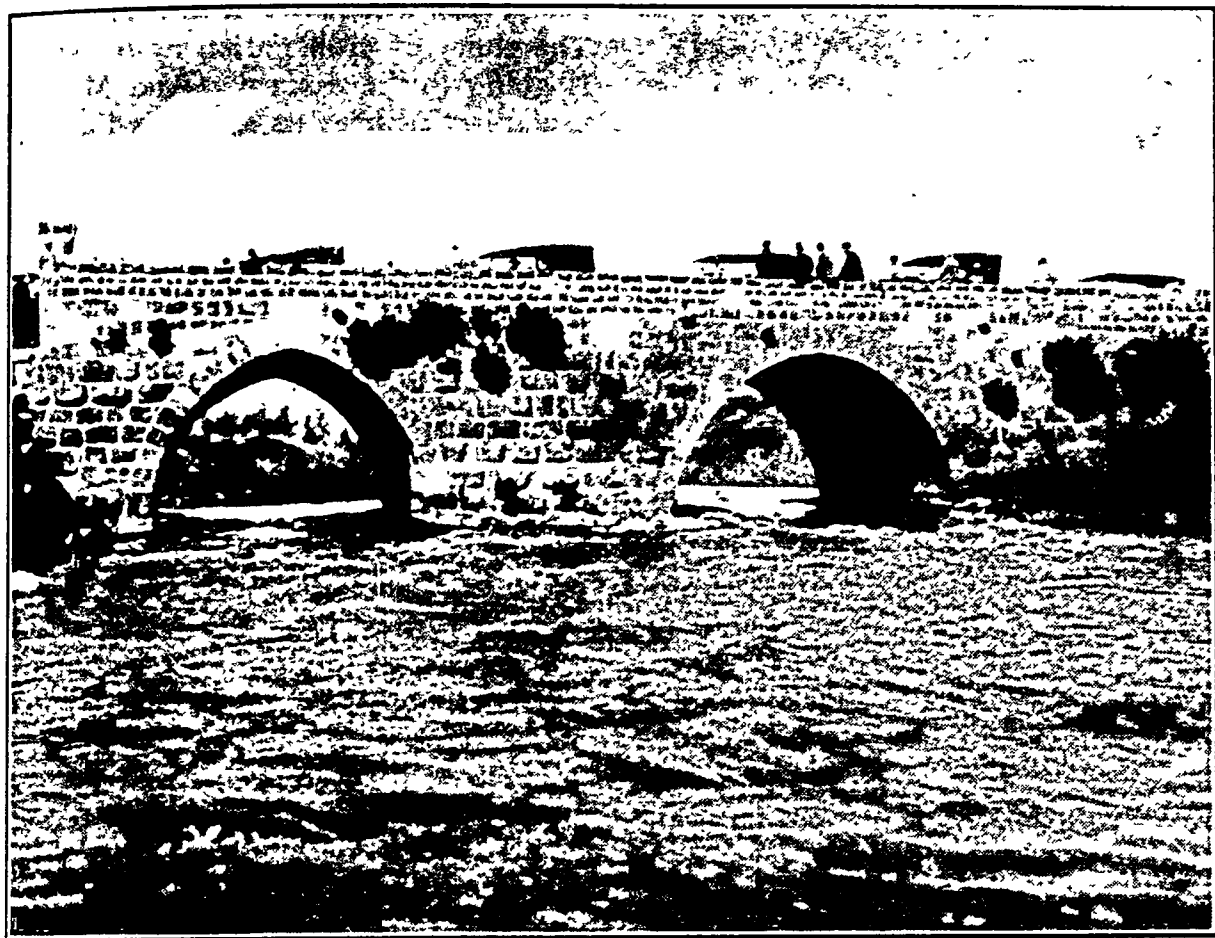
Every type and stripe of religion true and false, as well as every kind of irreligion, has flourished in Palestine.



VIEW OF THE HARBOR AT JOPPA (JAFFA)

"At Cana we have a mission and there are a few believers. A Baptist Church will be located ere long where Jesus wrought his first miracle."





BRIDGE OVER RIVER JORDAN JUST BELOW THE WATERS OF MEROM AND ABOVE THE SEA OF GALILEE

The ecclesiastical color of the country is seen in the religious census of 1922. The Moslems outnumber and overshadow all others with a population of 590,890. The Jews come next with 83,794 (although this number has doubled since the census was taken). There are 73,024 Christians in the country.

But the term "Christians" must be regarded rather loosely. It includes 33,369 adherents of the Orthodox Church so strong in Russia; 14,245 Roman Catholics; 11,191 Greek Catholics; 2,939 Armenians (Gregorian); and 2,382 Maronites. It also includes smaller but very historic sects, as 813 Syrian Orthodox; 297 Coptic; and 85 belonging to the Abyssinian Church.

In the list of more familiar faiths we find 4,553 members of the Church of England; 437 Lutherans; 361 Presbyterians; 724 in the Templars Community (German); and 826 other Protestants.

Talk about the divisions of Christendom? The lines of cleavage are clearer and sharper in Palestine than perhaps anywhere else.

#### CHRISTIAN MISSIONS IN PALESTINE

Though Palestine is the rockiest ground on earth and has more hard-trodden ecclesiastical paths across it than any other land, yet generations of faithful men and women have been sowing the good seed upon it. For a hundred years the Church of England has been laboring here through the London Jews Society and other benevolent organizations. The Presbyterian missionaries came about the same time, but af-

ter a few years centered their energies upon Syria. The Church Missionary Society built and maintained several stations among the Mohammedans. The Edinburgh Medical Mission is still being maintained at Damascus, Nazareth and Gaza. The Free Church of Scotland is doing work at Safed in the north, at Tiberias on the Sea of Galilee, and at Joppa on the shores of the Medi-

terranean. The Free Churches of England have a good work at Haifa in charge of Dr. S. B. Rohold who is not only a devout Christian leader, but a ripe biblical scholar. The Friends have a good orphanage at Ramolla a few miles north of Jerusalem. The American Church, formerly connected with the Christian and Missionary Alliance, has a thriving church in Jerusalem, and is doing effective work among the Arabic-speaking peoples. There are also numerous independent workers in various parts of the country.

It cannot be said that Christians have neglected the Christ-land.

#### WHAT BAPTISTS ARE DOING

It is somewhat remarkable that Baptists remained out of Palestine so long. According to our information, the first Baptist work undertaken in Palestine and Syria was opened about 1894 at Beirut by a photographer, Mr. S. M. Juredini who had been converted at St. Louis during the Exposition there. Before the World War we had at Beirut a church of about fifty members. These were scattered and our Beirut brotherhood is in a low state. However, we have there a young lawyer about twenty-five years of age who is a fine Arabic scholar and withal a humble Christian upon whom we rely for effective leadership.

Our work at Rachaya on the northwest slope of Mt. Hermon was begun in 1904 by Brother David, who died after organizing two churches in the vicinity. Later his brother, Rev. N. K.



A RUSSIAN BAPTIST FAMILY AT JERUSALEM

"After visiting the Holy Land we could but feel that the Sun of Righteousness is again rising in glory upon the hills of Judea and Galilee."

David, took up the work and was able to organize two churches and establish two schools before the French-Druse war of last year which utterly destroyed the town, killing many of the people and scattering survivors into distant communities. Out of a thousand dwellings with 137 shops only twenty or thirty houses were left after the conflict. So, our cause at Rachaya has suffered a great backset.

Our work at Nazareth we found in a thriving condition with Pastor Shukri Mosa in charge. He is a native of Safed but spent some time in this country and was baptized by Dr. Geo. W. Truett into the fellowship of the First Baptist Church, of Dallas, Texas. Since 1912 he has been in charge of our mission at Nazareth. We attended the Sunday school the Sunday we were in Nazareth. It has a membership of about 200. The church membership is twenty-eight or thirty. The church lot, near the Virgin's Fountain, cost about \$2,500.00. A ten thousand dollar building, the gift of Mr. and Mrs. Geo. W. Bottoms, of Arkansas, is a beautiful structure and finely adapted to its purposes. It was opened for worship after our visit. It is in the Greek quarter where we have the best response.

At Cana we have a mission and there are a few believers. A Baptist church will be located ere long where Jesus wrought his first miracle. We have a young man there who is expected to render fine evangelistic service in the region round about.

At Jerusalem we have a promising mission in charge of Rev. J. Wash Watts who, with his family, arrived on March 7, 1923. He intended to devote himself principally to work among Arabic-speaking peoples and laid his plans accordingly. His attention, however, was providentially turned to Hebrew work in Jerusalem and among the Zionist colonies scattered now throughout the land. He was fortunate in securing as his assistant a young Hebrew scholar, Chaim Volkovitch who has had a thrilling career from his birth in Poland and his travels as a Hebrew actor in many lands to his settlement in Jerusalem and his conversion to Christianity. Under direction of Brother Watts he is doing a very fine work which promises great results in the days to come. We have no house of worship in Jerusalem, but we have a lot on a commanding site, the gift of generous ladies in Georgia and Kentucky. It is exactly on the central ridge of the country, the drainage eastward being into the Dead Sea and that westward into the Mediterranean. From this Baptist center we trust will radiate blessing immeasurable and unending.



MISSIONARY J. WASH WATTS AND FAMILY

"We have no house of worship in Jerusalem but a lot on a commanding site."

#### FOREGLEAMS OF A BRIGHTER DAY

It is a new day of Christian beginnings in the Holy Land. There are difficulties in the way such as mission workers confront possibly in no other land. Where else can be found such intense religious fanaticism? Where is there such a strange admixture of truth and error, of righteousness and irreligion?

And yet after visiting the Holy Land we could but feel that the Sun of Righteousness is again rising in glory upon the hills of Judea and Galilee.

The fall of the caliphate has given pause to the Moslem world. The sym-



CHAIM VOLKOVITCH AND FAMILY

"He has had a thrilling career and is doing a work which promises great results."

bol of political power has disappeared. The policy of propagation by the sword is going to the discard. And Mohammedanism without its sword is likely to become impotent. Certainly it has little spiritual power.

The mandate of the British Empire puts the country under one of the world's great flags of freedom. The old Turkish regime which stifled and suffocated is a thing of the past. A better day has come in the industrial, social and educational life of the country. There is now freedom of worship. And where all faiths have fair play, the adherents of the true faith will not fear for the results. The British government and the infusion of British character can but have their place in the religious rebuilding of Palestine.

The Zionist Movement focuses upon Palestine the highest hopes and some of the best philanthropy of the Hebrew world. Confessedly it has been attended by many mistakes. Possibly the British have erred in adjusting it to native populations. Certainly many of the Jewish immigrants have acted unwisely. Numbers of them, unaccustomed to agriculture, have forsaken their Palestinian refuge and gone back to other lands. There may be lacking in many a high moral purpose and certainly the mass of Zionist settlers are either atheistical or non-religious. And yet there is something vital in the Zionist Movement which seems to prophesy its industrial and racial success. Moreover, the many thousands of Jews flocking to Palestine constitute such a mission field as Paul and the apostles encountered in the first Christian century. Missionary Watts is right in planning his campaign for Christ in Palestine and Syria to include the chosen people who are coming back to the chosen land.

We must add also that there is a world-touch with Palestine which must break down the provincial barriers that have isolated it for centuries. Tourists from all parts of the globe are traveling through Palestine every day in the year. There are good roads covering every part of the country and fine automobiles ready to speed over distances in a day which took weeks in the days of old. Palestine has 625 miles of railway branching out from Jerusalem to the extremes of the country. Moreover, airplanes, military and commercial, soar daily over the most sacred sites in the world.

So there are radiant foregleams of a brighter day. And ere long let us hope that in the Holy Land and the whole world the prophecy of the Psalmist will be literally fulfilled:

He shall have dominion from sea to sea,  
And from the River unto the ends of the earth.



OUT LOT AND MISSION HOUSE IN JERUSALEM

"The building is so planned that it will become in the future a general mission house. We need now an adequate church building."

## Our Lot and Mission House in Jerusalem

By Rev. J. Wash Watts, Tel Aviv, Palestine

After wandering hither and thither about Jerusalem for four and a half years, our Baptist work has at last come unto a place of its own. A place of promise in the promised land!

### LOCATION

This place is in the new city, exactly on top of the ridge along which the chief developments are taking place today; looking eastward across the old city to the Mount of Olives and the hills of Moab beyond the Dead Sea; and looking westward, northward, and southward upon the Jewish suburbs that now circle Jerusalem.

If one takes a map and marks off the Moslem and chief Christian sections of the city, this place is seen to be central to what remains. For Jewish work it is intended. Thus we trust it is, and will be increasingly so, fitted to reach the Jews of the Jerusalem of today.

### THE LOT

As far back as the spring of 1925 the effort to secure a lot was started. Mrs. Pattie F. Witherspoon, of Winchester, Ky., wrote to the Board, offering a sum of \$4,103.72 which she had set aside for the purchase of a church lot in Jerusalem. We thought we needed twice this amount or more in order to get a desirable lot, so we waited for it.

During the summer of 1925 Drs. A. C. Cree and Martin A. Woods, of Geor-

gia, visited us in Jerusalem. Dr. Woods returned to his church, the Vineville Church at Macon, and told the story to two sisters, members of his church, Miss Annie Callaway and Mrs. Tero C. Amos. They sent \$6,000 more. And after months of searching for the most promising spot, the lot was bought.

When we wrote Mrs. Witherspoon of the gift of Miss Callaway and Mrs. Amos, she was deeply interested in the name Callaway. An ancestor of hers named Callaway had gone to Kentucky from Virginia with Daniel Boone. She knew that other Callaways had gone southward into the Carolinas and Georgia. So, without much further delay spent in studying family records, Mrs. Witherspoon, Miss Callaway, and Mrs.

Amos learned that they were cousins—"introduced by way of Jerusalem," as Mrs. Witherspoon wrote!

### THE MISSION HOUSE

Early in 1926 Mr. J. F. Eesley, a Baptist brother from Plainwell, Mich., came to Palestine with a tourist party. Learning of our work at Nazareth and the new church there, he offered to give a bell for it. His interest in our work has since enlarged to the extent that he has already provided a home for the evangelist at Jerusalem and plans to do other things at Nazareth.

This house is so planned that it will become in the future a general mission house. Besides the living quarters for the evangelist, there is a large room which now serves as a mission room, but when a larger meeting place is needed it is ready to become a part of the home. The roof is flat, ready to become the floor of the second story.

### THE FUTURE CHURCH BUILDING

There is no need now for a large meeting place. We pray to be delivered from the multiplying of unused churches in Jerusalem. At the same time, we have already a church organization that looks forward to work requiring an adequate church building. Thus the lot secured is one that provides a place for it beside the present Mission House.

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*Revival in Boys' School, Japan.*—"I am glad to report that over one hundred of our students signed cards in a recent meeting saying that they wished to follow Jesus Christ. In the two churches there were over ninety people who signed cards making a similar declaration. They must be taught before all of them are ready for baptism. God is working in our midst."—C. K. Dozier, Fukuoka, Japan.



"BEAUTIFUL FOR LOCATION"

"Our lot extends to the men seen standing in the middle of the picture; it is exactly on top of the ridge, where the main developments are taking place."



A small panorama of the New Baptist Compound two miles beyond the suburbs of Shanghai. South and left, the Eliza Yates school for girls; north and right, the Ming Jang school for boys; in the center, the Sallee Memorial Chapel.

## The Outlook for Missions in China

By Rev. H. M. McMillan, Soochow

To appreciate the present situation or the future outlook in China, one must know something of her past history. The present and future are so related to the past that they must be studied together.

China has been pictured as the "sleeping giant." The opiate that was the cause of this sleep of centuries has been *illiteracy* among the masses of the people. Along with this gross illiteracy was the almost total depravity of printed matter. In blissful ignorance of what was happening outside, the millions of China slept in silence with no sound to distract their slumbers. Only twenty-five years ago the missionary would translate into Chinese world-news which would be of interest to the people and have these news notes posted on the bulletin boards outside the chapel. Here the Chinese would come for the daily news. With such a situation as this, how could the body of Chinese be aroused to concerted action along any line?

But the past twenty-five years have wrought a tremendous change in this respect. China has made rapid strides in education. There are sprinkled all over China today men and women of modern education who keep in close touch with world movements and events. They are returning to China every year from every foreign country only to realize the backward condition of their country as compared with the progressive West. They are fired with patriotic emotions. They are urged to action by their missionary associates. The Chinese of vision are doing what they can to reduce illiteracy among the masses. In addition to the old system of education, which consists chiefly of committing to memory the classics of ancient scholars, China has established a complete system of modern education

consisting of all grades from kindergarten to college. Of course the number of these schools is not adequate to the demand, yet much is being accomplished through them. Then there are the private schools that are springing up everywhere. The inspiration and stimulus in education come through the mission schools. "Popular education night schools" is a movement to reduce illiteracy among the masses and it is doing wonders. Out of the 30,000 characters that are to be mastered by the classical Chinese scholar, 1,000 of the most common are selected and are taught, free of all cost to all, regardless of age or sex, who will come.

Along with the movement in education printing presses of every type and description are springing up all over China, and the country is flooded (as compared with the past) with daily newspapers which are being read by growing numbers of the people. Thus, you see, the sluggish mind of the "sleeping giant" has been quickened to hear new sounds from far and near. The masses of China are being aroused to action as never before.

From the press and from the public orator such sounds as these are filling the air: "Down with militarism," "Down with imperialism," "Down with capitalism," "Away with foreign domination," "China for the Chinese," etc. Such slogans are printed in the papers and posted on the walls. The people are led to believe (rightly or otherwise) that they are imprisoned and the enemies pictured above stand guarding the doors. The orders have come to burst the prison walls and come forth to claim their freedom.

This is only a glimpse into one phase of the upheaval in China today. What effect will this condition have on the future of mission work? Be it known that Christianity does not promote militarism, imperialism, capitalism, communism, or any other "ism" that is burdening China today. All these were in China before Christianity came. We must gladly recognize, however, that

Christianity has turned the searchlight of Christ on China and has revealed to her and to the world the true condition. May the Chinese be restless until they rest in God!

Christianity always thrives best among a people of an open and active mind. The minds of the Chinese had grown hard and smooth under the customs and traditions of centuries. The seed of the gospel have heretofore lacked fallow soil in which to take root and grow. But now the soil made hard under the feet of the ages is being filled with dynamite of every description. These sticks of dynamite are exploding and the shock is being felt around the world. Property is being damaged and lives are endangered. But amid the din and dust of this chaotic period there is one impression that comes to me with overwhelming conviction. Huge clouds of fertile soil are rising high into the air and are falling soft on the upturned earth. Old things are gone and a new day has come—a day to which we have been looking and for which we have been praying—a day producing freedom of speech and the press—a day of Chinese leadership and initiative—a day spelling doom to foreign domination and exploitation—a day laden with new possibilities and opportunities for that missionary who interprets his mission to the Chinese as being uniquely a spiritual one—a day when the soil will be prepared for a new sowing—and a day of abundant harvest.

Herein comes the solemn responsibility to the Christian people of America. What will the sowing be? May God help us to see the true meaning of the upheaval in China and, while it lasts, to prepare for the immediate future! The next ten years will determine largely China's destiny. If this new soil, made soft by the present revolution, be sown down with the good seed of the gospel, then her future is safe. If left to weeds and stubble, then her future is doomed. It is well within the power of America both financially and numerically to give Jesus Christ to



China. During the last century God has been slowly opening the door in China. During the same period he has been making it possible for America to enter that door bearing aloft the cross of Christ.

This, to me, is "the outlook of missions in China."

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## The Baptist Outlook in Italy

By Rev. D. G. Whitinghill, Rome

In spite of the complications of constant anxiety and uncertainty about funds to carry on the work, and the grave difficulties of labor where evangelical religion, at best only tolerated by the authorities, is maligned, intercepted and prevented at every turn, our Baptist churches in Italy are just closing the most successful year of their existence. More baptisms, more contributions, better congregations than ever before and an increasing sense of responsibility among our little flocks and most of their shepherds. While personally harassed by the difficulty of stretching a shrinking blanket to cover a bed increasing in size, sleepless nights caused by swarming hornets of perplexities and trials in the administration of the missions, I am increasingly convinced of the growing solidity and value of Baptist work in Italy. I believe Italy needs the Baptist message, and that we need to win the talented and lovable Italian people to the cause of personal, spiritual religion. While we must rejoice for Italy's sake that she is making a herculean effort to bring her currency back to the gold standard which she practically had before the war, the fall of the exchange on the dollar is making living difficult for those whose limited salaries come from abroad. The cost of living has gone on increasing ever since the war, and the efforts of the government to artificially diminish it has not always been successful. An enforced reduction of a third of a cent on the price of newspaper or a carfare is hardly perceptible to the average person who cannot eat newspapers or wear car tickets. In many cases, the widely advertised 10 per cent reduction on goods is added to the price before being taken off. The rise of the lira, while of undoubted benefit to the credit of the country and of great eventual advantage if the present strain can be borne, diminishes the present gains from foreign travelers. Hotels, restaurants and all industries depending on tourists have a very much reduced patronage as Eng-

lish and Americans were attracted in large numbers when a dollar brought in from 25-30 lire and the pound sterling 135 lire, now reduced to 18 lire for a dollar and 89 for a pound, while entrance fees and board terms have not been correspondingly reduced.

On the other hand, the government and city authorities are making extensive efforts for the improvement of conditions. The trains are kept cleaner, start and arrive on schedule time. Even in third-class cars, there is a stiff fine if anyone puts his feet on the seat, unless a newspaper is spread under them. Rome used to be a fatiguing, footsore city on account of its small, rough cobblestones, but this autumn the whole city is being repaved with smooth asphalt; tramcar lines are being eliminated from narrow streets, and substituted by luxurious motor buses; unsightly houses are being torn down, to bring to light and prominence, important ancient buildings. A firm, consecutive effort is being made to comb the country into orderly, modern civilization, preserving the proud traditions and revived titles and greetings of ancient Rome.

The attitude of the powers that be to evangelical denominations is not unlike that of Imperial Rome to the Jews and to Primitive Christianity, of Renaissance Europe to the German Anabaptists, of modern America to Mormonism. Roman Catholicism is the understood legal church of the country, other religions are considered subversive, treasonable, above all *foreign*. The attitude to Protestant publications is wary and suspicious, the mails are censored. Clerical and Catholic organs naturally make ample use of this attitude to suggest socialistic, bolshevist tendencies, to malign and curtail evangelistic efforts. The newspapers cater to the popular prejudice by seizing on any extreme aberration in Protestant countries or anything grotesque or susceptible of travesty in Protestantism. Ignorance is deluded by gross exaggerations and one-sided presentations. In out-of-the-way places especially, local wires are pulled to make trouble for our struggling little flocks, depriving them of work and ostracizing them, even maltreating them physically. In the public hospitals our evangelicals are subject to petty persecutions, difficult to trace and impossible to prevent even in enlightened cities like Rome. In hospitals where the nurses are nuns, the edge of Roman Catholic antagonism can be made sharp and perceptible to their patients. Negligences, deprivations, petty spite if complained of or reported would make matters worse for the sick person so they must be endured.

Our churches along with the disadvantage of *small boats* rocked by a careless step or a wrong movement to imminent danger, have the compensating intimacy and affection of a loving family. In the Teatro Valle church, decorated by the loving, competent hands of our favorite deacon, the pastor, before the sermon, tells any bit of church news or reads the letters and notes of absent members who are frequently transported by their work or avocation into localities where there is no Baptist church, but still cling to the brotherhood of faith. There is rejoicing over the coming of a pretty baby, and real sympathy in illness, or over a broken engagement due to ill health or lack of money. I think your hearts would be warmed by a sight of the many young, good-looking people in this church. A few Sundays ago, we had the touching farewell of a young man who joined the church two or three years ago and has been a consistent member ever since, in spite of the determined opposition of his family, who feel he is disgracing himself by becoming a Baptist. He is a nice fellow, employed for some time in a big business with a motor car at his disposal. He was converted through the agency of Madame Nangano (a Vassar graduate whose husband is at the head of the Italian department of Colgate University), and he has decided to go to Colgate and study for the ministry as he finds no way in Italy to conciliate his being a Baptist with his real love for his own family. He says that the joy of his conversion is the first thing he has not been able to share with his mother, to whom he is deeply attached. We are very sorry to lose him here and can imagine how homesick he will be in a strange country with an alien tongue. He only obtained his passport by swearing to return to Italy, after his studies, in two years. His best friend, who was also one of Signor Nangano's students, with whom he hoped to go, has not been able to obtain a passport as it is made very difficult now for Italians to seek their fortunes abroad or to transfer to other countries.

The church and pastor gathered affectionately and yearningly around this dear brother, and as his New Testament had been destroyed by his family, the brethren gave him another, as a parting gift, in which the above mentioned deacon had inscribed in exquisite characters a loving dedication. This is only one of many brethren whom these little churches have to yield up. But the work of God goes on.

The church of Piazza in Lucina has recently been joined, and preached to, by an Italian who with his family from

Brazil, hopes to be in Rome several years. Some thirty years ago this man wrote to Dr. Geo. B. Taylor for books and helps in Italian to study for the ministry. He has been active in Brazil and has now come to Italy on some government mission as well as to give his intelligent sixteen-year-old daughter the advantage of higher musical training. She is now helping the Piazza in Lucina congregation by playing on the harmonium.

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## The Nature of the Open Door in Japan

By Rev. G. W. Bouldin, Tokyo

"When Japan, admitted to the comity of nations, thus became one of the 'Powers' of Christendom, and gained her political and judicial autonomy, in 1899, the period of reaction practically came to an end." This is from *Christianity in Modern Japan*, by E. W. Clement, our Baptist historian, and the "reaction" he speaks of is that against Christianity in the last decade or so of the nineteenth century.

One who is at all interested in the Far East cannot read about the Japan of thirty years ago without thinking of the China of today. Nevertheless, it is the purpose of this article to discuss present-day Japan without drawing many parallels between the history of China and that of Japan.

"It may here be stated once for all that Japan's recovery of her judicial autonomy has not been attended by any of the disastrous results freely predicted, at one time. Her laws are excellent, and her judiciary is competent and just."—Captain Brinkley, in his *History of the Japanese People*.

In 1896 the Doshisha in Kyoto registered its Middle School with the Government in response to the demands of its constituency that it be standardized. Its representatives were told that no prayers were to be said in the school, not even prayers for the Imperial Family. Less than thirty years from that date the Empress of Japan (now the Empress Dowager) stood with bowed head in the Doshisha chapel while Dr. Ebina, the president of the school (now a university) prayed as a Christian for the Imperial Family and for the Japanese people.

It is only since 1899 that missionaries and other occidentals have been allowed to travel and reside freely anywhere in Japan. And the most careless reader of history could hardly fail to note

that this privilege was granted to foreigners as soon as the "unequal treaties" were revised and Japan got rid of "extraterritoriality" and was allowed to rule all the land that was hers.

When Japan first requested, in 1871, that the unequal treaties be revised she was told by Western diplomats that she would have to change her laws and her system of procedure in courts of law. She went diligently about this and by 1883 she thought she had reformed her whole legal machinery after the model of Western lands. But when she again asked for treaty revision she was told that there was no precedent for a Christian nation's allowing its citizens to be tried in a Pagan court. And she was put off again. Finally, in 1894, Great Britain promised Japan that from July, 1899, Japan should have her judicial autonomy restored. As we all now know, the other nations quickly followed England's liberal example.

I have dwelt on this because we cannot really speak of an open door in a country that is not free to open or close doors, and Japan can hardly be said to have had that privilege until the beginning of the twentieth century.

It may seem contradictory, or at least puzzling, that Japan prohibited the teaching of religion in all schools, including mission schools, in 1899, the very year in which the treaties were revised. There may have been hesitation to do this earlier lest it hinder treaty revision, but I think the main thing to remember is that the Government had long considered taking this action and it was done finally in response to a public sentiment that had been stimulated by the long postponement of treaty revision.

So Japan entered the twentieth century allowing missionaries to travel, reside and preach wherever they wished, practically, but not allowing them to teach religion in schools that claimed to be schools in the full sense of the word. Some impatient missionaries gave up their schools. The majority held on patiently, and finally got full recognition plus the right to teach religion in the regular course of study as well as the right to have a daily chapel service. This is not to claim that Christian leaders in Japan have been wiser or more influential than those in other lands, but simply to call attention to the fact that in less than a generation the seemingly impossible has happened.

To understand Japan's attitude toward Christianity it is necessary to remember that Japan has other religions as well as Christianity, and that she must treat them all alike, since her Constitution, like ours, allows no state reli-

gion and guarantees religious liberty. And since some of these religions that have been in Japan longer than Christianity and have their roots deep in the soil, have aspects that make them hard to manage (from the Government's standpoint), it naturally happens that laws are made that seem irksome, even childish, in the eyes of educated Christians.

There is an open door for Christianity in Japan because Japan allows all religions (that are law-abiding) to be propagated among her people. But our "Open Door" means a great deal more than that.

The Minister of Education last year (1926) felt the need of a more strict control of the people's thoughts. He introduced into the Diet a bill for the control of religions which put into the hands of the police much greater powers than hitherto. The Christians raised their voices, and though they are only one in hundreds among the population, yet when in the House of Peers it was pointed out that the proposed law would hinder the work of Christian propaganda, the bill was allowed to die in committee.

Maybe the above will suffice to show that Christianity is not simply tolerated in Japan but has become indigenous there in the sense that it has its roots in the soil and has plenty of native representatives that are respected by the highest authorities in the land. And it has proved its usefulness and the proof has been acknowledged by those most competent to judge.

Then, where is the open door that remains to us American Christians? The doors are more numerous than they ever were. What hinders us? Nothing, if we enter them with knowledge, and if Christ goes with us.

No doubt the least welcome are the political meddlers and the social agitators. Jesus was neither of these. The Japanese think they have the ideal social order. No doubt changes will come, they are coming all the time, as the lump is leavened, but now is not the time and we Americans are not the people to tell the Japanese how to remake their social structure. If we find some of their laws inconvenient they find some of ours more so.

The above paragraph has not narrowed the field of Christian service at all.

Miss Riddell, an English woman, has served the lepers in Japan for many years, and it will be a wonder if they don't deify her. Miss MacDonald, a Canadian woman, has done almost as much for the criminals in prison as Miss

Riddell has done for the lepers. These are only two examples out of many that might be given. The field of social service in Japan is well-nigh unlimited. The Spirit of Christ, as shown by these two women, will open any door.

What about preaching? If you can preach, even in English, and will get you a good interpreter, you can get an audience in any one of ten thousand places in Japan. And if you will learn the language, you can preach in Japanese and get a hearing. After two full years of hard work on the language the people will say they understand what you say. After five years of hard work (if you have fair linguistic ability) the people will probably understand most of what you say. And after ten or fifteen years, if you have kept at it, you ought to be thinking in Japanese and be able to preach a few sermons even without notes. And if we are not willing to pay this much of a price, maybe we ought not expect to be given a hearing. In any case, though our sermons may not win them, if they can see Christ in us some of them will believe.

And personal work? There is no end of opportunity. Many a person who has never been able to preach in Japan has won and helped on some who can. Some missionaries spend much time for a whole year, or even two years, winning one person. Isn't worth while? Then what is?

Teaching? Open doors from the kindergarten to the university. More hungry souls to the square mile than anywhere on earth no doubt. Government schools pay American teachers of English three to five times as much as our Board pays its missionaries. I believe that hundreds of young American men and women could make a living in Japanese schools teaching English and have much time and freedom for personal work outside of school hours. But unless you are sure that Christ will go with you, don't go. There is a reason.

The work we have begun? This is where most of us should help. We have planted churches and Sunday schools and kindergartens and higher schools for boys and for girls, and a publications house. And we have an increasing number of Japanese, old and young, male and female, that are ready to go with us and work with us. They can do something without us; much more with us. We can do very little without them. Our time and money invested in training and encouraging them; that is our best investment.

## The Outlook for Missions in Africa

By Mrs. Geo. W. Sadler, Ogbomoso

Nigeria is the scene of the missionary effort of Southern Baptists on the Continent of Africa. Captain H. O. Newland has given us an interesting picture of this country in his book, *West Africa*, from which I quote: "Nigeria is a country of surpassing interest and variety. . . . Nowhere in Africa are there so many races as in Nigeria. Nowhere else can one stroll through real native cities of from 50,000 to 200,000 inhabitants. Nowhere else in Africa can one see such markets as in Yorubaland or Kano where at least 5,000 people weekly congregate to buy and sell. Nowhere else in Africa can one see jostling one another the African Moslem in robes and turban, and every form of partially clothed native, clad or unclad in a variety of garments from cotton shirt and leather apron to the classical garb of ancient Greece, and the girl in heavy brass anklets and little else."

In Nigeria alone there are 19,000,000 people who speak a variety of languages, but whose customs are much the same. We have thought for long years that we were missionaries to the Yoruba tribe, but we find that our native Christians are truly missionary and everywhere they go as traders or government employes they take their gospel story with them and today we find groups of young, untaught, untrained Christians all over the Protectorate begging for some one to guide them. So we must no longer speak in terms of the Yoruba tribe only but of the whole country of Nigeria and of its millions as the object of our missionary endeavor in Africa.

Some time ago I read *Central Africa*, a book written by the Rev. T. J. Bowen, Southern Baptists' first missionary to Africa, and I was startled to find that that pioneer believed that governments and commerce were great helps to the missionary. However, I soon discovered that he knew whereof he spoke. He was kept as a prisoner for three months by the King of Ilorin and it was only his diplomacy that brought about his release and saved his life. Today with the firm hand of the British government directing the affairs of Nigeria, such an imprisonment could not occur. The missionary enterprise could not go forward if the country were torn asunder by intertribal and intercity wars. These the British government has caused to cease.

In the old days when the missionary had to travel by hammock, it took a month to go from Lagos to Ogbomoso—a distance of 180 miles. Today this journey can be accomplished in a motor vehicle on a hard surface road, which was built by the British government, between the suns. The amount of time, physical energy, and money saved by the roads is almost impossible to estimate.

The Rev. Donald Fraser in his splendid new book, *The New Africa*, says: "Commerce has always been the greatest pioneer of civilization. It may sometimes bring through selfish exploitation a curse rather than a blessing, but at least we must acknowledge that the desire for profit has awakened a greater spirit of adventure than imperial loyalty or devotion to the gospel of Christ." Certainly Africa is coming into her own commercially, for her exports are becoming greater every year and her imports grow tremendously as she is taught the need of foreign articles. Europe and America are realizing more fully every year their dependence upon Africa's exports. Think, for example, of Firestone's million-acre rubber plantation in Liberia, of America's mahogany interests in the Gold Coast, the oils of the whole West Coast, the ivory of the Congo and the diamonds of the South.

It has been said that isolation—lack of contact—is one of the causes of the backwardness and superstition of Africa. Surely this must be true. Mr. Fraser says "the moment the black man meets the white man the black man's education has begun." How important it is, then, that the members of the white race who go to Africa for commercial, as well as for governmental and missionary reasons, live true to the best that is in their race—important both to the African and to the foreigner.

But governments and commerce, education and medical work are only aids in our great task of making Jesus known to the millions of people who are groping in such profound darkness. The thing we are most interested in is the soul of Africa. The native of this great Continent is still mainly pagan. He worships trees and stones and makes "juju" to keep himself from harm and to harm his enemies. The very air is peopled with spirits and fear like a great black cloud hangs over him always. But the more contacts he has with the outside world, the more he loses faith in the gods of his fathers. Thousands of them are finding that there is no power in "juju," that trees and stones can not hear nor answer prayer, and that brass and wooden images can not eat nor drink nor de-



liver one from evil. Just here is one of Africa's great problems—the pagan without a religion to take the place of his old, worn-out, untrue beliefs. Very often he becomes a social, moral and spiritual danger. Many times he turns to the next best thing he knows, namely, Mohammedanism and the moment he becomes a Mohammedan, he becomes an enemy of Christianity.

While Islam was introduced into Africa as early as the seventh century, it was only in the nineteenth century that it made any marked progress among the pure negro. And such a progress it has made and is making today! In Nigeria alone there are thousands who are following the false prophet. Those of us who have the privilege of working in Africa, long to be able to reach these hungering souls before Islam reaches them that they may be filled with the Bread of Life. The opportunities which present themselves to the Christian church are innumerable, but the discouraging fact is that lack of interest and support on the part of Christian peoples make advance difficult and sometimes impossible.

In 1914 there were fifty churches in the Yoruba Baptist Association; in 1927 approximately 150 churches constituted the Nigerian Baptist Convention—a growth of 200 per cent in thirteen years. There is almost a mass movement toward Christianity in some parts of our land and the request comes over and over for trained men to teach and preach. Years ago the churches were satisfied with poorly trained men but today they want men who know how to lead, how to preach and what to preach and more than all, they want men who know how to live worthily.

The medical mission work is making a contribution which is unique. Many hundreds of people are coming to our Christian doctors and our one trained nurse to have their bodies healed, and while they are becoming physically whole, the gospel of Christ is preached to them. When one sees the crowds of people who are sick in body, mind and soul waiting for medical attention in front of the mission hospital, one has to pause a moment and thank God for giving his only Son to be a medical missionary.

It is very significant that many of the natives—both middle-aged and young—are keenly interested in learning "book." The younger generation, especially, is turning to education. Boys run away from home, breaking all home ties thereby, in order that they may have the opportunity of learning to read and write. The mission schools are full to overflowing. Letter after letter

comes into the mission asking that a teacher be sent to some outlying district. Surely this is a wholesome sign. Our desire is to supply them with teachers who will be veritable bulwarks for Christ. A recent governor of Nigeria said not long ago that education in non-Mohammedan parts must be built on a strong religious foundation and that because of their religious bent, missionary bodies were best suited to do educational work. However, the British government is not unmindful of its obligation in this regard, for it is spending large sums of money on the education of the native. One institution is being built in the Gold Coast at the cost of about \$3,000,000. While it is being built and maintained by the government, it is to be a Christian institution.

The desire of the native for education, the wholesome attitude of the British government and the eternal zeal of missions for Christian education, combine to make a bright outlook for missions in Nigeria. Dr. Fraser says: "For the depressed barbarian, for the aspiring African, for the pushful European, there is but one law which makes for the blending of races and the forces that are in them, and that is the law of Jesus Christ. To burst the prison gates of magic, to steady surging ambitious life, to lay the firm foundations and build the walls of a true civilization, there is but one competent power, and that is the Spirit of Jesus."

The task of taking the Spirit of Jesus to the peoples of Nigeria has been committed to Southern Baptists. May we be true to the trust that has been placed in our hands!

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## The Outlook for Missions in Brazil

By Rev. W. C. Taylor, Pernambuco

Brazil shares the fine progress of the gospel that is to be noted generally in the Roman Catholic world. Rome is gaining political prestige and losing its religious grip on the Roman Catholic heart. The adepts of the Pope are a mass of religious lukewarmness and doubt. More priests have abandoned the papacy since the War than in any epoch of Roman Catholic history. Romanism is a minority religion, even in the bosom of Christendom, in Asia, Africa, North America, Oceanica, and even in Europe, its home. Baptists are increasing in the world fourteen times as rapidly as Roman Catholics. Our brother Lloyd George says that Baptists are a people about equal to England or

France in their influence upon the world thought and destiny. Dr. Sylvester Bach has recently published an article on the condition of Protestantism in Europe and finds, after personal investigation, that Protestantism dominates eight European nations and Romanism six, and that Romanism has lost about the same percentage of adherents during the last century that Protestantism has gained in Europe.

The one continent where Romanism numerically dominates is South America, and there it is estimated that the evangelical population is 900,000. Brazil furnishes the majority of these evangelicals, and the rapidity of their growth alarms the Vatican and delights the heart of every lover of the Bible. In Latin America the papacy has suffered terrible political reverses as well as great religious losses. Chile has separated Church and State. Argentina asserted half-forgotten rights and drove back to the Vatican the Pope's nominee for the supreme position among the Argentine clergy, and later on Brazil refused the same nominee. Mexico has made a papal interdict ridiculous and sent from its borders hundreds of foreign celibates. Guatemala expelled its archbishop, and some of the South American republics have recently invited evangelical missions to begin work in their borders. Uruguay is colonizing Mennonites in large numbers and has a most liberal people. And Brazil, largely by the leadership of Brazilian civic and fraternal organizations, has routed the Jesuits in a recent attempt to change the Constitution in their favor.

Romanist propaganda tells the truth about the gains of the Vatican but does not record its losses. *The British Weekly* recently cited the Romanist boast of the number of Protestants in Germany who had become Catholics since the War, and showed that belated census figures prove that to be true, but show also that the number of Catholics who became Protestants was some 50 per cent larger. So in Brazil, there has been a rather nervous revival of Roman Catholic propaganda among the *intelligentsia* and little is said of the loss of many of the most intelligent clergy and laity who have left the Church of Rome for the gospel or for investigation of what is the truth.

Few men in the history of modern missions have seen such a fruitage of their sowing in their own brief span of life as has Dr. W. B. Bagby. He and Mrs. Bagby are still in full vigor; and where they found not a single South American Baptist, today there are 35,000 Brazilian Baptists and fine groups



in Chile, Uruguay, Argentina and Portugal, most of it the direct or indirect fruit of their holy and daring initiative. He who hath begun such a good work in Brazil in the brief space of one man's ministry is the Lord Christ, also will finish it, and that is the outlook for missions in Brazil.

The Brazilian people have a noble heritage of genuine liberalism from their wise Emperor Dom Pedro II, and the large-minded statesmen who founded the Brazilian Republic. The Republic has never suffered a successful revolution; and sentiments of law, order, tolerance and religious liberty are written into the Constitution and the hearts of the Brazilian people. That gives the gospel free course and a ready hearing throughout the Republic.

Our Baptist schools are training a choice body of teachers, pastors, evangelists, and laymen in the truth of the gospel and its application to Brazilian life. We who are engaged in the theological training are seeking to give to chosen men of the Brazilian Baptist ministry as good training as we ourselves received in our Southern Seminaries, and time has abundantly justified our faith in the trained Brazilian pastor, who has also been a brother and helper to his less fortunate co-workers who have been equally trustworthy in their humbler sphere of evangelization. There are some two hundred Brazilian pastors, counting all the Baptist groups in Brazil, and more than half that number of young men called by the Holy Spirit are in training in our Baptist schools. In these gifted, devoted workers is our hope of hopes.

Not that evangelism is a prerogative monopolized by the ministry, in Brazil. The laymen in great numbers preach, and our Baptist women evangelize by personal testimony. And so the Word of God increases.

The nationalism that conditions mission work around the world today is itself conditioned in Brazil by the inherent Brazilian liberal point of view, by the softening influence of spiritual religion, by the lack of unionistic domination of Brazilian Christianity by missionaries and national leaders of radical tendencies, and by the readiness on the part of the missionaries to see Brazilian leadership enter upon constantly enlarging responsibility in the work of the kingdom. Good fellowship prevails generally and all concerned seem to realize the need of exceeding tact and patience and mutual confidence and love in the delicate era in which we serve our generation.

Christianity in Brazil is not lopsided. The Brazilian admires symmetry and

proportion. And the fires of evangelistic fervor and of the passion for Christian education and of benevolence and healing burn brightly on our Baptist altars of sacrifice in Brazil. A biblical individualism and a fine co-operative spirit unite in both the intangible life of the spirit and the solid institutionalism which makes visible the grace of God. In many respects there is "a mass movement of the mind" toward Christ in Brazil, and it is my solemn conviction that we are evangelizing Brazil faster than first century Christians evangelized the Roman Empire, and growing a more stable Christian conscience and producing, under God, a higher type of church life than one reads of in the epistles of James and of Paul to the Corinthians and of John to the churches of Asia. This near past and pulsating present give us our hopeful outlook for growing in Brazil in this century one of the great, virile Baptist communions of the earth.

\* \* \*

## A Presidential Preaching Tour in Argentina

*By Rev. Robert F. Elder, Buenos Aires*

While the votes were being counted to find out who was to act as President of the latest River Plate Baptist Convention, the time was spent listening to suggestions as to how to better and extend the work of the Convention. I made the suggestion that it should be considered part of the duty of the president to visit some of the more out-of-the-way churches during the presidential year. I did not then dream that I was to be called upon to serve the Convention in that way and to be the first to put into practice the idea.

The Entre Rios District Association invited me to visit the churches associated with it, and with pleasure the invitation was accepted.

On August 26 I set out for Gualeguay, a growing city to the south of the Province of Entre Rios, with about 18,000 inhabitants. To reach it from Buenos Aires is a novel experience. When the train reaches Zárate it is run on to a ferry boat, sleeping coaches and all, and is transported across the wide River Paraná; dodging past islands on the way, to Ibicuy on the Entre Rios side, a distance of some fifty miles.

Many years ago a work was begun in Gualeguay by Brother Logan. One of the men converted then was Don Juan Bidegaray. For years this simple, sincere draper's assistant has preached the

gospel in a room he built in the front of his house. One by one, souls have yielded to Christ. Some of these have moved elsewhere and testify for Christ. The congregation is not a large one. It was a joy to spend two days with him and his attractive family. His eldest daughter is a music teacher and helps her father. Several people made a decision for Christ, among them a woman who used to live in Adrogué. It was easy to see that the first visit meant very much to that struggling faithful little group of believers.

From there I went to Galarza, a distance of about twenty-five miles. A friend who had to attend to business there offered to take me in his auto. We left forty-five minutes after the train and arrived at Galarza station together. There Pastor F. Leimann met me. He works among German speaking people in the Province. Galarza is a bit of the old world in the new. Most of the inhabitants are either German Russians or Jews. There is a synagogue, a Lutheran Church and a Roman Catholic Church. There is a building that was a Seventh Day Adventist Temple but is now used as a grain store. A building site has been donated for a Baptist church building, and after next harvest they expect to build.

Some of the Russian women of Galarza have been thirty years in the country and do not speak Spanish yet. This made it necessary for me to speak by interpretation. The first meeting was held in a private house, but so many attended that arrangements were made to hold the next meeting in a department of a flour mill. Some 150 people gathered and we had a fine meeting. During the day we were taken to visit the people. There is quite a revival among the young people. Brother Leimann spent the whole day talking to young people about their salvation, and to some of them about being baptized. Over twenty are ready for baptism, and are to be baptized in a few weeks' time, and a church will be organized. I told some of those Russian farmers that Brother Leimann's ministry is worth more to them than the best crop of wheat or maize they could have.

From Galarza we went to Urdinarain, where Brother Leimann lives. There we had two good meetings. During the day we visited some of the people and it made my heart sing to hear the story of their conversion. Some had been drunkards and gamblers but the Lord had saved them. Their simple homes, now their own property, are monuments of the grace of God. They have built their own church building, a modest, useful place.

Next we went by launch up the river to Paysandu, a picturesque city over the river in Uruguay. There we were met by a sturdy German Russian who soon drove us out to the colony distant about twenty-one miles, in his Russian cart with three fine trotting horses. This colony is made up of small farmers who have bought their farms on the installment system. They have built a useful church for their meetings and day school. It was a joy to preach to them five times in a day and a half. To one of the services some fifteen real Russians came in a motor truck. Some of these had been Baptists in Russia. They do not understand German but most of them understand Spanish. They sang two hymns in Russian and as I listened it came home to me what a marvelous influence Sankey has had in the world with his singing. Many of the hymns we have in Spanish are adapted from Sankey's selection. As the Russians sang I recognized that their hymns were from the same source.

From there I was taken on another twenty miles to Piedras Coloradas, where there is another German Russian Colony. We had a fine meeting in the dining room of one of the farmers, there being some Uruguayans present. Here again I met some men who are real trophies of the grace of God. As we set out on our forty-mile drive in the morning, the good brother who was driving said to me, "There is real hunger for the Word of God here." How glad I felt that I had gone to those lonely believers to let them know that the Baptists of the three republics love them and want to co-operate with them in winning their young people and their neighbors for Christ.

From there I went up the river, about a six hours' steamer run, to Concordia where our missionaries Freeman took me into their hearts and their home. They had arranged for several meetings and it was a joy to meet the people who have been won for Christ. There are some promising young people. They had secured permission to

hold services in the jail and took me along. The authorities could not have been more attentive and appreciative. My heart was strangely stirred as I listened to one of the members give his testimony before I spoke. He told those prisoners that many of them were witnesses to the truth of what he was going to say. They had known him as a drunkard, a gambler and a dancer. Those who live that sort of life usually land in one place, and that is the jail. It had led him here. He pointed out the cell where he had spent three months. Some of those who listened had been with him. Then he told of the change Christ had worked in his life and it was a sight to see those men's eyes fixed on him. It was a fine testimony and prepared the way for me to follow, in fact he gave me my text.

After I had listened to the testimony of another man in the open air later on I could not help telling Brother Freeman that if there were no other cases, the conversion of those two men was well worth coming all the way from North America for.

From Concordia I went right across the province by train to Ramirez. There is a strong German Russian colony there. Brother Leimann was pastor of the church for twelve years. There is a church with a membership of over 250, and a young people's society of 130 members. They just overwhelmed me with kindness and filled the spacious building to listen to the messages. As I looked down on those rugged men and serious women, the latter dressed almost the same as they did in Russia, and that splendid group of young folk, I saw a vision of what they are going to mean to our work in the future. They have come to a critical period of their history, the period of transition. The sons and daughters are Argentines. In the most praiseworthy way they are loyal to their fathers and mothers. But changes are taking place. They drink more mate (a kind of tea) than the real Argentines do. They are being educated in Spanish-speaking schools, many of them.

Will they retain the best that there is in their fathers as they become more and more Argentinized? That is the problem. I was happy to meet some that seemed to realize what I would consider the ideal for them. The president of the young people's society is one of them. He is a well-built, striking-looking young man. He went through the Normal School for teachers and became a teacher. For some two years he taught school (in Spanish) in a country school, and then decided to give that up and go into business. He is now employed in a flour mill. He has the virility and perseverance of his race, acquired by his fathers through generations of persecution. He retains some of the best customs of his people. He has assimilated something of Latin culture and polish. And best of all, he is soundly converted to Christ. He is blazing out a trail for the other young people to follow, and some of them are following. The next generation will give us some preachers, I feel sure, men who will have grit and character. As he sat and listened to me, David Brunner, for that is his name, had his own baby boy cuddled up asleep on his knee. Will that boy be one of them?

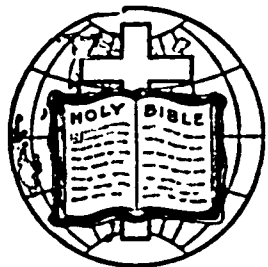
The next visit was to the capital of Entre Rios, the city of Parana, beautifully situated, overlooking the river Parana. Our work there is not very strong yet. It has never been really strong and has had trouble in recent years. The town itself seems strangely indifferent. "The people do not seem to take enough interest even to oppose us," said one brother who knows the situation. Efforts have been made with our best preachers without much result. However, under the spiritual ministry of the present pastor, Brother Coconi, progress is being made. There has been decided spiritual growth among the members, and one by one new converts are being won for Christ. We had two good meetings and the blessing of God.



Baptist Compound, Shanghai, showing the seven mission homes on the west, with the Ming Jang and Sallee Memorial in evidence.

## HOME AND FOREIGN FIELDS

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## The Rainbow in the Sky

Disaster had befallen the earth—such disaster as had never before befallen it, and will never befall it again. Except for one family, the whole of the human race had been wiped out by the most disastrous flood of history. As the lone survivors looked out over a desolate world they might have been forgiven for a feeling of utter hopelessness and pessimism. What promise did the future hold? What was there to look forward to? What incentive was there to begin again in the face of such utter desolation?

It was then that God spoke to Noah and his family through the rainbow in the sky. "I do set my bow in the cloud," God declared to the discouraged family, "and it shall be for a token of a covenant between me and the earth." As Noah and his children looked upon this marvelously beautiful symbol stretched across the heavens which had been so long black with deluging clouds, their hearts were gladdened and their courage renewed. Whatever else had happened or might happen, God lives, and all will at last be well!

Thank God for the rainbow in the sky! It tells us of light in the midst of darkness, of unimagined beauty in the midst of stark ugliness, of hope in the midst of despair, of overruling Providence in the midst of man's sin and sorrow. Best of all, it reminds us of the reality and constancy of the Eternal Presence, of Divine Love that will not let us go, of the Everlasting Arms which are always underneath. Let us consider some of the encouragements which this symbol of hope has for us as we stand at the threshold of a New Year.

*The broadening sense of human brotherhood* is a rainbow in the sky. Never before was the world so small, never were men drawn closer together by countless ties of common interest. More than at any time in human history do men realize that the destiny of each nation is bound up with that of every other nation—that we can no more live and die to ourselves nationally than we can individually. Differences of tongue and color and social customs are beginning to be seen as mere superficial differences, while fundamental likenesses, needs, desires, hopes, aspirations, suffering, sorrow, sin, are recognized as constituting one humanity according to the flesh, no matter what the speech or skin. Familiarity with other peoples may have robbed us of some of the

glamour of other days, but it has tremendously increased our understanding, our sympathy, our feeling of mutual obligation. When flood or fire, or earthquake or other cataclysmic calamity overtakes a people, in the midst of the clouds of suffering shines out the glorious rainbow of our enlarged sense of brotherhood throughout the world.

*The growth of the democratic spirit* is a rainbow in the sky. Near the beginning of this century "God said, I am tired of kings," and one by one the oligarchies and monarchies of the world have crumbled and fallen. Democracy means that the rulers are the ruled; that there is conscious conservation for the common good; that progress depends upon the education, development, growth of all the people, rather than a chosen few; that personality is the ultimate unit of value, and respect for personality the social ideal. In the very nature of things democracy is slow and tedious in achieving its results, but its results by the same necessity are vastly more important and valuable. Jesus put the individual at the center, and all material things at the circumference. To Jesus the one supreme value is the individual soul, and the supreme business of life is the salvation of that soul and its nurture in Christian graces. The world is vastly removed yet from Christ's conception and program, but the democratic spirit which is astir throughout the earth gives hopeful promise of a new day that is sure to come when "sense and worth, o'er all the earth, shall bear the gree, and a' that." The unrest and trouble in Russia, China, India, Europe, are not primarily due to the failure of the people to put democratic principles to work, but to their misconceptions of democracy and their abuse of newly-acquired powers. But God has faith in the people, even when they seem least to justify it, and we may have faith in them. The resistless tide of democracy which is sweeping the world is breaking up the old foundations, and the new ones have not had time to be established, but slowly and surely a democratic civilization is being built. Surely this democratic spirit is a rainbow shining through the clouds of war and strife in Europe and the Far East.

*The spread of knowledge* is a rainbow in the sky. Evil men may pervert knowledge, and put it to wrong purposes; but knowledge of the truths of God's universe, of the facts of man and nature, of the events of history, of the thoughts of the great thinkers who have lived before us, of the principles which govern mind and matter—surely the increase of such knowledge must eventually result in the freeing of man's mind from the shackles of ignorance and superstition, and give God a better chance at his life. It was Jesus himself who declared that knowledge of the truth sets free. Truth is not of two kinds, of two essences. All truth is one, and all truth must harmonize when all the truth is known. Never was there keener pursuit of truth, greater enthusiasm over its discovery, deeper loyalty to its findings. Even when men mistake truth for error, it is still a hopeful sign to see them loyal and enthusiastic over what they honestly believe to be true. The society of the future is being moulded in the school rooms of today, and the education of their children has become an absorbing passion of more millions than was ever the case since schools began. There are many clouds overhanging the educational sky, through which we catch now and then a gleam of the rainbow "as knowledge grows from more to more."

*The demand for spiritual reality* is a rainbow in the sky. Men are turning, disillusioned and disappointed, from form and ceremony as having saving worth. They are learning the difference between mechanics and dynamics, between machinery and power, between inwardness and outwardness, between form and spirit. The old paganisms which have swayed men for untold centuries are decaying to their death.

Various props are being proposed, and the failure of their old gods sometimes brings an insensate fury against the heralds of the One True God, but it is easy to see that Buddhism, Taoism, Confucianism, Mohammedanism, Shintoism, Animism, and all the varieties and vagaries of religious worship and belief which men have invented are failing to satisfy any longer and must inevitably be abandoned. Due to much the same reasons, there is a noticeable revulsion among the younger generation of so-called Christian lands against formalism, sacramentarianism, churchism, the substitution of the letter of the law for its spirit. The cry for "Christ without your Christianity," in so far as it is intelligible at all, is the demand of a new generation for ridding the religion of Jesus of its shams and rubbish, and getting back to him who is the heart and source of spiritual reality—Jesus Christ. Incident to this demand for greater genuineness in religion are many dangerous tendencies, many clouds of prejudice, pride, ignorance posing as knowledge, doubt posing as faith, conceit posing as wisdom; but the very fact of the existence of such a widespread and undeniable demand constitutes a rainbow of hope.

*The emancipation of childhood* is a rainbow in the sky. Few pages in history are darker than those which tell of the horrible abuses to which children have been subjected through the ages. Historically man has treated his young with a brutality which is true of no other animal. Wherever Christianity has gone it has immediately set in motion influences for the amelioration of children; but wherever Christianity is unknown, or imperfectly known, children have been looked upon as mere chattel property, to be dealt with or disposed of according to the whim of the father. Slowly the influence of Christ has permeated much of the earth, and little by little children are being emancipated. The unfinished task is still staggering in its proportions, and even in Christian America there remains much to be done; but the recognition of the central place of the child in any program of world-betterment has been largely won, and this is "the day of the child" in a sense never before known. Clouds still envelop great sections of the world where children are neglected and mistreated, but the progress of the principle thus far surely constitutes one of the elements of hopefulness in the world today, and is as a rainbow in the sky.

*The progress of the missionary enterprise* is a rainbow in the sky. Like the tide, which sometimes pours out and then retreats apparently further than at first, but resumes its onward surge that carries it a little farther each time, the missionary movement sometimes appears to be losing ground, only to surge forward again with greater force and the gaining of new victories. At this moment there are threatening clouds which gather about the enterprise; but one who looks more carefully sees many signs of encouragement. Christianity has been planted in the chief pagan nations of earth so firmly that it can never be uprooted, whatever may happen to the foreign missionaries. National consciousness is demanding that the native churches be given more and more autonomy and independence. The reading of the Bible on a huge scale brings its own assurance of ultimate fundamental orthodoxy. The fruits of Christianity, in contrast with heathenism and false faiths under the name of Christianity, are commending the genuine as over against the counterfeit. Never were there so many open doors, so much interest, so vast opportunity. Never were young men and women readier to offer their lives on the altar of sacrifice. Never were the Christian people of America better able financially to carry out a mighty missionary program. Surely God will speak the word to our hearts before it is too

late, that we enter these open doors and take the world for Christ in this hour of unsurpassed opportunity! How these missionary opportunities and obligations challenge and beckon to follow the rainbow's gleam to the uttermost part that we may there find, not the mythical pot of gold, but the reality of Christ's promise to be with us all the way as we go on his bidding.

What, then, does the rainbow mean? It means that God is in his heaven, that Christ is leading his victorious forces, that the clouds are never so dark that they do not finally break, that the forces which are for us as we follow Christ are more than all those which are against us. It means that while we may be defeated here and there, ultimate victory is as sure as the promises of God. God only knows what the New Year holds in store, but, thank God, he knows! His rainbow of promise assures us of the future, as his hand of loving guidance has directed us in the past.

And so we enter 1928 with high hope and eager expectation. God grant that it may be a year of victory around the world for Jesus and his cause!

\* \* \*

## The Chinese Story of Creation

By Rev. H. G. C. Hallock, Shanghai, China

Recently I was in a room where a Bible class, for our Shanghai defenders, was being held. Some statements made as to the first two chapters of Genesis and the creation of the world and the origin of man almost made my hair stand on end. How they did try to explain away the clear teachings of the Word of God! The thought came into my mind that the Chinese teachings could "go them one better" in several respects, and you might like to know what the Chinese say about the creation.

The male and female principles, "yang" and "yin," gave birth to Pan-Ku, the first man, how none knows. Faith must accept that. He had two horns and was a short stubby fellow; but endowed with the ability to grow. He proceeded to grow. He grew six feet every day and as he lived 18,000 years, you can see how big he got. He, in some way, got possession of an ax and with that he managed to *kai-pih tien di*, hew out the universe. This was seemingly out of nothing or at least out of chaos. He was eighteen thousand years doing the work, and in order to complete it all he had to die. His head is said to have become "the mountains, his breath the winds and clouds, his voice the thunder, his limbs the four quarters of the earth, his blood the rivers, his flesh the soil, his beard the constellations, his skin and hair the herbs and trees; his teeth, bones and marrow became the metals, rocks and precious stones, his sweat the rain" and (most suggestive of all to evolutionists!) "the insects creeping over his body became human beings!" I hope we are proud of our ancestry! Chinese speak of three kinds of insects that delight a man's "fellowship," the "crawlers, the jumpers, and the smellers." I asked a Chinese to which race he belonged. He said he did not know but that the "foreigners must belong to the crawlers, for they are white!" The picture I send shows Pan-Ku and his apron of leaves and his ax. In his hands he holds up the sun and the moon. He failed to put them in their proper places and they went away into the Han (sea) and the people were left in darkness. A messenger was sent to ask them to go into the sky and give light. They refused. Pan-Ku was called and at Buddha's direction wrote the character "zeh," sun, in one hand and "yuih," moon, in the other and going to the sea, he stretched out his hands and



called the sun and moon, repeating a charm devoutly seven times, when they ascended into the sky and gave light day and night. There are many more things told of Pan-Ku, but I cannot tell all in one letter. In the creation he made fifty-one stories. Of these, thirty-three were for heaven and eighteen were for hell below the earth. The heavens were graded for good men and the floors below the earth were for bad men. If one is the very best of all he can go to the thirty-third heaven and be worshiped as god. If one be very bad he'll go down to the eighteenth hell.

Even in 18,000 years the work of creation was not completed; but a cavity was left through which many fell to the bottom. After a long time a woman, Nu-Ku, was born and she took stone and blocked up the hole and so finished the work of creation. They say, though the body of Pan-Ku died, his soul lives and will live forever. Just after the beginning of the Chinese Republic the "philosophers" said that a revelation had come from heaven saying that the king of the gods had asked Pan-Ku to build a new heaven for him—the thirty-fourth. This was done and the king of gods with his retinue moved into this. How this revelation came is not told.

These are some of the teachings of Chinese doctors. They teach the children in the schools and insist on the little ones taking all in without a doubt. We teach, not these myths, but the dear old infallible Bible, God's own letter, to our little Brownies and they take it in and it transforms their lives and wins their souls, saving them through faith in the blood of the Lamb slain for all believers. Pray for them.

\* \* \*

## Southern Baptists Are Making Progress in Solving Their Financial Problems

*By Frank E. Burkhalter*

With partial returns having been received by the Executive Committee of the Southern Baptist Convention from eight states up to the present writing (December 1), it would appear that the denomination has turned the corner in its efforts to liquidate its indebtedness and place its finances upon a more permanent basis, through enlisting more of the churches in systematic and proportionate giving. The basis of this estimate is the fact that from these states there comes the news of more than \$800,000.00 paid on debts during the past state conventional year. To this sum may be added the \$185,000.00 in reduction on the indebtedness of the Foreign Mission Board, making more than \$1,000,000.00 in liquidated indebtedness during the year.

While not so large in volume, but probably more significant in its ultimate results, there stands the gain of nearly \$200,000.00 in distributable receipts for the Co-operative Program over those of the preceding year. The returns from the several state offices are just beginning to come in at headquarters, and the indications are that when the full figures are available they will show that there have been considerable gains in both debt-paying and distributable receipts for the Co-operative Program from the majority of the states that have not as yet reported, as well as from those that have.

In this connection, it is gratifying to report that so far as can be ascertained, the spirit of the denomination is greatly improved over what it has been for the past few

years. There is less criticism than formerly, and, consequently, more confidence. The recent sessions of the state conventions and general associations have without exception been highly gratifying ones in their unity of purpose and spiritual fervor. Gradually the masses of our constituency who are at all enlisted are coming to realize that the problems of the denomination are their problems; that these problems can be solved only as our people co-operate in that solution; and that the best time to begin that solution is now.

While there is much to encourage in the developments of the past year, our forces have not reached shouting grounds yet by any means. The way to the solution of our problems has been pointed out, but the larger task of enlisting more and more of our Baptist church members to walk therein has little more than begun.

Many things remain to be done, among which the writer ventures to suggest the following: (1) the completion of the Every-Member Canvass. If for once we could somehow enlist all the supposedly active members of our churches in giving regularly week-by-week to the support of the general causes of the denomination, as well as the local work of our churches, our immediate financial problems would be immediately solved. Our duty for 1928 will not be done until all members of all the co-operating churches have been more fully informed upon the great missionary, educational and benevolent enterprises fostered by the denomination, and the Bible teachings on stewardship, at the hands of the pastors, and enlisted in the support of these enterprises by the deacons, finance committees and other workers; (2) more and more of our churches need to consider carefully the relation which their budgets sustain to the general work of the denomination. All too many churches are giving an undue proportion of their total contributions to local work, to the neglect of the task of world evangelization and the causes which this large term embraces. Probably no church among us gives more to local work than is needed, but thousands need to bring up the missionary and benevolent sides of their budgets through a fuller enlistment of the membership in well-rounded giving; (3) the deepening of the spiritual life of the churches. The key to the financial straits in which Baptists have lived for the past few years is not doctrinal differences, lack of confidence, or too large church building programs on the part of our stronger churches. It is true that our churches, taken collectively, are giving more money than they have ever given before, and in recent years an increasingly large proportion of the total has gone to local objects, and a decreasingly small proportion has gone to missions and benevolences; but back of all these considerations remains the fact that the deficiency in our offerings to missions and benevolences is more largely attributable to the low state of the spiritual life of the churches than to all other causes combined. If during 1928 our pastors, deacons, Sunday school superintendents, W.M.S. presidents and other leaders can co-operate in calling the members of the congregations to a fuller consecration of themselves, their substance, their time, their talents and their service to Jesus Christ, then all our other problems will become easy.

And now when our finances have begun to show a more favorable turn is an excellent occasion for preparing the way for still larger achievements all along the line through co-operation in the deepening of the spiritual life of the churches. It is within the power of the readers of HOME AND FOREIGN FIELDS to transform the life of Southern Baptists during 1928 through a rededication of themselves to God, and uniting in prayer that the Lord will greatly revive his people during this new year of hope and promise.

## Southern Baptists in the Field of World-Wide Missions

By Rev. T. B. Ray, D.D., Associate Secretary, Foreign Mission Board

We wish to discuss this subject from three points of view.

First, the situation at home among the supporters. Second, the extent to which we have gone into the world. Third, the grounds for encouragement in the enterprise.

### I. THE HOME BASE

We start from home. The success of missions abroad depends intimately upon the state of affairs, mind and heart of the supporters here in the homeland.

What is the prevailing attitude of mind and heart of our people toward Foreign Missions? Whenever we can break through the barriers and get to the hearts of the people, we find them sympathetically devoted to the spreading of the good news of salvation to the ends of the earth.

As to these barriers, we would say that they have deeper foundations than those usually assigned. It may be true that there is some dissatisfaction with "campaigns" and "percentages" and "organizational methods," but these are only the apparent indications. The real difficulties lie deeper.

The fact is that there is only one real barrier in the way, all others are surface manifestations of it. We should do well to focus our attention unflinchingly upon that. *It is the benumbing effect of worldliness upon our people.* The great apprehension over the reaction in business just after the World War has made men cautious in conducting their business affairs. It has made many of them over-cautious about their support of kingdom interests. Alas, too many of us have practiced our first economies in the matters pertaining to the kingdom. We have been more careful to economize at the house of God than at our homes. There has not been a corresponding soberness manifested about expenditures upon ourselves. We have spent money freely and lavishly upon luxuries now esteemed to be necessities, upon amusements without stint, indeed, upon all things ours and pertaining to us. This wrapping ourselves about with material things has suffocated our spirituality and consequently has slackened our support of enterprises connected with our Lord's spiritual kingdom. The material is so much with us that it has shut out very largely the spiritual.

One of the worst phases of this is that it makes us so smugly blind to the real difficulties, that it often sends us off after false remedies. In such conditions we begin to tinker with the machinery of our organized denominational life, and find fault with those who have tried their best, but who may have been forced to make mistakes because of our failure in spirit and co-operation.

To put it briefly, we would say that in overcoming these barriers in our day, we are fighting over again the age-old battle that now assumes these varying phases—the battle for spirituality. Whenever the Spirit is heeded, there is victory.

Occasionally we hear men lament, "Oh, if we could only get to the people with our message, they would respond." The people can be reached. They can be reached and ought to be reached through the men who are God-appointed for this and other phases of his kingdom's life, namely, the pastors. Back and forth must these men fight across the barriers, pressing this contest for spirituality. The issue is not in doubt so long as these pastors fight for a spiritual victory through spiritual means. Thank God for multiply-

ing instances of these spiritual triumphs. They reassure us for the future.

The second phase of the home base situation is financial.

In 1924 the receipts of the Foreign Mission Board of the Southern Baptist Convention from all sources were \$1,556,236.89. Last year they were \$1,606,948.05. Our budget for 1924 was \$2,044,501.42. For 1928 it is \$1,454,837.38. The receipts for these two years were practically the same, but our budget now is \$489,664.04 less than it was three years ago.

There was a debt of \$1,250,792.45 upon our Board in May, 1925, which had been reduced to \$748,799 by May, 1927. The peak of our indebtedness is reached in October of every year. On October 1, 1927, the debt on our Board was \$157,000 less than it was on the corresponding date of last year. Provision has been made in our budget for 1928 for the further reduction of the debt by at least 10 per cent.

Thus it will be seen that while our receipts were approximately the same as they were in 1924, the debt of the Board has since that time been very materially reduced. The reduction of debt has been accomplished by the most drastic curtailment of our expenditures abroad. This has had a very distressing effect upon the missionary body. In fact, we have compelled the missionaries to bear the burden of this debt reduction. These missionaries have borne the burden in good spirit, but they have paid a heavy price in body. An unusual number of them have had to be invalidated home as a consequence.

### II. IN THE FAR FIELDS

Turning our attention to the work in the mission fields, we find that the Foreign Mission Board of the Southern Baptist Convention is at work in five countries in Latin America (Mexico, Brazil, Uruguay, Argentina, Chile) and four countries in Asia (Japan, China, Palestine and Syria), and five countries in Europe (Italy, Jugo-Slavia, Hungary, Roumania and Spain), and one country in Africa (Nigeria, on the West Coast). The Board is also extending aid along with the Northern and British Baptists to the work in Russia.

In these fields we had in 1924 five hundred and forty-four missionaries, as compared with 513 May 1, 1927. The native workers, which in 1924 totaled 2,443, have been increased to 2,787.

The highest point in our school work was reached in the year 1925, during which year we conducted 929 schools in which were gathered 38,893 students. Last year there were 560 schools with an enrollment of 22,615, which means that on account of the drastic cut made in our appropriations and other disturbing conditions, we dropped in one year 369 schools and set adrift 14,278 students.

We have medical work in two countries—China and Africa. The Board owns eight hospitals in China and one in Africa. In spite of the disturbed conditions in China all of these hospitals except two have been kept open, and have continued helpfully in their ministrations of mercy.

We have publishing houses organized in China, Japan, Mexico, Brazil, Argentina and Italy, and embryonic publishing houses in the other fields. Christian literature is especially useful now when the minds of men all over the world have been jarred open to inquiry by the unrest that has upset things everywhere.

### III. GROUNDS FOR ENCOURAGEMENT

There are many signs of encouragement on the Foreign Mission horizon. Indeed, the future of foreign mission endeavor is always just "as bright as the promises of God." This perpetual light upon the horizon should be sufficient, but it will be helpful to enumerate several things.

The widespread sympathy among our people for our Board in its struggle with debt at home and difficulties abroad, is a constant source of encouragement. While the Board's debt is still oppressively heavy, an impression has been made upon it, and we feel assured that this sympathy will eventually solve the debt problem.

The fields in China are reopening. Permission has recently been given to the missionaries of our North China Mission to return to their stations. The majority of the Interior China missionaries were refugeeing in the coast cities of the North China Field. These Interior China missionaries will also be distributed into the various North China Mission stations where everyone can find more opportunities for service than he can meet.

We have twenty-eight mission stations in China in which missionaries reside. Missionaries are now living in more than half of these stations, and can make visits to all but four or five of them. A large percentage of the schools have opened and students are flocking to them.

Christians in more than one land are holding true to their professions in the face of persecution and hardship. These persecutions and hardships are proving to be stimulative of faithfulness, as they have been throughout the history of the kingdom of God. Persecutions are horrible, but they do not destroy faith.

There is wonderful encouragement in our work in China, and the work in other fields is prospering marvelously. About one-third of our Board's total expenditures are upon the work in China. If we should be compelled to give up the China field, there is still left in the fourteen countries in which we are laboring a limitless amount of work to be done. But we shall not give up China. We have barely touched the fringe of the garment in that vast and needy field.

The changing, inquiring world is a world filled with opportunity for hopeful service. A fixed world is a closed world. There never has been a day in Christian history when there was such widespread opportunity for preaching the gospel to men who are willing to listen. More people in the world will listen to the gospel now than in any previous age. Opposition felt here and there should neither disturb nor deter us. It is a challenge to our faith in our peerless Leader, and our faithfulness to him in the day of testing. He overcomes obstacles whenever he can find men of faith who will attack them in his power. We will carry the gospel to all the world over all opposition whenever we are willing to pay the price of carrying it.

The greatest testing that is being made now is not in the mission fields where native Christians are suffering hardships and opposition. In the fresh zeal of their newly-found faith they will bear the strain. Nor is it in the realm of mission methods, where no doubt mistakes have been made, and where changes must be effected. The missionaries will make the necessary changes because they are out there, not to foster a method but to deliver a message. But the great testing is being made here in the homeland, where things are so easy, and so abundant that they threaten to deluge our spirituality and cause us to forget the supreme value to dying men of the one and only Saviour, our Redeemer, Jesus Christ.

The day for us to choose between riches of gold and riches of grace, is upon us now. As long as we could give a little bit of our money for missions, and have things run smoothly and even unobtrusively we were content and complacent. Now comes the bold challenge from afar. Men of other nations are abruptly and pointedly asking, "What are you trying to force upon us in your Christian religion? We doubt its value and will not receive it." We are shocked

when men who do not know our gospel, question its value. What will we do? There can be but one answer: Recognize that this challenge is the testing or the measuring rod of our faith. We will revalue our Christianity. We will search out afresh its deep meanings to us personally, and will realize more vividly that its preciousness must be given to all men. We will go forth not in the spirit of conflict but with infinite compassion to carry the blessing of our Saviour's boundless and redeeming love over every obstacle to every lost man. With a new faith in our mission work, and a better appreciation of our brethren in other lands, and with a sublime trust in the invincible might of our conquering Lord we will advance into the glorious day of wider mission service to our fellowmen. Because we believe this happy turn will be taken in the history of our people we face the future of world-wide missions with unwavering confidence.

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## Southern Baptists in the Field of Home Missions

*By Rev. B. D. Gray, D.D., Corresponding Secretary, Home Mission Board, Atlanta, Ga.*

The field includes all of our territory South of the Ohio River, Southern Illinois and Missouri and from Maryland to New Mexico. The Board also does work in the four western provinces of Cuba and in the Canal Zone.

### RETROSPECT

The eighty-two and a half years of service by this Board since its organization in 1845 constitute a romance in Home Missions. Through countless vicissitudes, but with a steady and unvarying purpose for the salvation of the lost and the upbuilding of the kingdom of God in our Southland, the work presents an unbroken story of fidelity and spiritual conquest. This Board has been the great constructive, co-operative, unifying agency of Southern Baptists, the foster mother of our weaker enterprises, the founder and support of thousands of our churches, its missionaries up to a few years since having established one-fourth of the Baptist churches in the South and won one-fourth of the converts baptized.

It will be instructive and stimulating for even a resume of its glorious history in evangelizing and developing our Southland to be brought under review. With meagre forces and resources in the beginning, the work has steadily grown in scope and power until it has become one of the greatest factors in America for the salvation and Christian development of our country.

### A SIGNIFICANT COMPARISON

In the year 1925, the Board presented to the Southern Baptist Convention a comparative statement by periods showing a steady, onward and upward movement in the activities of the Board since its organization:

	Amount Raised	Missionaries Commissioned Stations	Churches Bap- tisms	Organ- ized
1845-1903	\$3,520,000.00	10,586	38,793	82,742
1903-1913	3,584,000.00	10,407	27,498	187,299
1913-1920	5,337,000.00	10,770	25,094	255,210
1920-1924	4,810,965.99	6,291	20,237	199,983
				1,109

It will be observed that the number of baptisms and the money raised increased remarkably, while the number of churches organized decreased proportionately, which is a fine tribute to the development feature of our work. In the

early period the frontiers and waste places called for the organization of churches while in the latter part their development was accentuated.

The history of the Board financially, because of varying conditions for more than fifty years, was uneven, but onward and upward. However, from the year 1903, steady enlargement began both in financial receipts and in results achieved on the field. This advance has been at times remarkable, always continuous and healthy. It reached its culmination in 1920, the first year of what was known as the "75 Million Campaign." Since that time for various causes, sudden deflation in prices being one of the chief factors, retrenchment has been drastic in financial receipts and the number of workers employed. The achievements have kept up in a remarkable way, despite retrenchments in operations, due in large measure to the foundations laid in the days of enlargement.

#### A FIVE-YEAR EXHIBIT OF APPROPRIATIONS AND RECEIPTS

Annual Meeting June	Appropriations	Receipts Close of Fiscal Year	
1920 .....	\$2,914,617.95	\$1,498,491.62	
1921 .....	1,284,280.13	1,462,327.53	
			\$4,198,898.08
1922 .....	965,255.37	978,793.61	
1923 .....	877,769.00	955,052.87	
1924 .....	947,747.20	985,479.47	
			\$2,790,771.57

Our appropriations for the first two years were \$1,408,-126.51 more than the appropriations for the last three years, which goes to show how drastically we retrenched for the last three years.

It will also be observed that our appropriations for the first year of the period were \$123,846.38 more than the combined appropriations for the last three years.

The reduction in our appropriations for the second year, it will be observed, was more than fifty per cent, compared with the appropriations of the first year.

#### COMPARATIVE FIGURES FOR YEARS 1924-1927

Workers	Baptists	Additions	Budget	Receipts	Debt
1,250	29,930	46,118	\$947,747.20	\$985,479.47	\$ 822,183.60
963	20,686	36,233	592,864.00	609,204.72	1,608,908.28

#### OUR INDEBTEDNESS APRIL 30, 1927

Current			
Notes Payable .....	\$528,001.00		
Accounts Payable .....	1,059.64		
	\$529,060.64		
Less Bank Balances .....	90,457.36		\$438,603.28
Deferred			
Notes due 1 and 2 years .....	60,300.00		
Southern Baptist Sanatorium Bonds....	270,000.00		
Cuban Bond Issue .....	400,000.00		
Mountain School Bond Issue .....	440,000.00		\$1,170,300.00
			\$1,608,903.28

The last table shows that our indebtedness in 1927 is \$786,724.68 greater than it was in 1924. If the receipts for 1924 had been maintained for the next three years they would have amounted to \$2,956,438.41 but they were actually only \$1,950,704.31, or a falling off of \$1,005,734.10 for three years. If this drop in receipts had not occurred our debt would have been less by \$1,005,734.10, bringing it down to \$603,174.18.

During 1925 the Convention instructed the Home Mission Board to make an advance loan for the New Orleans Hospital; this with accrued interest up to date amounts to something over \$275,000. Taking this from \$603,174.18 would bring our debt to \$328,174.18.

#### METHOD OF CARING FOR THE DEBT

First, we are to provide for it primarily from our Co-operative Program in which Home Missions is supposed to get 11¼ per cent of the funds raised for Southwide and Statewide interests. We will take at least 10 per cent of our receipts from January 1, 1928, for the reduction of our debt. Our Board at the annual meeting in June, when appropriations for the year were laid out, included more than 10 per cent of our anticipated receipts from January 1, 1928, to the close of our fiscal year, April 30, 1928, for the debt.

Second, in view of our heavy indebtedness we are hoping that a larger percentage from the co-operative funds may be allocated to Home Missions and thus help to reduce our indebtedness.

Third, we are encouraged to hope that substantial relief may come from bequests and the taking of our annuity bonds.

Fourth, as in extra gifts to colleges, benevolence and other objects we are hoping relief may come from this direction.

#### THE 75-MILLION CAMPAIGN

The 75-Million Campaign of Southern Baptists, inaugurated in Atlanta, 1919, accomplished great good in enlarging our vision, and increasing our gifts and in the opening up of new fields of activity. It was not followed up with the same vigor that attended its inauguration. Subscriptions going over a period of five years, by death and various causes, were greatly depreciated. In the enthusiasm of the campaign's inauguration, optimistic pledges were made. It was presumed that the campaign would fully take care of all our needs and supersede the necessity of any extra appeals. There were disappointments.

As the campaign progressed, our work prospered wonderfully, new opportunities opened on every hand. To meet them, extra campaigns of one kind and another began to spring up and by the time the five-year period expired our appeals were more numerous than at the beginning of the campaign.

Relatively missions suffered. Prior to the 75-Million Campaign, Home and Foreign Missions received all the money for Southern Baptist Convention interests. During the Campaign, education came in for the largest part; Relief and Annuity Board, our theological seminaries and the New Orleans Hospital shared the Southwide allocation and so the percentages for Home and Foreign Missions were reduced.

During the campaign the Southern Convention recommended a fifty-fifty division as between Southwide and Statewide objects, and of the Southwide, Home Missions was to receive 32 per cent and Foreign Missions 52 per cent, whereas, prior to the campaign, these two interests received 40 per cent and 60 per cent respectively of the Southwide funds. Moreover, the fifty-fifty basis was not strictly adhered to by various states.

Stimulated largely by the results of the campaign, churches in every section of our territory entered upon a great church building program, which has continued with greater force each year. It is estimated that in the last five years the Baptist churches in the South have built and projected buildings to the extent of \$30,000,000.00.



It has been stated that there are a dozen Baptist churches in the South with plants, including ground and building, worth each a million dollars, most of which have been erected during the close of the 75-Million Campaign and up to the present time.

The interest of our people has been relatively taken from our mission work to local enterprises. If these added facilities shall make the churches more effective in their local work and enlarge their support to denominational interests we may look for a decided advance in missionary contributions, but if not, then where is the wisdom of this vast expenditure?

#### THE PRESENT SITUATION AND FUTURE OUTLOOK

Men of forethought for two decades and more have descried the coming of mighty changes for the South in the development of its marvelous resources, the growth of its cities, the influx of foreigners and radical changes in our rural situation.

Their prophecies have literally been fulfilled on a prodigious scale. Hundreds of millions of dollars of Northern as well as Southern money have been and are being invested in industrial enterprises, gigantic hydro-electric power companies are harnessing the water powers in the South as was not dreamed of ten years ago, even five years ago. The cotton mills and other industrial enterprises are congesting our population in these centers of activity, thus presenting a great mission field. Foreigners have come into our midst in increasing numbers and are adding to the complication of our city problems and mining areas. The whole countryside is undergoing remarkable changes, due to the unparalleled expenditure on public highways and so making it necessary for a re-adjustment of our program to meet the necessities of the rural situation.

Along with the above we are confronted with serious problems in the religious realm. Our own country, considered the dominant force in Christianity at the present time, is beset on every hand with serious problems of modernism, skepticism and atheism, and added to these are the increasing forces of commercialism and worldliness, of disrespect for law and disregard of life. Nor is it confined to the North with its great cities, it is upon us in a growing menace in the South. Are we meeting these issues in a serious fashion? It is estimated that crime in our country costs between thirteen and sixteen billion dollars a year and in high places where we should expect loyalty to the fundamental laws of our land and respect for authority, the very Constitution itself is flouted and statutory enactments are violated with utter impunity. These and other great problems are upon us and instead of "tithing mint, cummin and anise," it behooves us to give prayerful and whole-hearted attention to these weightier matters.

Can we and will we meet this situation in a worth-while manner? Our people have boundless wealth that must be commandeered for the service of the Lord. We have a great virile body of people who, under intelligent, devout, consecrated leadership must be trained for the great task that confronts us. Shall not the blessings of the past embolden us to a deeper consecration for the task of saving America, and through America, the whole world for Christ? As the Home Mission Board has said in its annual report:

This is the greatest hour for Home Missions in the history of our country. The problems were never so acute, the demands so urgent, the opportunities so great and the obligations so overwhelming. This conviction is growing with thoughtful persons who realize the significance of America for the salvation of the world. America constitutes at once the greatest field and force in all the world for Christian civilization. Christian statesmen everywhere are beginning to realize this. Problems at home are as serious and complicated as those beyond the seas.

## The American Baptist Home Mission Society

By Rev. Charles L. White, D.D., LL.D., Executive Secretary, New York City

The Society's missionaries and teachers, numbering approximately 850, labor between the tenth and forty-fifth degrees of latitude and the seventieth and one hundred and seventieth degrees of longitude, stretching all the way from Maine to Nicaragua and from Porto Rico to Alaska, in six nations outside of our borders, in fourteen Indian tribes, in numerous groups speaking twenty-two foreign languages and in 45 States of the Union, co-operating with 34 State Conventions and 13 City Mission Societies, and two national societies. It has mission schools among the Indians, foreign-speaking, Negro and Latin-American peoples, and makes grants through its loan and gift fund for the erection of edifices, and through its Department of Architecture assists in their suitable erection and equipment.

The missionaries of the Society are classified as: Special field workers, 17; English-speaking missionaries, 114; foreign-speaking missionaries, 197; evangelists, 29; colporter missionaries, 47; chapel car workers, 11; missionaries on Indian fields, 14; workers in Latin-American fields (not including teachers), 96.

The teachers of the Society are classified as teachers for foreign-speaking groups in the United States, 20; in Negro schools, 234; teachers in Latin North America, 45; at Bacone College for Indian youth, 27.

The above tabulation is based upon the actual roster of the Society for the year 1926-27; missionaries who serve part of the year are listed therein. The permanent personnel would total slightly less if employment for the entire year were considered. The above figures are approximately correct to represent the field forces of the Society during the fiscal year ending April 30, 1924. Reductions on account of diminishing receipts have been made in our building enterprises rather than in the number of missionaries employed.

Statement of Expenditures during the fiscal year ending April 30, 1925:

Missionary Department .....	\$515,077.44
Divided as follows:	
English-speaking and Indian Work.	\$111,556.00
City and Foreign-speaking Work....	168,938.85
Social Service and Rural Work....	29,649.32
Evangelism .....	44,832.81
Colporters and Chapel Cars.....	28,261.05
Latin North America .....	109,221.96
Mission Properties .....	22,617.45
Education Department .....	235,993.22
Church Edifice Work .....	69,608.15
Miscellaneous: such as Group Insurance, Retirement Allowances, etc. ....	14,500.00
Administration and Interest on Loans.....	91,526.66
Promotion of Interest and Beneficence .....	23,072.96
Total Expenditures General Fund.....	\$949,778.43

#### DIVISION OF THE BUDGET FOR CURRENT YEAR

The approved working budget of the Society for the current year, not counting certain amounts annually expended in our educational, church edifice, and missionary departments, and derived from funds sacredly set apart in trust agreements, is \$827,000, divided as follows: English-speaking and Indian Missions, \$66,950; City and Foreign-speaking Missions, \$160,074; Social Service and Rural Work, \$16,045; Colporter Missionary and Chapel Car Work, \$28,000; Evangelism, \$35,873; Special Evangelistic Campaign, \$7,150; Latin North American Work, \$116,400;

Church Edifice Work, \$45,000; Education, \$199,073; General Contingent Fund, \$4,865; Administration and Headquarters Expense, \$147,570.

#### BAPTISMS

This year has been marked by an earnest spirit of evangelism on the part of the missionaries in the United States and Latin North America. One case in point bears special mention. Two years ago Haiti reported two baptisms within the territory where our missionaries were beginning their work; last year this field reported 68 baptisms; for the year ending April 30, 1927, Northern Haiti reported 140 baptisms. The Mexican churches in the United States reported 512 baptisms. A tabulated statement of baptisms on all home mission fields follows: Baptisms reported by missionary pastors in the United States, 2,305; by colporter missionaries in the United States, 460; by missionaries in Latin North America, 1,307; by eight general evangelists in the United States, 1,601; total, 5,673.

Note should be made of the fact that approximately twenty-five general evangelists are under continuous employment by the Society. Their work consists in promoting the spirit of evangelism among the churches through conferences and associational meetings rather than in actually holding evangelistic meetings in the churches, although their ministries include the latter form of service wherever and whenever possible. It is impossible to tabulate the results of their services. Nearly all report that the churches within their territories have been blessed by large accessions by baptism.

#### THE GENIUS OF OUR WORK

From the beginning our missionaries have been engaged in a highly spiritual undertaking. Their aim has always been to preach the gospel to the individual wherever he may be found, in isolated communities, in small villages, in growing towns, or in congested centers. Wherever they could secure a nucleus of Baptists, they have encouraged the organization of a church where it was needed, and have developed numerous preaching stations in parishes that have large neglected areas. From such efforts and methods many churches were established and strengthened as the population grew and became stabilized.

The introduction of foreign groups into rural and urban parishes brought the Society face to face, in the middle of the last century, with missionary problems that have become more difficult and acute as the decades have passed. The beginning of work among foreign groups has generally been made by selecting the more spiritual and best equipped of their leaders as our missionaries to be the messengers of the cross to their own people. We regarded the discovery of such persons as providential and commissioned them for a work which has grown in extent and significance as the years have passed. As our missionaries in the West have sought out Baptists in the new areas, and with little groups of such professed believers have organized churches on the frontier, so our missionaries to the foreign-speaking people have labored among their own groups who were Baptists in the countries from which they came. These little churches were naturally the social, educational, and religious rallying points for those who came each year from their native lands to America.

The frequent return of these New Americans to their old homes and the vivid descriptions they gave of the economic and religious life of the New World, were magnets that drew fresh recruits to our new foreign-speaking churches in America. The extent to which the people have passed back and forth between their own countries and the United States and the numerous relatives which members of our

European Baptist churches have in this country, can be startlingly proved by asking European Baptists assembled in their various churches a few leading questions. The extent to which our Baptist work in European countries has been enlarged by those who have returned to their native lands and established religious services in villages that had hitherto been neglected, are encouraging illustrations of the far-reaching effect of our home missionary work in America.

The many shiftings of population among the Negroes have raised new problems of their evangelization especially as they have come pouring into the Northern States from their Southern homes. With commendable zeal and enthusiasm the newcomers have joined the churches already organized or have formed new ones, and have listened with encouraging results to the advice of Northern state, city, and national missionary leaders. It is impossible in any one year to give a cross-section view of these conditions, but the social, economic, and spiritual problems raised by these great changes of population are numerous and highly perplexing. Without doubt they will be happily solved, however, by the Spirit of Christ controlling the lives of the Christian people of both races.

The task of our Society is to co-ordinate different types of work into an administrative unity, and the wisdom of the fathers is justified by the experience of other denominations which, starting with separate missionary organizations each devoted to a segment of home mission work, are in later years making most earnest efforts for unification. The motto of the Society, "North America for Christ," takes us naturally to the Isthmus of Panama, and enlargement of our work in Cuba, Porto Rico, and Haiti is the logical sequence of the widening of the American sphere of influence in the Caribbean Sea.

#### THE STREAM OF GIVING

We must note the fact that our receipts have been steadily decreasing in recent years, and that the giving of Northern Baptists for their missionary and educational work has fallen so fast in comparison with the giving of other denominations, that the causes for this decrease in giving are being seriously considered. It is significant, however, that the churches are raising much more for their own expenses, reflected to a considerable extent in the much-needed increase of pastors' salaries and the great amounts that are given for improving their equipment, enlarging their Sunday school facilities and building new edifices. If this greater sum for local expenses is added to the amount given for benevolence, the total giving is larger than the average sum raised by the churches for all purposes during the New World Movement. It is evident, therefore, that in this period of great financial prosperity in our country, in which the Baptists have shared proportionately, the members of our churches exhibit an excellent scale of giving, and the present large annual gifts for local improvements will ultimately make a stronger denomination, and we believe there is little ground for the opinion, held by some, that the great expenditures in the local parishes are an indication that in this period of world unrest the members of our churches have lost interest in the evangelization of the people of America and of the world. It remains to be discovered why the giving for missionary purposes varies so widely in different parts of the country which have enjoyed equal prosperity—and this applies not only in the more densely populated territories of the East, but in the Western States, where from the beginning the missionary churches aided by the Home Missionary Society were taught to give, even while they were receiving aid, for the evangelization of other parts of America and the world.

It is encouraging to learn that the giving of the members of the German and Scandinavian groups of churches for missionary purposes is gratifyingly high. It is suggestive that these foreign-speaking churches, now so efficiently grouped in their various associations for missionary work, are the fruitage of our Home Mission Society's endeavors.

Since the first year of the Laymen's Movement, led so ably by Mr. Ayer and his colleagues, a decade has passed in which a united appeal for one sum to be divided proportionately has been so insistently made to the churches that special appeals for particular pieces of work have been virtually discouraged. During the same period other denominations have shown a greater wisdom and spiritual astuteness, as in the midst of appeals for their proportionate distributable funds they have also successfully solicited great funds from men and women whose fortunes have so unexpectedly grown during the last ten years. Among some denominations the giving has been princely, while our gifts from individuals have diminished. There is no possibility of doubt that during these years the prosperous members of our Baptist churches and many churches themselves, who have been discouraged in designating their gifts, have been the happy and successful hunting-ground of interdenominational and non-denominational missionary appeals. A person who has had wide opportunity for observation in the solicitation of special funds, recently informed me that as he goes about the country, he is amazed to find the extent to which Baptists of means have been, and are now, giving outside of the denomination for various missionary enterprises at home and abroad.

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## The Foreign Mission Enterprise of Northern Baptists

*By William B. Lippard, Associate Secretary, American Baptist Foreign Mission Society, New York City*

The foreign mission enterprise of Northern and Southern Baptists had a common origin. It began with the arrival of Adoniram Judson in Burma in 1813. No American Baptist, be he from the North or from the South, ought to regard himself as a denominational member in good and regular standing if he is unfamiliar with the story of this heroic life. During the 114 years that followed Judson's arrival the foreign mission enterprise of Northern Baptists steadily expanded until today their organizations, known as the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society rank, combined, as one of the six leading missionary enterprises of the world.

A brief historical review will show how their work expanded. In 1833 two brave Baptist missionaries and their wives answered the call of a British official to come to Assam. From this venture began the Assam Mission. A mission in South India was opened in 1836 and nearly abandoned in 1853 because it was regarded as unfruitful. "Shine On, Lone Star," by S. F. Smith, the author of "America," saved the day with the result that the South India mission at the present time with a total Baptist constituency of 88,489 is one of the most promising of all Baptist mission fields. In 1836 a mission to China was started which later developed into three China fields, East China, South China and West China. Likewise in 1836 the Free Baptists began work in Bengal-Orissa. With the union of Northern Baptists and Free Baptists in 1910, this field was transferred to the American Baptist Foreign Mission Society. In 1872 a mission was founded in Japan.

In 1884 the Livingston Inland Mission in Africa was established by independent English Baptists and in 1878, following Stanley's return, was assumed by the Society. The last mission was that in the Philippine Islands, opened in 1910 soon after the Islands came under the American flag. Accordingly, Northern Baptists now maintain ten mission fields in the non-Christian world. In addition a co-operative relationship is maintained with autonomous Baptist bodies in France, Russia, Latvia, Esthonia, Lithuania, Czecho-Slovakia, Germany, Poland, Denmark, Sweden and Norway.

In the fields of the non-Christian world, statistics for 1927 record a total missionary personnel of 794, including women missionaries of the Woman's Society. With these are associated 9,615 native workers. A total membership of 269,161 is reported in 2,248 organized churches of which 1,373 or 61 per cent are entirely self-supporting. For the calendar year 1926 a total of 20,042 converts were baptized. For the second time in the history of the Society the annual total exceeded the 20,000 mark. Sunday schools number 2,825 with an enrollment of 147,215. A vast educational work is done in 3,818 schools of all grades enrolling 113,329 pupils. Medical work is done through 35 hospitals and 80 dispensaries which in 1926 furnished treatment to 323,348 patients.

A comparison of these statistics with those reported for 1924 makes a favorable showing in some aspects of the work; an unfavorable one in others. Missionary staff decreased, for there were 845 in 1924, while the native staff increased from 8,321 to 9,615. Financially the comparison is less favorable. Contributions from churches and individuals for the fiscal year ended April 30, 1924, amounted to \$1,571,672.55 whereas for the fiscal year ended April 30, 1927, the corresponding receipts amounted to only \$1,225,878.84. Income from sources other than donations increased slightly during this period from \$615,059.53 to \$637,154.82. The total authorized spending budget for the current year amounts to \$1,864,639.37 as compared with actual expenditures in 1924-25 amounting to \$2,187,364.54. On the basis of this comparison the inference is fairly obvious. For the last four years the work has slowly declined. The Societies are carrying an accumulated deficit of \$430,476.89. No plans for raising this deficit other than gradual liquidation over a period of years are at present contemplated.

Like all other religious organizations at work in the Orient the missionary enterprise of Northern Baptists has felt the effects of the rising tides of nationalism especially in China and the accompanying anti-foreign agitation. Disturbed conditions in China have naturally interfered with medical and educational activities as well as evangelistic efforts, however, the surprising thing is not that the work has been disturbed so much but that it has been affected so little. While most of the missionaries during the upheaval of last spring, in accordance with the urgent advice of American consuls, temporarily vacated their stations and removed to the treaty ports, a number of missionaries in remote West China, where conditions at that time did not seem so acute, remained at their posts. In recent weeks a number of missionaries began returning to their stations. All of them report the work faithfully maintained by the Chinese Christians during their absence.

Of chief concern during this period has been an increasing recognition of Christianity as a "foreign" religion. This unfortunate idea has obviously been based on the fact that Christianity's message has been proclaimed by "foreigners"; its doctrinal divisions and ecclesiastical differences at home have been transplanted bodily; its church buildings have been "foreign" in architecture. Further-



more, the fact that relationships between so-called Christian nations of the West and nations of the non-Christian world have been inconsistent with the teachings of missionaries, has also placed Christianity in an unfavorable light. Because of these considerations the Society has recognized more clearly than ever before the imperative need of developing a truly indigenous Christianity on all its mission fields. This is in full harmony with one of its basic objectives, the establishment in the non-Christian world of self-propagating, self-governing and self-supporting Christian churches. This obviously will result in a Christianity entirely free from "foreign" ecclesiastical control.

How is this enterprise meeting the new situation that confronts all missionary agencies in non-Christian lands today? Amid the confusion and resulting problems of recent years three courses of action have become plainly discernible.

There is first of all a marked tendency to recognize the rise of nationalism, to admit its just claims and to encourage adjustments in international relations in harmony therewith. As long ago as September, 1925, the Board and the Woman's Board recognized the gravity of the approaching crisis in China and in joint session passed the following expression of opinion which was conveyed to the President of the United States and the Secretary of State:

The Boards of Managers of the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society, which have many missionaries, numerous stations and various interests in three widely separated sections of China, with Shanghai, Swatow and Chengtu as centers, and are in constant communication with them, wish to express to the President of the United States and the Secretary of State their deep appreciation of the sympathetic interest already manifested by the Government of the United States in the critical conditions in China and their manifest desire to have steps taken by various governments which will result speedily in the betterment of conditions in China and in improvement of international relationships.

At this grave crisis in the history of China, and perhaps in the world at large, these Boards would respectfully express their hope that the Government of the United States will be able to take such a strong position in favor of sympathetic consideration of the desires of the Chinese people that all the governments participating in the proposed conferences at Peking will be led to take positions which will be quickly recognized by the Chinese and others as just and practicable. Especially would these Boards deplore any attempt on the part of any of the powers to meet the situation in China by any display of force.

We feel deeply the gravity of the present moment, not only for Christian missions in China but for the future of civilization and humanity, and we believe our Government will take the largest and most sympathetic view of the aspirations of the Chinese people.

Again, on November 17, 1925, in another joint session, the two Boards took the following action with respect to the demands of China:

1. Whatever may have been the justification for the distinctive privileges granted to the missions and missionaries and their activities in other days, it is now inappropriate to expect Chinese Government and people to perpetuate the toleration clauses of existing treaties. When new treaties are negotiated we desire that no distinctive privileges for missions and missionaries as such shall be asked of the Chinese Government and people. We prefer to leave all such questions to the Chinese people, with confidence that their procedure will be in harmony with the enlightened opinion of the world with reference to complete religious freedom.

2. We earnestly sympathize with China's desire for the abolition of agreements with reference to extra-territoriality. We recognize that it will require time for the completion of processes which the Chinese Government is said to be ready to initiate with a view to the improvement of its judicial system, but we venture to express the hope that immediate and definite steps can be taken to place on that Government, as soon as practicable, complete responsibility for the administration of justice in its own country and the protection of the lives and property of American citizens residing or travelling there.

In view of what occurred in China since then, these actions are of greater significance than if they had been

taken months later under the pressure of the crisis which then developed. It was more than a year later (January 1927) before the governments of the United States and of Great Britain gave formal expression to a similar point of view.

In view of increasing pressure upon educational institutions in China to register with the Government, the Board has taken favorable action with respect to the Chinese demand, recognizing that the Chinese Government may naturally be concerned to sustain a supervisory relationship toward schools not forming a definite part of its educational system. The only condition in the Board's approval is that registration will not impose such restrictions as to prevent the schools from maintaining their distinctively Christian character and influence. As readers of HOME AND FOREIGN FIELDS know, Northern and Southern Baptists co-operate in the maintenance of Shanghai Baptist College. This institution is likewise involved, for the Board of Trustees has approved its registration.

In the second place the Board is encouraging the transfer as quickly as possible of responsibility from foreign missionaries to indigenous leaders. Remarkable progress has already been made in this direction. A steadily declining income from churches has resulted in a steadily decreasing missionary staff which now totals 794 (including women missionaries) in contrast to 845 five years ago. Over against this decline as already indicated has been the encouraging increase in the number of native leaders. They are serving in all types of activity, evangelistic, medical, educational, administrative, etc. Every foreign missionary has welcomed this emergence of native leaders into larger responsibility. Whatever attitude of benevolent paternalism may have existed in the past, is quickly changing to co-operative partnership. On every field these leaders and the foreign missionaries regard one another as brothers, co-workers, and fellow-workers of Christ.

The policy of transferring responsibility to the shoulders of this new leadership has been abundantly justified. There are now more college-trained Chinese in the service of the East China mission as teachers, preachers, doctors and evangelists, than foreign missionaries. Many of them are graduates of Shanghai Baptist College. More young men are studying for the Christian ministry here than in any college in China. Every Baptist academy for boys in the three China missions is now in charge of a Chinese principal. The trustees of Shanghai College recently elected a Chinese as president. It had long had a Chinese vice-president. Throughout Burma may be found men and women in the service of the Burma mission who received their training at Judson College in Rangoon and in the three great schools of the Woman's Board at Kemedine, Mandalay and Moulmein. In South India most of the pastors of churches have been trained in the Ramapatnam Theological Seminary. Through the development of such indigenous leadership the stigma of "foreignism" which has been attached to Christianity, especially in China, will eventually be removed. Through such transfer of responsibility the teachings of Jesus will not only receive acquiescence but will become firmly rooted in the life and thought of the people.

Only through this policy could a development like the independence movement in the South China field in 1925 have such promising results. Most readers of HOME AND FOREIGN FIELDS are doubtless familiar with this development for it was given wide publicity in newspapers and magazines at the time. Under the pressure of a violent anti-foreign and anti-Christian agitation throughout South China the Chinese Baptist Convention declared its freedom from American Baptist control, reorganized its work,



formed a general committee of 80 members of which *only 15 were missionaries* and an executive committee of nine made up *exclusively of Chinese* with three missionary advisors. The story of this development would in itself make a lengthy article. Suffice it to say here that the new organization is functioning, has received the hearty endorsement of missionaries and of the Boards of Managers, handles funds with the same safeguards that surround all financial transactions and marks another milestone in the development of an indigenous Christianity in China.

In the third place the Board is realizing more than ever the paramount urgency of maintaining the spiritual emphasis in every phase of the work. Spiritual qualifications for candidates for missionary appointments are still of prime importance. Although registration of mission schools is approved and although compulsory religious instructions may need to be abolished, the high purpose of the schools to develop Christian character is emphasized more strongly than ever. The original charter of the American Baptist Foreign Mission Society stated as its purpose: "Diffusing the knowledge of the religion of Jesus Christ by means of missions throughout the world." In view of changed conditions throughout the world an important conference on Baptist mission policies was held in New York in 1925. This original objective was reaffirmed, for the conference declared:

"The primary work of the missionary is to lead men to accept Christ as personal Saviour and Lord. In this age when missionary service is more highly specialized than it was a generation ago, it is particularly important that whatever may be the method employed by him, the missionary should never lose sight of his supreme mission. His contribution is spiritual; its fruitage is Christian faith and purpose, a new life, a new devotion to God. It is this result alone which justifies all the more obvious activities of the missionary."

With this spiritual emphasis and with its readiness to meet new situations and new conditions, with openness of mind and willingness to make necessary readjustments in its methods and its activities, the foreign mission enterprise of Northern Baptists faces the future with confidence and hope. While various reasons may account for the decline in contributions in recent years, such as uncertainty regarding the missionary enterprise amid the confusion of rapidly changing conditions in the Orient, the divisive influence of theological controversy, unified promotional organization with insufficient elasticity to permit presentations of specific causes, and other reasons, it is nevertheless true that Northern Baptists are still deeply concerned over the extension of Christ's kingdom in the non-Christian world. When the facts are brought to their attention and when present conditions are rightly interpreted as offering new and greater opportunities for missionary effort, their response is loyal and generous. Once more it can be said that "the future is as bright as the promises of God."

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## Canadian Baptist Foreign Missions

*By Rev. H. E. Stillwell, B.A., General Secretary, Canadian Baptist Foreign Mission Board, Toronto, Canada*

Until the year 1912 Canadian Baptists functioned in Foreign Missions under two separate Boards, but, as far as India was concerned, in adjoining territory and among the Telugus, Oriyas and Savaras of the Madras Presidency. Although both sections of Baptists had entered India as independent missions in 1874, it was not until the union of the two Boards in 1912 that the Baptists of the Maritime Provinces came to share in the work in the second field,

Bolivia, in South America, which had been entered by Ontario and Quebec Baptists in 1898. The 145,000 Baptists in Canada are today responsible for the evangelization of about four millions in India and half a million in Bolivia. In the South American Republic the work is among whites or Spanish people, Mestizos or half-breeds, and the Aymara and Quechua Indians. In India there are about 20,000 church members, while in the very difficult field of Bolivia where Canadian Baptists were pioneers the converts number only 120. It is sought to advance the kingdom in all the usual ways, such as educational, medical, industrial and direct village evangelism.

Canadian Baptists have, in common with many other Foreign Mission Boards, been faced since the World War with greatly increased expenditure with regard to salaries of missionaries, passages, and, in India, through the stabilization of the rupee by the India Government at 36½ cents in place of the former value of 32½ cents. The result is that the staff both in India and Bolivia has been practically stationary for the last five years, namely, 100 missionaries in India and 20 in Bolivia. But the native staff in both countries has increased considerably.

Fortunately Canadian Baptists have no debt resting upon them in their foreign mission endeavor. This has been made possible through the use of a stated amount annually for the last five years from Forward Movement Funds retained for this purpose. These are now all but exhausted and the Board faces for the first time in seven years the necessity of a reduction in the amounts granted for the work abroad. A steadfast endeavor is being made to bring the income gradually up to the present demands. Until that time comes, no advance appears practicable.

Encouragement is found in the fact that in Bolivia it is now possible to preach in the marketplaces and the Roman Catholic Church is unable to hinder missionary work in the same degree as formerly. The first baptisms among the Aymara Indians on the Peniel Hall Farm on Lake Titicaca is looked upon as the beginning of an influx into the Christian Church of these needy people. In India the "Nationalist Movement" shows itself in an increasing desire on the part of educated Indian Christians for a larger share in the administration of the Mission and this is being granted in a careful way as the Christian community there gains in intelligence and generosity.

Probably not more than one-fourth of the Canadian Baptist membership ever has been or is now really intelligent concerning and genuinely interested in Foreign Missions, though many more than that contribute through the budget which provides on percentage bases for all denominational interests and which is being increasingly adopted. There are firm grounds for optimism in the fruitage abroad and in the prospect that, in a few years, it will be possible financially to make a new advance in both missionary staff and field equipment.

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## The Mission Work of British Baptists

*By Rev. J. H. Rushbrooke, M.A., D.D., Ex-President, Baptist Union of Great Britain and Ireland*

That British Baptists are keenly interested in foreign mission work needs no proof. Our missionary society dates from 1792, and the immortal name of William Carey is associated with its foundation. All through the nineteenth century and right on to the present day, support of the foreign enterprise has been a primary concern; and the hold of the society upon the churches has been steadily strengthened. No other organization—not even the Baptist

Union, in spite of remarkable developments of its influence and of its services to the churches during the past generation—is so intimately and vitally present to the consciousness of our people as a whole. Indeed, I do not overstate the case in asserting that our almost exclusive concern for the “B.M.S.” (as it is universally called) has in some respects been a source of weakness. This one-sided emphasis is today seen to be responsible for some of the embarrassments in carrying on the foreign work itself. Time, thought, and energy have been claimed so continuously for enterprises abroad that home extension has been neglected. We have not kept step with the increase of population. Vast suburbs have grown up around London and other great urban centers, without a single Baptist church. Expansion on the foreign field has therefore involved ever-increasing pressure upon a limited and practically stationary constituency. During the last few years some sense of the situation has arisen among us, but no adequate policy has yet been shaped for dealing with it. Except in one or two districts, where there is vigorous local initiative, a new Baptist church in Britain an extremely rare phenomenon. The “Year of the Great Deficit” (as 1926-27 has been called) has led to earnest reflection; but I am not hopeful of immediate results. The new secretary of the Baptist Union, Mr. Aubrey, has the far view, and precisely because he is also a zealot for foreign missions, is eager to initiate a worthy policy of home extension; but the Union is at present straining its powers in what is for us a huge task—the raising of £300,000 as capital for a ministerial superannuation fund.

By far the greater part of our foreign mission work is carried out through the “B.M.S.” The only important exception—apart from a few “free-lance” movements of varying and in some instances doubtful value—is that co-operative work in Europe is entrusted to a Committee of the Baptist Union. The policy of the B.M.S. has for several years past contemplated a definite withdrawal from the Continent: hence the complete transfer of its Italian responsibilities to the Southern Baptists, and the gradual reduction of responsibilities in Brittany. Its larger fields are now in India, Ceylon, China, and the Congo; minor undertakings are the mission in Brittany and the maintenance of Calabar College, Jamaica.

Few stories are more remarkable than the success of British Baptists in dealing with missionary deficits. It is their boast that never yet have they closed a financial year with an adverse balance which they have failed to liquidate within the following twelvemonth. A year ends, and the accounts indicate so many thousands of pounds “due to Treasurer”; at once this sum is treated as a special liability and contributions invited aside from the regular income. If it be small, a few individuals may clear it. The year 1925-6 (April 1, 1925—March 31, 1926) created the “Great Deficit” of £34,565: the special contributions to meet this during 1926-7 totalled over £35,000. The strain doubtless affected the regular income for 1926-7, for in spite of a drastic reduction of expenditure, that year closed with a shortage of almost £25,000. This was reduced to about £3,300 by the use of reserve funds and by the sale of property. Such expedients will not be available in future years, and the outlook naturally occasions some anxiety.

In regard to the scale of their gifts for foreign missions, British Baptists are themselves conscious of inadequacy: nevertheless the totals are impressive. In 1923-4 (excluding special accounts except for meeting deficits) £179,880 was received, and in 1926-7 the corresponding total was £197,559, i.e., the average was well over two dollars per member. The expenditure on the field was in the same years £161,233 and £171,115—an increase of about

£10,000; while the home expenditure was reduced by nearly £2,000—from £20,738 to £18,819.

The most serious difficulty in connection with the work of the B.M.S. is that the possibility of enlarging income has under present conditions almost reached its limit. The time is also approaching when certain exceptional sources—the Arthington funds, not included in the foregoing figures—will cease to be available, and therefore additional burdens must be met from current contributions. In view of such facts, the Committee of the Society has determined upon a steady retrenchment to be carried out before a grave crisis actually arises. Some indication of this retrenchment is given by the ten per cent reduction in home expenditure noted in the preceding paragraph, and the application of the “ax” to field expenditure has reduced to a very small sum an advance that in the natural course would have been much larger. When it is added that (excluding married women) the active staff in India and Ceylon has been reduced from 79 men three years ago to 68, and from 93 women to 81; that the Chinese staff is reduced by 2 men and 4 women; and that only in Congo is the strength of 1923-4 fully maintained, it will be understood that the financial claims on the society will still further diminish. One measure of economy was adopted with peculiar regret—a “cut” of five per cent of the salaries of missionaries.

The financial problem bulks so largely that no survey could ignore it; but nothing would be further from truth than to suppose that these difficulties have discouraged us. We have taken more deeply to heart the perils and anxieties of our missionary staff in China. We are most thankful that in the good providence of God “not a single missionary was injured and not one of the Chinese Christians lost his life:” this in the most troubled year since 1900. The abnormal conditions explain the fact that in 1926-7 the 370 baptisms are entirely from the Christian community, and nearly all in Shantung, the least disturbed province of our British field. Enforced withdrawal of missionaries for a time, owing to civil war, has thrown into relief the capacities of the Chinese churches; and their strength today in comparison with that in the tragic and terrible year 1900 is a measure of missionary success during a quarter of a century. Nor will the loving service of missionaries (for example, during the siege of Sianfu) be without effect on native minds. Distressing as conditions have been, no suggestion of abandoning the work is heard; missionaries were not less eager to return to their fields than the Committee to sanction their return. Our Chinese mission may for a while be checked in its expansion by financial straitness at home; but our missionary-hearted people are confident that he who called it into being will increasingly manifest his grace in its development.

In India the outstanding feature of the past year has been the casting of larger responsibilities upon the native church leaders. The goal of B.M.S. effort has from the outset been the development of self-maintaining and self-propagating Indian churches, and advance toward this goal has seemed disappointingly slow. We may venture to believe that the pressure which has compelled as a measure of economy the transfer of some of the society’s obligations has not arisen without an over-ruling Divine purpose. At an earlier date than the Committee would itself have chosen, the challenge has gone to the Indian communities to declare themselves of age and to accept the burdens of adult life. The response has been prompt and encouraging. True, a few stations have been closed, the work in others limited, and some desirable extensions are indefinitely postponed; nevertheless, the mission staff and the committee appear to have devised measures by which a minimum of present

injury is involved. Who shall say that in the end the constraint will not issue in enlargement? "God can work as well through a deficit as through a surplus," is a phrase in the annual report. Meanwhile 1,337 baptisms (820 from the non-Christian community) indicate that the gospel is making its appeal, and this despite racial and political problems, suspicion of "Western" ideas, and the temporary diversion of missionary energy to tasks of readjustment.

In the other great field, the Congo, the Jubilee of the mission is to be celebrated in 1928. Nearly a thousand baptisms in 1926-7 have raised the membership of the churches in association with the B.M.S. to 11,400, while the Christian community approaches 40,000. Achievements are great and prospects bright; the veteran African missionary, the Rev. Thos. Lewis, will have a remarkable story to tell at the Toronto Congress.

It is impossible to write of the B.M.S. without mentioning the recent retirement of its home secretary, Dr. W. Y. Fullerton. His services have been invaluable, and we rejoice that he is able still to serve the society as consulting secretary. His personality is a great gift of God to us all. The Rev. B. Grey Griffith, who has become home secretary in succession to Dr. Fullerton is "making good."

Our historic missionary organization is the Baptist Missionary Society, which is in fact much older than the Union; and its operations account for more than 95 per cent of our expenditure for work overseas. Mention may be made of the Baptist Colonial Society, which (though not a department or committee of the Union or the B.M.S.) does a useful work in helping our work in the Dominions; Americans would probably label this as a "home mission" undertaking. More important is the overseas enterprise of the Continental Committee of the Baptist Union. This co-operates in carrying out the program for Europe, and stands in close relationship with the American and Canadian Foreign Mission Boards. The British part is to contribute its share toward (a) sustaining my work as Commissioner for Europe, especially in defending the liberties of our brethren in lands where these are endangered—Rumania is a notorious instance; and (b) establishing and maintaining seminaries, disseminating literature and assisting native evangelists in certain lands, especially the four Baltic republics, Czecho-Slovakia, and Russia. The Continental Committee does not send out missionaries; but it is not too much to claim that its small expenditure achieves results in training workers, in heartening brethren in poor countries or exposed to special difficulties, which have a missionary value out of all proportion to the financial outlay. A wider and most alluring prospect is at this time opening out before us, since a preachers' school will almost immediately be instituted in Moscow; and the Council of the British Union has resolved that an appeal shall be made throughout the churches in 1928 in order to secure the permanent enlargement of the Committee's income.

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EDITOR'S NOTE: *In the foregoing columns are presented significant reviews of Baptist Home and Foreign Missions in North America and Great Britain. In the February number will be presented similar reviews of missionary work as carried on by the principal non-Baptist Christian groups of the United States. Be sure to keep this number for comparisons.*

## How to Meet the Problems of Christian Education in Cuba

By Dr. Martin Roderiguez Vivanco

(Dr. Martin Roderiguez Vivanco is one of our best trained Baptist leaders in Cuba, a gifted, cultured Christian gentleman who is giving his life unselfishly to the cause of Baptist education. He is a graduate with Ph.D. degree from the University of Havana, and with his personality and attainments could be prominent in any of the educational work of Cuba. He chooses rather to devote himself to the work of Cuban-American College, counting the small salary of a teacher in a mission school as worth more than the much larger salary he could command in the public school system of his country. He is a member of the Cuban Baptist Board of Education and the President of the Baptist Sunday School Convention of Western Cuba. His conspicuous service, his scholarship and his devotion should win thoughtful hearing for anything he might say of the need in Cuba for Christian education. The following is a translation by Miss Mildred Matthews of an address made by him at the Baptist Convention of Western Cuba in Santa Clara last April. He speaks from a background of a people who have been the victims of ignorance and superstition deliberately fostered by the Catholic church. The present high rate of illiteracy in Cuba is one of the greatest barriers to the gospel. There is no more effective method of suppressing the Bible than that of refusing to teach people to read. Dr. Vivanco is keenly conscious of this tragedy in the life of his nation. This is a searching analysis of the situation in which he sees a supreme Baptist opportunity. It is a challenge to Southern Baptists.—U. R. L.)

The problem of Cuba is the problem of education. There is no real economic, social nor political problem, all is reduced to the great problem of education. The Cuban people recognize it as such and clamor for schools; the State also comprehends it and labors to have *more teachers than soldiers*.

As an aid to this thesis we can cite the authorized opinion of the highest figures of Cuban intellectuality, among whom we find the illustrious professor, Dr. E. J. Varona.

"But the fact is that the problem of education is not a problem of local character and exclusively ours: it treats of a universal problem, whose solution has been the object of most careful attention in all the countries of the globe. And we note that those nations who have known how to meet it with valour march today at the vanguard of civilization and progress."

There are potent reasons which make us consider this problem as fundamental among the nations. In the first place the citizens of tomorrow will be what we made of the children of today. The tender, infantile hearts can be easily guided in a good path until the pureness of sentiment is established, their minds can be molded with ability to strengthen them in the ideals most noble and elevated of life. And these children are in our hands, within our reach, the vital element of the society which will come to occupy our places when we have gone on. If the men of tomorrow who today are in the cradle become bad, we will have the blame for not having made known to them how to go toward the good.

The present evils have only one possible solution—educate the people. It is the people without culture and education who do not know how to reclaim their rights and who support the yoke of superstition and errors. It is those who constitute a rich field for crime and viciousness, those who live in spiritual darkness far from the radiant light of the Truth.

If we combat ignorance and raise the level of culture of the people we will put in their hands the arms of defense against wickedness and error, and we will have contributed in the best manner to their salvation and progress. We should not doubt for one moment the efficacy of Christian teaching to remove the bandage that covers the eyes of



unlearned and blind humanity and keeps them from seeing Jesus nailed on Calvary. Ignorance was always a friend to error and sin, Wisdom is the companion to Truth and Goodness.

The problem of Christian education is the greatest problem of Cuban Baptists. In the four provinces of the Occident there are more than three thousand five hundred Baptists and our Sunday schools have almost four thousand pupils. These numbers speak very loudly of the necessity to attend to the education of this territory.

There is another thing. The people of Cuba are not Roman-Catholic now. If they hold to this religion it is only for tradition's sake and because it is better to have some sort of religion. Therefore it is thus that the immense majority of the present generation does not believe in the priests nor obey the Pope, really having a religion so modified that one could not call it Catholic, for they do not submit to the practices which that religion requires.

All this means that there is a favorable environment for Christian education. The Baptist homes and even those who do not know us would accept with pleasure the efficient labor of the Christian schools.

There is also a forgotten reason which is very powerfully in favor of the problem of education: it is one of the aims of the Baptist Convention of Occidental Cuba. In fact, in the second article of the constitution which explains its aims, it says: "Increase the work, *work toward educational and benevolent aims.*"

For the growth of the work we have kept constantly busy, the energies of our untiring workers being consecrated to the preaching of the gospel, and the benevolent aims also have been accomplished, building the Baptist Home where Christian charity will be perpetual. But, it is sad to confess it, we have neglected the educational aims.

It is necessary that the gospel be preached and it is well that the refuge in a Baptist Home be given to the orphan and the unprotected old people, but we must not forget entirely our responsibility in regard to education. Will we put so little value on the spiritual bread of teaching?

The Cuban public school is secular, and as such it can offer guaranties of a good education for the children of Baptists, but as the teachers have other beliefs and profess other religions, they try to instill their own ideas and doctrines in the minds of their pupils, which constitutes a real danger.

In regard to private teaching, almost all the schools of this class are Catholic and here we will find a great problem of even greater importance. The elevated and rich class of our society do not send their children to public schools, they conserve a certain social rank which separates them from the lower class. The children of this high class of society are educated in the luxurious schools of the Catholics, very beautiful in their external aspects, but without the firm base of eternal Truth, without the pure principles of Christian love. Afterwards these children become men and are the ones who occupy the high places of the Government, they are our senators and representatives, and even when they do not occupy places so important, they are the leaders of the people, those who direct the thought of the daily press. Still maintaining themselves in contact with their teachers, the priests, they lead the popular masses in dark paths of fanaticism and deceit!

For this reason we can not expect our governors to be moral and we find our politics corrupted.

We can not allow our children to receive the crooked teachings of the Catholic schools. How can we consent to let the directors of our society, the leaders of our country,

be educated in these institutions where error and hypocrisy prevail?

Oh, Baptist fathers, how great is our responsibility! To whom will you trust the education of your children? Will you neglect the formation of their characters? Do you not see the future of your people led by the blind toward perdition?

Lift up the school as a temple and consider study as a deepening of our religion.

The Baptist Cuban people ask for schools, our children clamor for schools, the country needs schools. We would consolidate the Republic and dignify the Baptists.

The problem of education exists and we should solve it. How can we do it?

About a year ago the speaker had the idea of establishing a Baptist school system in Cuba and sent out some circulars to all the Cuban pastors, consulting them about the matter and inquiring as to the possibilities of carrying out the plan. The idea had a great reception on the part of some of the workers who demonstrated that they were willing to co-operate.

My plan was to create a Baptist school in each Cuban town in charge of Baptist teachers. These schools could charge a reasonable rate for the teaching, and they would be administered by a Board who would be responsible for the salaries of the teachers and the rent on the buildings. The churches could afterwards form school guardianships or patronage with the aim to support the schools, even so far as to attend to all the expenses of them and then declare the teaching free. The pastors could then remain free from school work and attend only to the religious services in the schools.

At present we have in the four occidental provinces of Cuba twenty-two Baptist teachers with government titles who are working in public schools. They could work in our schools if favorable conditions were offered them. Moreover there are in the Normal Schools Baptist young people who will soon finish their studies and could be used with success.

We believe that this is a plan that could be realized because very easily a small school could be established in each town, joined on to each church. And it is a plan that would help the work of evangelization and the work of the Sunday schools, also the beautiful labor of the Woman's Missionary Union and her distinct organizations of young people.

But there is even another aspect of the possible solution of this problem. It is necessary to erect a large Central Baptist College in Havana, which would respond to the need of our studious Baptist youth and could substitute with advantage for the Catholic schools.

In Havana we Baptists have a plot of land on one of the best heights of the city, we only lack the money necessary to build. How can we get it? Cuban Baptists are a people without the wealth to erect there the buildings necessary and appropriate to such a high purpose. But shall we realize this and sit and do nothing? No, let us labor and pray, believing that God who has set before us such an open door, will make us able to enter that door. Let us not rest until we have done our best to lay the foundations for such a school as will be a veritable Lighthouse to our nation. Fear not that whatever we put into such a school would be wasted, for it would prove a wise investment.

When we have in Cuba a Baptist school in each town and a great Central Baptist College in Havana, we can rest secure, confident that the new generation will be cared for, that our children will be educated according to the true doctrine, our country will then have wiser and more prudent leaders, and God will be glorified and honored.



# The Missionary Message in the Sunday School Lessons

Rev. W. O. CARVER, D.D.

For the whole of 1928 we are to study in the New Testament. For six months we join those who surround Jesus, watch him, listen to him, study him, follow him. Then for six months more we turn to his supreme follower for lessons in the "Life and Letters of Paul." Here the lessons are all missionary, because they deal with the Maker and Finisher of the Missionary Enterprise, and then with the greatest of his missionaries.

We begin with Mark, the basis of our studies of Jesus for the whole six months. Every teacher will wish to connect with each lesson the sections of the other three Gospels that correspond to Mark and supplement its account and fill in the full record of Jesus. Mark is the oldest of our Gospels. It is not the first book of the New Testament to be written. Nor is it the first account of the doings and the teachings of our Lord to be written by any one. It is the first of such narratives to be preserved to us.

Its original purpose, like that of the "many" narratives concerning Jesus, was missionary. To begin with it was a missionary pamphlet, so to speak, to be used in winning converts to Jesus Christ for salvation and for witnessing to him.

That has been the first Christian document to be translated into many of the tongues of men. It has often been translated, printed as a single document and circulated as the very first printed proclamation of the good news of God's grace in Christ Jesus. Thus in all the centuries it has been "The beginning of the gospel of Jesus Christ, the Son of God"—"an Introduction to the Good News of Jesus Christ, the Son of God."

JANUARY 1—JOHN THE BAPTIST AND JESUS.  
MARK 1: 1-13

*General Topic:* JOHN HERALDS THE MIGHTY ONE

*Missionary Topic:* MAKING NEW BEGINNINGS OF THE GOSPEL

*Missionary Text—Verse 1:* *The beginning of the gospel of Jesus Christ, the Son of God.*

1. Mark's introduction, which we take for our text, is very fruitful for missionary suggestion.

(1) The beginning of the greatest of all stories, the greatest of all enterprises is here. This story has had many beginnings among various sections of the human race in the course of Christian missions. It must have yet other beginnings before "this gospel is preached in the whole world for a witness unto all the nations," and "then shall the end come."

(2) "The good news" is so familiar to those of us who come together in Sunday schools that it is difficult for us to realize how emphatically it is *news* to more than half the world's millions of souls, or would be news, if they should hear it at all. Even in our own land half the people would find some of the vital facts of Jesus Christ, God's Son, strange news. And how wonderfully good this news is to hungry hearts, to burdened souls. *Jesus; the Christ; God's Son!* What a message! Can any of us fail to be an evangelist, a missionary?

2. "Even as it is written . . . John came." This suggests to us the continuity of

God's love and grace. "Known unto God are all his works from the foundation of the world." Jesus Christ came because God had always planned for him to come. The missionary goes because God's love and Christ's plan have always so intended. He is "bold and has access" because he knows that in going he is fulfilling the deepest longing and most persistent purpose of God.

3. John came preaching "the baptism of repentance unto remission of sins." Jesus declares to his followers that this repentance and remission of sins must be preached unto all the nations and that we must do it.

4. John said of Jesus: "He shall baptize you in the Holy Spirit." Jesus said, in Acts 1: 5-8, that the purpose and outcome of this Holy Spirit baptism is our witnessing unto him in all lands "unto the ends of the earth."

5. Jesus was baptized into his task of "fulfilling all righteousness." "He will not fail nor be discouraged until he have set justice in the earth."

6. His Father looked upon the Son thus dedicating himself in baptism and said: "Thou art my Son, I love thee, I am pleased with thee." Is the Father pleased with what we, his sons and daughters, are undertaking? Can he send his Holy Spirit upon us?

JANUARY 8—JESUS AND THE SICK. MARK  
1: 21-45

*General Topic:* JESUS' POWER TO MAKE WHOLE

*Missionary Topic:* THE AUTHORITY OF JESUS IN ALL THE REALMS OF HUMAN NEED

*Missionary Text—Verse 22:* *They were astonished at his teaching: for he taught them as having authority.*

The main feature of Mark's narrative in this section is the healing by Jesus of all sorts of ills and ailments in the people. The lesson lends itself at once to use as a study in Medical Missions. But while this is the chief topic, illustrated by numerous examples, it is not of healing alone that Mark here speaks. In this first chapter we get a view of all phases of Jesus' work, preaching, teaching, healing. These are samples of the good deeds and good words by which he expressed his great love and sympathy for our human need. The multitudes weighed heavy on the heart of Jesus. So far from questioning whether Jesus did such miracles, once we know his heart and feel the touch of his personality we are unable to think of him as not thus putting to rout the ills and enemies of distressed men. Into his brief ministry Jesus marvelously crowded examples of all the things he is undertaking to do for all men.

1. We see, first of all, *the authority of Jesus in the realm of truth.* He is always an amazement here. His teaching astounds the world. Where we hear him we are aware of facing the naked truth, ultimate reality. We may reject him and what he says; but where we do, we know that we have turned our faces away from the light and have put truth out of our hearts. Such forever is his authority in the realm of truth. He is the truth. Having seen him we have seen the Father.

2. The passage shows us *the authority in Jesus in the realm of the spiritual forces* that ruin men's souls and the forces that build men's souls. The same forces that work in each soul wreck or build the social life of humanity. The people were all amazed because at the word of Jesus the demons went out of men. "With authority he commandeth even the unclean spirits, and they obey him." Every section of the human race has been haunted and taunted with the fear of evil spirits and the "powers of the air." Jesus and his gospel have driven them out. He delivers from this terrible bondage which still holds all animistic peoples. In China, India, Africa, they are waiting for the word of Jesus to drive out "the demons."

3. Also we are brought face to face with *the authority of Jesus in the realm of health.* He took our sicknesses and carried our diseases. He means to give humanity "perfect soundness," to make us "every whit whole." He had to begin it with miracle healing. But even so, it was mainly by producing soul soundness, by linking men to God in faith. All healing in principle grows out of faith in God. Once we believe that God in Christ means to have all men well and we shall work with him to that end. Christianity has a mission to the body.

JANUARY 15—JESUS AND SINNERS. MARK  
2: 1-17

*General Topic:* "JESUS' POWER OVER SIN"

*Missionary Topic:* THE SUPREME WORK OF JESUS FOR ALL MEN

*Missionary Text—Verse 10:* *That ye may know that the Son of man hath power on earth to forgive sins.*

1. *Power—on earth—to forgive sins!* Can we imagine it? Is there any other power comparable to it? Is there anything else that we so much need? Anything that we need at all that will not be included in that, "Son, thy sins are forgiven." Try to think and feel the meaning of that sentence. Jesus wishes to say that to every man in this world. He says it in evangelism and in missions; says it through the Holy Spirit when human voices give him utterances. Recall the woman who slipped up behind Jesus in the throng and touched the hem of his garment and felt at once in her body that she was cured of her hemorrhage. But Jesus would not permit her to leave until he had said to her: "Daughter thy faith hath saved thee." What joy it gave him to say such words. He halted a great crowd to permit himself to speak these words. He wishes to say these words in all lands. He has authority to speak these words to all sinners. God's plan enables him to say them only as we obey his commission and take him with this message to all men. He wishes all men to know that he has this power.

2. He said, "Arise, take up thy bed, and go unto thy house," in order to show that he had the greater power to say, "Leave thy sins behind—behind with me—I will dispose of them." He heals bodies. His deep concern is to heal souls. Men get the emphasis all wrong. Religion ministers to physical soundness and we need to be free of disease and full of health. But we know, if only we would admit it and act upon it, that we need soul soundness infinitely more. We need an especially strong assertion of this today. In all the lands men wish today to get the physical benefits of Christ's work but they do not eagerly seek to get rid of sin and to be built up in character. Social benefits follow the gospel and should be definitely aimed at by Christian workers and Christian churches, but it is a sound word of Professor Phelps, quoted in Tarbell's *Guide*, "These things are enormously important, but if we

turned all the churches into soup kitchens, would that transformation save the world? Jesus put first things first."

3. "I came . . . to call . . . sinners." There is the great aim of Jesus. Hence he went where the sinners were. He cannot do what he reckons as "much" for men except when they know they are sinners. It was just at the time when the multitudes were ready to crown him king that Jesus said, but persistently determined, seeking souls, turned away in grief because they would not "repent." The seeking Son has saving power on the earth—all the earth. He has made quite plain the method of his seeking in all the earth. It remains for us to respond.

JANUARY 22—JESUS AND THE LAW. MARK 2: 18-22; 3: 1-6

*General Topic:* JESUS DECLARES THE HIGHER LAW

*Missionary Topic:* A RELIGION OF MAN

*Missionary Text—Verse 18:* They come and say unto him, Why . . . ?

The greatest hindrance to Jesus in reaching many of the Jews was their religion. It was first the most moral, most respectable and so far as appearances and observances went the most godly people who were hardest for him to reach. He seems to have saved very few "good," "religious" people. It has always been so. This is the situation largely throughout the world today.

1. Men sit in judgment on Jesus instead of accepting him. They test his teachings by their creeds, customs and religious rules for determining the measure of a man's piety and favor with God. Even John's (the Baptist) disciples joined with the Pharisees in questioning the way of Jesus. The priests in all lands today stand in the way of Jesus in his efforts to save the people and to save themselves. The whole world needs just that spiritual, sincere, intelligent religion which Jesus taught and which his churches teach whenever they are true in insight and in practice to his word and ideal.

2. Jesus would not patch old garments with his new cloth, nor pour the fresh wine of his true interpretation of God into the old skins of Jewish theology. He is the same today. He must be the same. Nowhere is this lesson of Jesus more pertinent and more to be taken to heart today than in our missionary policies. One may read any day of the week now and may hear every month that the missionary must put the values of Christ and his Christianity into the forms of religion and civilization found in India, China and Japan; and by supplementing we shall fulfill these ancient faiths of the Orient. Jesus says "No" to all that view of our proper procedure. It is as true of Buddhism as of Judaism that Jesus came "not to destroy but to fulfill." It is also as true of Buddhist forms as of Jewish forms that Jesus will not consent to waste his new cloth or new wine in a botch job of religious patch-work, or in an effort to utilize worn-out and largely empty skins of dogma and liturgy.

3. So long as they "watched him" to see whether he would violate some regulation they failed to get the value of his mercy. The followers of Jesus in building religion in America and in foreign lands need to study him well, for there is insistent call for accommodation today. The law of life in Christ Jesus must free us from the law of sin and death.

JANUARY 29—THE GROWING FAME OF JESUS. MARK 3: 7-12; 6: 53-56

*General Topic:* THE SECRET OF JESUS' FAME

*Missionary Topic:* THE GROWING FAME OF JESUS IN THE MODERN WORLD

*Missionary Text—Verse 8:* A great multitude, hearing what great things he did, came unto him.

1. Jesus has always been popular with the multitudes when they have been permitted to see him and his deeds. That popularity is largely superficial and unreliable. Yet it is simple-hearted and honest as far as it goes. In all lands and in all times "the common people hear him gladly." It is always true of many, not to say most, of those who "believe on him" that he cannot trust himself unto them because he knows all men; knows what is in man (See John 2: 23-25). In many quarters today where "laboring people" have turned violently on "the church" they profess great admiration for Jesus Christ. It is a mistake to suppose that in China there is any serious anti-Christian sentiment among the masses of the common people. The great difficulty in all lands is to get the masses to go beyond the "great things which Jesus does" into that one great thing which he seeks to do—change their hearts. The "gesta Christi" are attractive and all the world clamors for them, the better conditions of living, the hospitals, the institutions for defectives and delinquents, the better conditions in economic and industrial communities, the higher standards of living. Jesus stands and says, "Will you take me, and take God in me?"

2. Yet Jesus never lost his sympathy for "the multitudes" and never lost faith in their capacity for salvation. One of the dangers in the missionary policy is that of turning away from "the masses" to the cultured, ruling classes. In China "the student class," and especially the "returned student" who has studied in America or Europe is getting more than their share of attention from some missionaries. The "common people" were a great disappointment to Jesus in their shallowness, yet out of them he got the material with which he set his kingdom work going. Out of these plain men and women he made manhood and womanhood that was "the salt of the earth," "the light of the world." Jesus had to keep getting away from the crowds by changing the location of his work, but always he was getting into another crowd. They were all too eager for his healing and all too resisting to his reach for their souls, but he kept on healing and kept on reaching. There is lesson for all who love him.

3. Missions have done this wonderful thing for the modern world: made Jesus the most admired and revered teacher and the most loved and honored personality in all the history of humanity. Let any one read Jones' *Christ of the Indian Road* or the quotations of heathen witness to Jesus in the missionary magazines and now often in secular magazines. Christendom is being judged today by all the heathen peoples for many sins and for more defects. The standard of judgment is Jesus Christ, his ideals and his teachings—nothing else. It is the time of all times to press the interpretation of him in our missionary work and to press for true following of him in "Christian lands."

## From the Woman's Missionary Union

KATHLEEN MALLORY

### "Well Done, Good and Faithful"

Such was the Scripture quoted by Rev. R. B. Jones at the burial service of Mrs. W. R. Nimmo of the University Baptist Church in Baltimore, Maryland. The pastor spoke of her unusual modesty, remarking that perhaps few in the church knew that for years she had edited the W.M.S. programs in *Royal Service*, thus reaching each month fully 200,000 women. He commended her other Christian virtues, expressing confidence that death and the grave had no victory, no sting in her triumphant passing into the "land beyond."

The service was held on November 17, Mrs. Nimmo having answered the divine summons on Monday, the fourteenth. For several weeks she had not been as well as usual but even so the end came very unexpectedly to "the watchers watching." Who can say, though, that she did not sense it? Certainly her poetry for the December Calendar of Prayer is significant:

When evening star adorns the west  
And birdlings sleep in downy nest,  
Oh then, my soul, thy tent unfold,  
Beneath the hovering wings of God.

When silently the soft dark night,  
With gentle hand turns out the light,  
Then rest, O soul, nor stir, nor move;  
Thy sleepless God keeps watch above.

Remarkably gratifying it must have been to her that before she went to the hospital she had completed all of her regular work for the December issue of *Royal Service*.

Such promptness was one of her many admirable qualities. In fact in my more than fifteen years of association with her in Union publications I cannot recall a single time when she was the cause of unnecessary delay. Those who worked with her prior to 1912 can doubtless add their grateful testimonial as to her faithfulness to each accepted task.

Such a record is co-incident with the Union's history for the 1890 minutes show her name as a member of the W.M.U. Executive Committee. She continued as a member until 1921 when the W.M.U. headquarters were moved to Birmingham. Even then her close

connection continued with Union affairs through her editorship of five departments in *Royal Service*.

Through the intervening years she had prepared her mind and heart for such leadership. Some of the steps were her work on the early leaflets, rendering in 1907 the first report of the W.M.U. Literature Department, preparing each year through 1920 its remarkably readable reports. By 1914 her name began to be even better known through the Sunbeam programs in "Our Mission Fields" and from that same year through her missionary stories in the Home Department of *Royal Service*. Within a year she became its managing editor and by 1917 she had undertaken the preparation of its W.M.S. programs. Thus for over a decade she moulded much of the thought of Southern Baptist women through the more than 500 programs thus printed. Thousands "rise up and call her blessed," giving thanks for her missionary knowledge, her abiding faith, her gentle love, her guileless humor and her perennial use of up-to-date material often contrasted with age-long facts. Verily as her pastor said, to her the Master's welcome is: "Well done, good and faithful servant."

### "The Lord Reigneth: Let the Earth Rejoice"

We are still (October 21) in Shanghai. It is considered very unsafe still for foreigners to reside outside of treaty ports. Except in Soochow practically all S.B.C. mission property in Ku Province is or has been occupied. Our Wusih buildings have been occupied several times. The soldiers are moved from place to place, so when one crowd moves out another group moves in. There were one hundred in our compound when our pastor wrote the last letter.

Some few people insist upon returning to the nearer mission stations, though they go under the consul's protest. Our consuls feel it is unsafe in the interior and they say that a repetition of the Nanking outrage would cause considerable complication for dealing with the present very serious and perplexing conditions.

We find more than we can do right here in Shanghai in helping further the mission work here among the multitudes of unsaved in this great city. I think that every missionary refugeeing in Shanghai at this time is finding plenty of work for the Master right here. We feel sometimes that if this great city could be awakened and there should come a great outpouring of the Holy Spirit upon the people of all nationalities here, especially upon the Chinese, it would be a much easier task to evangelize China. Every province in China is represented in Shanghai. Perhaps every important city is represented here. If these from all over China could be saved and by the Spirit's power be given a longing to see souls saved, they could carry the message to the whole of China in a more effective way than we missionaries could.

Plans are being worked out now (October) for a city-wide campaign. I hope that all W.M.U. workers will have this much on their

hearts and will ask God's blessings on the meetings.

The political condition does not seem to show any signs of improvement. Anarchy, banditry, kidnapping of wealthy people, especially bankers and heads of large firms, robberies, terror of armed civilians who think might makes right, the growth of the communistic spirit, all go on unchecked while the war lords fight on—for what? No one seems to know! There seems to be no constructive plan for bringing about peace and a stable government. All peaceful citizens live in fear and dread day by day, while business is getting worse each month.

The Christians are facing a great testing time. It is most gratifying to know that many are standing faithful and are struggling to carry on the work of the churches. With churches occupied by soldiers, the congregations have to meet anywhere and do the best they can. Please pray for these also.—*Nannie S. Britton, Wusih, China.*

### Program for January

TOPIC—WORLD MISSIONARY MOVEMENTS

Hymn—"We Praise Thee, Oh God."

Sentence Prayers of Thanksgiving for God's mercy throughout past year.

Hymn—"All the Way My Saviour Leads Me."

Roll Call—(Have the members prepared by previous notice or by written quotations to answer with verses of Scripture on worthy resolves.)

Hymn—"Guide Me, Oh Thou Great Jehovah."

Chain of Prayers that all worthy "New Year" resolves may be kept by the society members.

Scripture Lesson—Inauguration of World-Wide Missions: John 3: 16; 17: 18-23; Matt. 28: 16-20; Mark 16: 15-20; Acts 1: 8.

Talk—Paul, the Foreign Missionary.

Hymn—"Must Jesus Bear the Cross Alone?"

Talk—Christians of the Early Centuries.

Prayer that modern Christians will appreciate the fidelity even unto martyrdom of the early believers.

Talk—Lessons from the Reformation.

Repeating of Luther's Slogan, in unison, "The just shall live by faith."

Hymn—"Faith is the Victory."

Talk—Carey and His Contemporaries.

Talk—The Dawn of American Foreign Missions.

Prayer that American Christians may catch anew the missionary fervor of Judson and Rice.

Hymn—"More Like the Master."

Reading of Leaflet—"Across the Span of the Years" (Order leaflet for 4 cents from W. M. U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.).

Prayer for Southern Baptist Convention and its Mission Boards.

Prayer for S.B.C. Foreign Missionaries and for all other Evangelical Missionaries.

Business Session—Reports of: (1) W.M.U. Young People's Organizations; (2) Plans for Graded Union to score A-1 in 1928; (3) Ruby Anniversary chairman; (4) Plans for Redeeming and Increasing Pledges to 1928 S.B.C. Co-operative Program; (5) Mission Study; (6) Personal Service, Minutes; Offering.

Watchword for Year—"The Master is come and calleth for thee."

Hymn for the Year—"Jesus Calls Us."

### The Dark Cloud's Silver Lining

By Mrs. L. W. Pierce, Yang Chow, China

Since returning to the United States from China, letters from time to time have come from our missionaries and Chinese Christians telling of conditions as they now are in that land of turmoil and civil war. Their accounts might well be termed first-hand information. They portray a dark picture with here and there a gleam of light. It is not all dark. With grateful hearts we praise the Lord that it is not.

One dear woman who has been preaching the gospel for years in Yang Chow, bravely and smilingly said, "Even if I don't receive a salary for my time, I am still going to preach the gospel."

Another Christian, sympathizing with some of the missionaries whose homes had been looted and much that was precious to them, destroyed, remarked that they were like Job and that God would restore to them twice as much as they had had before, and would bless their latter end more than their beginning.

In the midst of this terrible upheaval which is taking place in China, there are multitudes of earnest, praying Chinese Christians scattered throughout the length and breadth of this wonderful land—Christians, who truly love the Lord, who have suffered persecution and will continue to suffer, rather than deny their Lord and Saviour. Reflecting his light, they shine, and because the surrounding darkness is so dense their light is seen from afar.

Why our heavenly Father has permitted events to shape themselves in such a manner as to necessitate hundreds of missionaries from all lands and of every faith vacating their stations and either giving up mission work altogether, or going to some place of safety, is now difficult to understand. But "we know that all things work together for good to them that love God, to them who are the called, according to his purpose." Forbid that any one should say, "Mission work in China is a failure." Our Lord is not a failure, neither is the gospel he has commanded us to go into all the world and preach, a failure. Events which have transpired in that country during the past year prove unmistakably that the preaching of the gospel in China is not a failure but a colossal success. Instead of withholding the Lord's money from the support of his work, every true Baptist in our Southland should bring all the tithes into the storehouse and in addition, the other offerings which are the Lord's, and pray with greater zeal and earnestness than ever before for Christ's work in China and in all lands.

These are the fruits of mission work in China. Then think of the millions who have never heard of the One who can save from sin, and if they could hear, they, too, would join the great host of the saved in China. There is a stupendous work yet to be done in China—the work of leading China's millions to the Lord.

### Suggested Leaflets—Supplement to Program

JANUARY—WORLD MISSIONARY MOVEMENTS

	Cents
Across the Span of the Years . . . . .	4
"Having Torches They Will Pass Them On . . . . .	2
My First Southern Baptist Convention . . . . .	3
"That the World Might Believe" . . . . .	3
The Child and the New Earth . . . . .	5
The Promise Calendar . . . . .	5
Tithen Eggs . . . . .	4
"Therefore Pray" (Simple Pageant) . . . . .	7

Order from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.



## From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

### A Needed Reform

Is it not true that it is too easy to *get* in and too easy to *stay* in a Baptist church? A converted church membership is one of the distinguishing doctrines of Baptists; in theory we claim that an applicant for church membership "must be born again," "created in Christ Jesus unto good works." We also insist that the new disciple should be "taught to observe all things that Christ has commanded."

In the reception of members, are we duly cautious in our effort to determine whether they have exercised a living faith in Jesus and been made "new creatures in Christ"? Do our churches explain to them in advance the obligations of membership and then seek to encourage and nurture them? Should it not be a little more difficult to enter a church? Christ makes it difficult to enter his kingdom; let it be something of an event to get into his church.

The following plan is suggested: when one presents himself for membership, let the pastor make any examination he thinks proper and then announce that the applicant is expected to meet the membership committee at a definite time and place. This committee will have a heart-to-heart talk with him concerning the duties he is about to assume. The Committee reads and comments on the Church Covenant, offers words of counsel and encouragement, and requests the applicant to sign a pledge that commits him to a reasonable policy in church attendance, financial support, and service. The committee now makes a report to the church and action is duly taken.

If all the members of Baptist churches in the South had been admitted after some such plan as this, our enlistment task would not be so serious. *It is too easy to get in.*

*It is also too easy to stay in.* One can not remain a member of a civic club if he absents himself repeatedly from its meetings and declines to pay his dues. There are multiplied thousands in Baptist churches who rarely attend and never contribute to the support of its enterprises; besides, many of these are immoral and bring reproach upon the kingdom.

To be sure, diligent effort in the spirit of the Master should be made to reclaim and enlist them. Paul says,

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." Christ also suggests a threefold effort to win the brother who has trespassed. If these scriptural methods, thoroughly applied in the spirit of Jesus, fail to reclaim the brother, the duty of the church is plain.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." "Withdraw from such as harbor envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness." Christ means that his church shall be "a spiritual house, a chosen generation, a royal priesthood, an holy nation, a peculiar people, that will show forth the praises of him who hath called us out of darkness into his marvelous light."

Both Scripture and reason teach us that it should be more difficult to *get* in and more difficult to *stay* in.

### Selma, North Carolina

The Brotherhood notes for the December issue of HOME AND FOREIGN FIELDS were completed on the train en route to Selma, N. C.

While the invitation to visit this community came from the pastor and church at Selma, the other churches of the Johnston Association were invited to participate in the meetings, which began on Sunday, October 23, and continued through Wednesday evening following.

The Sunday afternoon meeting had an unusual attendance; the house was comfortably filled with representative people from fifteen churches. Among these were good delegations from Smithfield, Clayton, Pine Level, Goldsboro, and some country fields. The conferences were devoted to a consideration of the Co-operative Program, Stewardship, Scriptural Finance, and Duties of Deacons, with two sessions each evening. The attendance was very gratifying throughout, with men in the majority.

The series closed with a barbecue supper and the taking of pledges for next year's budget. Letters from Pastor Shirley and some of the laymen report an increase of 50 per cent in the pledges for local support and more than 100 per cent for the Co-operative Program.

Pastor Shirley is an aggressive and effective worker, not only in his own church, but his influence is felt throughout the association. It was refreshing to note the hearty co-operation of the pastors, among whom were Brethren Andrews of Clayton, and Morgan of Smithfield. Pastors from other churches also came and brought some of their leading laymen.

During this visit the Secretary had the responsibility of speaking to thirty-five earnest women, also the opportunity of running down to Goldsboro, where he spoke briefly to a company of preachers and was refreshed by the addresses of Dr. Walter N. Johnson on Stewardship.

### Bessemer, Alabama

The next engagement carried the Secretary to Bessemer, where he spoke on Sunday, October 30, in the First Baptist Church, of which Rev. R. Kelly White is the efficient pastor. Eighty-one strong men, who assembled that morning in the Baraca Class, with thirty-five visiting women, furnished an inspiring audience; it was a privilege to speak briefly to this company but a greater privilege to hear a very informing discussion of the lesson by the teacher, a prominent attorney.

To conduct a study class for men in a School of Missions was the primary object of this visit; this school opened on Monday evening, October 31, in the First Baptist Church. The six churches of Bessemer and some outside the city limits united in the promotion of this school; it was their first effort and the promoters were gratified with its success.

There were five classes, three of them conducted by Missionaries Ayers, Thomas, and Miss Huey; it was remarkable that the report the second night showed more men in the class taking Stewardship and Scriptural Finance, than there were students in all the other classes combined; among these sixty-five were men of rank in the business and professional world. Thirty-five of these qualified for the Brotherhood certificate.

While such class work is a new experience for the men, they are responsive and are a great inspiration to the one that seeks to direct their study.

The conference on the Duties of the Deacon, the closing session, was a memorable occasion; the men continued to propound practical questions and prolonged the meeting considerably beyond the hour set for adjournment.

Bessemer is a growing city located in the midst of unlimited resources of iron, coal, and limestone; it has a great future and it is a joy to see the Baptist churches so well located, co-operative and aggressive. It would be interesting to report some striking data regarding the growth of these churches but this report is already too long.

With the wear of travel these occasions are oftentimes rather strenuous; this one involved the following extras: a discussion of Church Finances before the Birmingham Pastors' Conference and talks at the Lions and Rotary Clubs.

### Campbellsville, Kentucky

The General Secretary had a busy day on November 6 with the Baptist Church of Campbellsville speaking to a joint meeting of the adult classes of the Sunday school at 10:15 A.M., and to a good audience of representatives from five churches at 3 P.M., in addition to occupying the pulpit at the regular morning and evening hours. On Monday evening a good company of men assembled in connection with a very attractive banquet to consider the practical features of a successful Every Member Canvass.

This conference would have continued through another day, had it not been that the people were greatly excited over the election of a governor, which occurred on Tuesday, and some of them were also planning to attend the annual meeting of the General Association of Kentucky, which was to open on Wednesday.

The pastor, Rev. Dallas Faulkner, has not been on the field long, but he has already



projected plans for a large and growing work. He is capable and aggressive and is heartily re-enforced by a company of elect men and women. While the church made a good record last year in the support of the Co-operative Program, the leaders are planning for a considerable advance for 1928.

Campbellsville College located here is having a very successful year under the wise management of President Jones.

### Seneca, South Carolina

Seneca claims a population of only sixteen hundred within the corporate limits and yet the Baptist church has five hundred and fifty members and recently completed a very attractive building, costing about fifty thousand dollars. There are also two mill churches near by. Pastor L. H. Gardner and the Secretary got their wires crossed and the latter arrived a week earlier than expected. The church promptly adjusted itself to the new schedule and the conference was one of the most satisfactory of the season.

The meetings had been well announced among the churches of the Beaver Dam Association and there was prospect of a good representation; the change of date, however, eliminated most of this company.

The Seneca Church has a successful Brotherhood, the association has a Pastors' Conference that meets monthly and a Brotherhood for the laymen that meets quarterly. Encouraged by Rev. L. H. Gardner and other pastors, the laymen are doing a very valuable service among the churches of the association, especially in leading them to support the Co-operative Program in a larger and more systematic way.

Mr. M. A. Wood, a furniture merchant, is president of the Associational Brotherhood and speaks in a very encouraging manner of the work that he and his associates are able to do. They recognize that occasional loose offerings bring little revenue and are therefore seeking to install a worthy budget and scriptural giving. With thorough organization and training, this plan is the most feasible method of enlisting the masses.

While the conference was open to all who cared to come, special effort was made to secure the attendance of the leaders in the church, both men and women. The number of men who came was more than double the number of women. Attention was called to the fact that thirteen of the fourteen deacons were present the last session; the absent deacon, who is depot agent, is one of the most loyal, and would have been present had it been possible.

The church plans to make its offering to the Co-operative Program \$5,000 next year, an advance of \$2,000.

### Conventions

The Secretary had the opportunity of spending most of a day each at the Alabama and Tennessee Conventions. The attendance at both was large, the record of achievement the best for years, and the spirit harmonious and decidedly optimistic.

There are many who think it would be wise policy on the part of the two boards to relieve Secretaries Moore and Hudgins of all other duties and allow them to specialize in the enlistment, organization and training of the men. Both are eminently fitted for this service; while they are making fine progress now, it would greatly enlarge their usefulness if they could adopt Paul's policy, "This one thing I do." The increased investment would yield a large dividend.

It was interesting to note that the Governor of the state, a zealous Baptist, addressed the Tennessee Convention, a candidate for

Governor presided, and another candidate for this office was an interested member. Baptist governors are coming to be fashionable in the South.

### Richmond, Virginia

On a visit to Richmond the observant churchman must be impressed with the numbers and prestige of Baptists; a reliable authority reports thirty-three white Baptist churches and thirty-eight for the negroes, with an aggregate membership of fifty-two thousand.

The University of Richmond and the Religious Herald have been large factors in creating Baptist sentiment in this community; the Mission and Education Board of Virginia and the Foreign Mission Board of the Southern Baptist Convention, both having headquarters here, have added prestige to the Baptist situation. The churches have also been fortunate through the years in having an able and co-operative leadership. It stimulates one's denominational spirit to spend a few days in Richmond.

The General Secretary's service began on Sunday, November 20, at 11 A.M., in the Grace Baptist Church with a discussion of the "Baptist Situation and Outlook," to a large and interested audience. The able pastor, Dr. W. W. Weeks, has been ill for weeks, is much improved, however, and hoped to be able to attend the worship on November 27, but will not undertake to preach until a little later.

On Sunday evening at 7:30 the Secretary spoke to twenty-nine deacons and twenty-five deaconesses of the Barton Heights Church for thirty minutes; at the regular evening hour in this church, he discussed "Some Things God Expects of Men" to a fine audience.

It seems to be the consensus of opinion among Richmond Baptists that Dr. Geo. T. Waite, pastor of Barton Heights Baptist Church, is prepared to say the last word on church organization and efficiency. His notable address on the Unified Program before the General Association at Charlottesville is to be given wide circulation in tract form by the State Board.

The Conference on Scriptural Finance opened at the Second Baptist Church on Monday evening, November 21, and continued through Wednesday with two sessions each on Monday and Tuesday and one on Wednesday. On Tuesday evening one hundred and five men, representing twenty churches, responded when the roll of churches was called. The women were invited for the closing session and while no count was taken there were at least two hundred and fifty people present.

This work was preparatory to the Every-Member Canvass to be launched December 4.

Had not Thanksgiving intervened the Conference would have continued two days longer. Most of the pastors co-operated heartily and are hopeful of success in providing adequately for next year's budget.

W. J. Kendrick, the zealous and efficient Brotherhood Secretary for Virginia, has been sick for five months; it was a joy to us all that he had sufficiently recovered to be able to attend all the sessions of this conference.

### Associate Secretary

While Professor Burnett, associate secretary, has sent no formal report for publication, occasional letters that have come to headquarters indicate that he has been giving himself whole-heartedly to his task. His services have been in demand from the beginning and he has responded to every call possible. In addition to making addresses at District Associations and State Conventions, he has rendered most effective service in helping churches to plan their budget; in the case of one prominent church, the membership were

led to adopt a goal for the Co-operative Program, 50 per cent in advance of last year's record; in another the advance was 100 per cent.

Secretary Burnett is thoroughly missionary and never fails to sound the benevolent note.

A well-balanced budget is one of the great needs of the hour.

### Correction

In reporting his visit to Corbin in the November issue the Secretary meant to say "The Baptists have three churches with an aggregate membership of one thousand" instead of one hundred.

### Endorsement

The Baptist Brotherhood accepts the following statement of Dr. J. S. Lyons at full value: "The most significant movement before the church today is the development of men in an organized capacity."

### Correct Appraisal

"Among the distracting influences of modern life, moving pictures, mad rush for wealth, and pleasure have a large place. Waning influence of the home needs to be re-established, for out of the home are the issues of life."

### Incomprehensible

It is claimed that the mineral wealth of the Dead Sea is 1,190 billion dollars, while the total wealth of the United States is 420 billion. Steps are now in progress to develop and utilize these resources.

### Suggested Program for the Brotherhood Meeting

*Song and Praise.*

*Reports and Other Business.*

TOPIC—MISSIONS TO THE JEWS

1. The Jew as a Citizen. (Five minutes.)
2. The Jew in Business. (Five minutes.)
3. Attitude of Southern Jews toward Christianity. (Five minutes.)

*Song.*

*Request members of the Brotherhood to bring information on the following questions and topics:*

1. Who were five of the most eminent Jews of Old Testament records?
2. Name five of the most prominent Jews mentioned in the New Testament.
3. Give the name of the Home Board's Missionary to the Jews of the South and the nature of the work he is doing.
4. Mention five eminent Jews of modern times who have become Christians.
5. How many Jews in Palestine, and what work is being done among them?
6. What is the supreme need of the Jews?

*Voluntary remarks of one minute by members.*

*Final words by the Pastor.*

*Close with Song and Prayer.*

### SOURCES OF INFORMATION:

The November issue of HOME AND FOREIGN FIELDS contains all the information needed for this Program, especially is attention directed to the two articles by Rev. Jacob Gartenhaus and Dr. H. A. Porter.

\* \* \*

*Needing Help Badly.*—"We are needing help and that badly. The most serious thing that I see is that the morale or the spirit of the missionaries is weakening. We have been kept in the trenches too long. We must advance or lose heart; and that would be the most serious loss that could come to us."  
—A. B. Langston, Rio de Janeiro, Brazil.

## Missionary Miscellany

Secretary T. B. RAY, D.D.

### Births:

Rev. and Mrs. E. G. Wilcox of Pernambuco, Brazil, announce the arrival of Gertrude Lee, on October 26, 1927.

### Arrivals on Furlough:

Rev. and Mrs. Erhardt Swenson, Bahia Blanca, Argentina. Home address, 585 6th street, Brooklyn, N.Y.

Mrs. Valeria Greene, Canton, China. Home address, Battle Creek Sanitarium, Battle Creek, Mich.

### Sailings:

Miss Elsie Clor, on S.S. *Sinaia*, November 11, for Jerusalem, Palestine.

### Death:

On November 23 we learned of the death of Mrs. C. E. James, who died en route from China. No details were given beyond the fact that she died on board the ship.

Mrs. James and her husband went out to China in the fall of 1923. Their field of labor has been Harbin, Manchuria, China, where they have rendered a very acceptable and effective service. Mrs. James was born in Brownsville, Tenn., August 26, 1891. She was a graduate of Blue Mountain College, Mississippi, and of the Nurses' Training School in connection with our Baptist Memorial Hospital, Memphis, Tennessee. She has rendered a good account of herself and was a faithful servant of the Lord.

Our hearts go out in tenderest sympathy to her husband and relatives over her going.

*Wise to Go, Wiser to Remain.*—"If it was wise in the beginning to send us here it is ten times more advisable now that we remain here. The church never needed us so much. The people are open as in no other part of China to preaching. We have been shown many evidences of appreciation among the Chinese of all classes, our reception was more cordial than we had thought possible under the present conditions prevailing in China. We have received invitations to go to several places outside of Harbin to preach up and down the railway. This year 800,000 immigrants have come in from Chili and Shantung Provinces, brought their families and have settled on new ground opened up by the government, one of the greatest movements of people in modern times. Pastor Yong says the opportunity presented to us among these people, who have left their old homes is unsurpassed. The church here has asked us to take several Bible classes, Mrs. Leonard, the Sunday school teachers' class, our part in preaching at night, etc., etc. So we are quite as much a part of the work as ever. We are praying God to enable us to fill the place which is his will."—Charles A. Leonard, Harbin, Manchuria, China.

*Work and Pray for Mission Schools.*—"We wish that there were even wider opportunities for us to enlist the interest of those who are now 'at ease in Zion,' and who say 'Let China alone, she will come out all right.' As we see it China is in desperate need of trained

Christian leaders, such as can be furnished only by high grade mission schools in order to combat the flood of atheistic, communistic, free love propaganda that has been so thoroughly supplied to and assimilated by the students of China. In China, more than in almost any other country, the leadership of the people is in the hands of the students. Now, as never before, we must work and pray for our mission schools."—Mrs. Anna S. Pruitt, Hwanghsien, China. (Now on furlough.)

*Things to Gladden.*—"There are some things to gladden our hearts in connection with our work in North Kyushu. As you know, the Kokura Church became independent about three years ago. Since that time the church has progressed nicely. In addition to the work in the church they have two Sunday schools and one regular preaching place. They pay twenty-five yen rent per month for the buildings for this work. One of the most encouraging things about this work is that these Sunday schools and this preaching place furnish opportunity for the members of the church to do Christian work. When the churches begin activities of this kind, we are greatly rejoiced because this makes the future of our work certain whether we as a mission continue to function or cease to function.

"The Iizuka Church has three Sunday schools in addition to the one conducted in the church. This church is not independent, but just last week they came to me and said they would like either to reduce the amount of help received from the Mission by fifteen yen per month or apply this money on the rent of buildings for Sunday schools. At this time when the mission for financial reasons is unable to enlarge the work, for the churches to take up this work is a cause for much thanksgiving."—J. H. Rowe, Kokura, Japan.

*Why Missionaries Should Return to Fields.*—"Am mighty glad it has been possible for some of our missionaries to return to the field this fall. It will mean much in many ways. I think it will help to stimulate an interest in giving on the part of Southern Baptists, go a long way toward encouraging the Chinese Christians to carry on, besides restoring faith in our Foreign Mission Board. Then the need is so great on the field. Conditions are becoming more normal in North China again and missionaries returning to their interior stations. Wish it were possible for everyone who desires to do so, to return to the field this fall."—J. A. Abernathy, Tsinan, Shantung, China. (Now on furlough.)

*Visiting W.M.U.'s in Brazil.*—"I am just back from a visit to Parana. I left Rio on August 31 and returned September 30. I was invited by Mr. and Mrs. Deter to visit the W.M.S.'s of the Parana Field.

"This was one of the best trips that I have had since I have been in the W.M.U. work here. Mr. and Mrs. Deter are doing a great work there. They are really doing pioneer work. Both of them are beginning to feel the need of a rest, and I don't wonder at it since I made this trip with them. Their work

carries them into all kinds of homes and the hard beds, poorly cooked food and river water eventually tells on one's health. I sat and gave thanks to God for such a wonderful missionary as Mrs. Deter as she sat and played and sang for an hour at a time for those hungry people. We carried a little organ with us, for most of the churches never hear an organ only when some one goes and carries one and plays for them.

"We divided our trip. The first week out on the field we visited six churches and one preaching point, then we went to Curityba and spent a week and then from there we spent another week on the field and visited five churches and one preaching point. In all we visited twelve churches and two preaching points. All of these churches have their own houses of worship and keep them very nice and clean. They are really the cleanest buildings in the community. We took folding cots with us and in most every place slept in the church. At one place we could not carry our cots, as we went in a canoe and there was no room to carry the cots, so we turned benches together and slept in the church. I was glad to see day break! It was so cold that night, too, we had frost.

"Most of the people are illiterate, underfed and sickly. Hundreds of children are growing up without any educational advantages whatever. I talked to societies where not a single woman could read. How they need teachers in those places. A good many of the little boys begged me to come back and teach them. Though they do not have many luxuries of life they do have an ardent faith and trust in God. They are hospitable, kind, and humble and so ready to do the best they can. We, as Christians, can surely learn some lessons from them. I talked with four men who are preparing to spend one month from their home to visit a newly organized church. It will take them four days to go there, for they are going to walk.

"When I close my eyes I can see that host of women so eager and so glad to have a part in the kingdom's work. Every one of these societies has sent a contribution for Home Missions and the general expenses of the W.M.U. work. They cannot do much but they can pray and make their offerings and they do that gladly. The women there don't mind praying in public. I think some of the sweetest prayers that I have ever heard I heard on this trip.

"We explained our work and made them feel that they are a part of the W.M.U. family and I think they appreciated our visit. Mr. Deter made a strong appeal for the churches to help with the work in Portugal, and each church made a liberal contribution for that.

"The work in the Curityba church goes fine. Their church building is lovely and they have a good pastor. He is well prepared, a good organizer and seems to have the love and co-operation of all the members. He is delighted with the work there.

"There are many things that I could write about the trip but time does not permit. I am in the Girls' School since Mr. Allen and Edith left, and have taken on some new work so there is not much time left for writing letters, even though I would like to and I know it is my duty. I hope to be in good shape next year to tell some of our Baptists in the States about their work in Brazil. It seems sometimes that they are forgetting us."—Miss Minnie Landrum, Rio de Janeiro, Brazil.

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