

HOME and FOREIGN FIELDS

FEBRUARY
1 9 2 8

Baptists
WHITE
and COLORED
7,038,505
17.3%

Other Faiths
10,862,895
26.7%

Children 10 yrs and under
8,137,000
20%

Total Member
Church and Chap
24,046,600
56.7%

OUR FIELD - THE SOUTHLAND
Area - 1,081,842 Sq. miles -- Population - 40,685,000

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HOME AND FOREIGN FIELDS

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CONTENTS

	PAGE
SOUTHERN BAPTIST HOME MISSION RESPONSIBILITIES. <i>Rev. J. W. Beagle</i>	2
The Superintendent of Independent and Direct Missions outlines the staggering needs and opportunities which we confront in our Home Mission tasks.	
THE CONQUEST OF THE CITY FOR CHRIST. <i>Emma Leachman, Home Board Missionary</i>	3
The greatest Home Mission problems of our day are those we find in our great cities, and the significance of taking these urban centers for Christ is the writer's theme.	
EDITORIAL.....	6
SOUTHERN BAPTIST WEALTH—ITS PERIL AND PROMISE. <i>J. T. Henderson</i>	8
The Secretary of the Baptist Brotherhood of the South discusses this vital and timely issue in the light of his wide contacts with Southern Baptist laymen.	
THE SOUTH AS A MISSION FIELD. <i>Rev. E. P. Alldredge, D.D.</i>	10
The most eloquent appeal for an aggressive Home Missions program is the presentation of the actual facts, as our Secretary of Survey, Statistics and Information points out.	
JOHN GERALD ONCKEN, THE FATHER OF CONTINENTAL BAPTISTS. <i>Rev. Bela Udvarnoki, Hungary</i>	12
This intensely interesting story, written by one whose information is first-hand, will supplement effectively the missionary meeting of the Senior B.Y.P.U. for February.	
MODERNISM ON THE MISSION FIELDS—A PLEA FOR FAIR PLAY. <i>Rev. R. Cecil Moore, Concepcion, Chile</i>	13
WHAT OUR NEIGHBORS ARE DOING. A Survey of missionary labors and ideals of other Christian groups.....	14
THE WORK OF THE CONGREGATIONAL AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. <i>Rev. James L. Barton, D.D.</i>	14
HOME MISSIONS FROM THE CONGREGATIONAL ANGLE. <i>Rev. Ernest M. Halliday, D.D.</i>	15
A PEN PICTURE OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH, NORTH. <i>Rev. Ralph E. Diffendorfer, D.D.</i>	16
THE WORK OF HOME MISSIONS AND CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH, NORTH. <i>Rev. Jay S. Stowell, D.D.</i>	18
SOUTHERN PRESBYTERIAN FOREIGN MISSIONS. <i>Rev. Egbert W. Smith, D.D.</i>	20
THE HOME MISSION CRISIS IN THE PRESBYTERIAN CHURCH, U. S. <i>Rev. S. L. Morris, D.D.</i>	21
THE OUTLOOK OF AMERICAN PROTESTANT EPISCOPAL MISSIONS. <i>Rev. John W. Wood, D.C.L.</i>	23
HOME AND FOREIGN MISSION WORK OF THE DISCIPLES OF CHRIST. <i>Rev. F. W. Burnham, D.D.</i>	24
THE MISSIONARY MESSAGE IN THE SUNDAY SCHOOL LESSONS. <i>Rev. W. O. Carver, D.D.</i>	26
FROM THE WOMAN'S MISSIONARY UNION. <i>Kathleen Mallory</i>	27
FROM THE BAPTIST BROTHERHOOD OF THE SOUTH. <i>J. T. Henderson</i>	30
MISSIONARY MISCELLANY. <i>Rev. T. B. Ray, D.D.</i>	31

THE MISSIONARY PILOT

SENIOR B.Y.P.U.

February 5—Topic, "Offerings We May Make to Jesus." Call attention to the three new missionaries, the sketches of whose lives appear on the cover page. Introduce them, and have a season of prayer, rejoicing that we have been enabled to send them, and praying for their welfare and success. They are giving their lives—what should we give? See page 30 for the answer.

February 12—Topic, "From the Far Country to the Father and Home." This topic is based on the Parable of the Prodigal Son. It emphasizes the peril of self-sufficiency and the misuse of wealth and opportunity. Close the meeting by having some one who reads well present the main thoughts in Mr. Henderson's striking article, "Southern Baptist Wealth—Its Peril and Promise," page 8.

February 19—Topic, "What Kind of a Being is Man?" Read Dr. Carver's striking comment on the Sunday school lesson for February 19. We have no great difficulty in answering the question as to the nature of man; our great concern is as to what may be done to change his inherently evil nature. What is our solution to this problem?

February 26—Topic, "Missionary Apostles—J. G. Oncken." Rev. Bela Udvarnoki, of Hungary, gives a pen-picture of Oncken which has unique value because of the writer's personal knowledge of the marvelous results of Oncken's career. Conclude the program by having some one read this story. (Page 12.)

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

During the month of February emphasis should be placed on Home Missions in all our meetings. The leader can not do

better than to take Dr. Alldredge's informing article, "The South as a Mission Field," and use it as the basis of study throughout the month. Its striking figures could be easily made into posters or blackboard charts, which the children would enjoy constructing.

W.M.S. and Y.W.A.

"Our National Dangers and Opportunities" is the Home Mission topic for the February missionary meetings. An abundance of supplemental material is provided in this number. See especially the articles on pages 2-5; editorial on page 6; Dr. Henderson's discussion on page 8; Dr. Alldredge's summary on pages 10-12; the symposium on "What Our Neighbors Are Doing," pages 14-24; Miss Mallory's suggestions on pages 27, 28.

SUNDAY SCHOOL

Preparations should be made during February for making March a month of missionary emphasis, in the use of the special material being sent to the Sunday school superintendents. Read the statement on the fourth cover page.

PRAYER MEETING

"The South as a Mission Field," Dr. Alldredge's comprehensive summary on pages 10-12, will afford an excellent outline for a series of prayer meetings during March. The facts and figures given by Dr. Alldredge may be supplemented by the stories of Home Mission needs and opportunities as given on pages 2-5 and elsewhere in this number. Make February a month of prayer for Home Missions!



THE MEXICAN-BAPTIST INSTITUTE, BASTROP, TEXAS

Southern Baptist Home Mission Responsibilities

*By Rev. J. W. Beagle, Superintendent
of Independent and Direct Missions,
Atlanta, Ga.*

By virtue of the fact that Baptists are the leading evangelical denomination in the South, their responsibilities thereby are greater than that of other denominations. But even if we were the weaker denomination from the numerical standpoint, our responsibilities would still be the greatest, for none, save Baptists, give the Baptists message of free salvation, freedom of conscience and liberty of soul to the multiplied millions in our midst. One of our Home Board workers stated, "The simple Baptist message and the open Bible is the greatest force and power known to transform Italians into loyal American citizens."

From the recent report of the Commission of Education at Washington, D. C., we find that in the United States thirty-nine millions of the population are of foreign speech, or one-third of our population are foreign.

These figures do not hold good in the bounds of the Southern Baptist Convention, for here we have only about six millions, or perhaps one in seven of our population are of foreign speech. It is alarming, however, to find how

rapidly these figures are changing each year, and it is appalling how the task of evangelizing these people is being neglected by all evangelical bodies, more especially by the Baptists.

A recent survey of Mississippi revealed that there were in Jackson alone 109 foreign families, while in the state there were twelve colonies of foreigners in sufficient numbers for effective work to be done among them. This survey further revealed the fact that there were eleven nationalities. Surely Baptists will be held responsible for the evangelization of these people.

An imperative need to be met at this time is the evangelizing and developing of the millions of Mexicans. This is the most fertile field in all the homeland today. Think of sixty-nine important Mexican centers needing workers! If we had the money we could supply some of them; but the great problem is the training of the native Mexicans. Scores of them feel called to preach and do Christian work. Brother Paul C. Bell, who has given his life to the Mexican people of Texas, writes: "There are many American churches that want to pay the salary of a pastor on their field to work among the Mexicans. We have no trained men, and it is folly to send out those who are not prepared to do this work. It is criminal to send out men that become an easy prey to the great numbers of priests and nuns that flood this state from Mexico."

The great need for trained workers is seen in the above statement. The Mexican Baptist Institute, Bastrop,

Texas, is a splendid, though incomplete plant for this purpose.

Director Paul C. Bell says, "If our building was completed we could care for at least 200 students. We have boarding quarters for seventy-two in this building." In its incomplete condition we have twenty-three in attendance. How long will Southern Baptists keep this man of God waiting for the small sum of \$6,000.00, which is required to finish and equip for more adequate service the Mexican Baptist Institute!

As the budget for this department in 1926 had been consumed, and the 1927 budget reduced \$23,500.00 and twenty-five missionaries discontinued, Brother Bell could not expect relief from the Home Mission Board. Who will help lift this burden to make possible the training of these men and women for service among their people?

Our limited working force among the Mexicans within the past eighteen months have reported over 1,500 baptisms. Surely this is encouragement for a larger work among them.

In many fields Southern Baptists more and more are laboring under great embarrassment because our buildings and equipment are inferior to those of other denominations.

Baptists have only one building at El Paso, Texas. This is used for church worship, day school and living quarters for the three workers. The Methodists have the Lida Patterson Institute, with 600 students; the Effie Edington Institute for girls, a Community Center plant, and other church and mission plants, and it is reported at this

important gateway they have thirty-eight workers.

Baptists at Laredo, Texas, have one church building and one worker. The Methodists have a plant valued at \$300,000.00 with an adequate working force.

Other comparisons could be made which would put Baptists to shame for their neglect.

Southern Baptists have another mighty appeal among the Italians. Their numbers are increasing with amazing rapidity. To aid the present workers so as to develop and enter new fields, we need twenty-two new workers. The writer, in company with Pastor Plainfield and the missionaries of West Tampa, had the pleasure of spending Labor Day with our Italian B.Y.P.U.'s in Clearwater, Florida. At the luncheon hour there were about 150 of them in the packed pavilion. The president of the Senior B.Y.P.U., pounding on the table, attracted the attention of all, then in a loud, clear voice, said: "Bother Beagle of Atlanta, Georgia, will lead our prayer of thanksgiving for this food!" There was a hush. The prayer was offered. The heroic young Italian Baptist had won the victory. He was not ashamed of Christ and the Christian religion even in that Labor Day crowd.

Space does not permit my entering into the needs of other nationalities, more than to mention the fact that we have twenty-five, each requiring the gospel in that particular language. There are counties rapidly being colonized by foreign-speaking people where Southern Baptists are doing nothing to win them to Christ.

In many factory centers the community idea prevails to such an extent that even some of our Baptist people have given up hope of Baptist worship and have gone with the multitudes that say, "There is no difference; one is as good as another." This community idea is not confined to the white Baptists, but is influencing our negro brethren. One good negro preacher writes:

"I notice among my brethren that most of their reading matter is from some pedit-Baptist press. They are misleading as to Baptist principles. It seems to me that our churches are drifting into community gatherings. Of course, this often means something toward the finances of the church, but the principles of our faith for which those grand old heroes bled and died are being sacrificed. Our leading preachers have gotten into the idea of swapping pulpits on Sunday, or entire congregations and choirs, for that matter!"

This letter reveals the appalling fact that Southern Baptists have allowed our negro brethren to get too far away from them. In the judgment of this writer this breach needs to be bridged with money and the strongest men to be found to aid our negro brethren to win the battle for Baptist faith and practice.

It is evidently clear that the Home Mission Board in this phase of our work alone needs at least 100 new workers to meet the growing demands for service in the homeland.

We have 105 faithful, sacrificing missionaries, many of them overworked and

needing assistance. One of the most faithful writes: "I am not well. I found this morning, when I tried to write, my hand had gone on a strike. I must have someone to help me in this work as soon as the Board can supply her." This missionary has paid for the property herself where this work is carried on. A noble deed!

Our Home Mission activities in this department need a budget of at least \$200,000.00 a year and a working force of not less than 200 missionaries; even then we would not be able to supply all the neglected fields open today to Southern Baptists.

* * *

The Conquest of the City for Christ

By Emma Leachman, Atlanta, Ga.

The very word "conquest" starts our blood tingling and we feel ourselves getting ready for action. It is a happy thought to know we do not have to go on conquest *for* the Lord, but *with* him.

What do we find when we turn our attention to the city? The cities of America are no longer American, but are crowded with people from every nation of the earth—the city acting somewhat as a magnet to the foreigner. Well has it been said, "As is the city, so will the nation be." So, if we are able to introduce our Christ to the masses in our cities of America, he will soon be made known to the world.



BAPTISMAL SERVICE FOLLOWING SPECIAL MEETINGS AMONG MEXICANS ON THE TEXAS-MEXICAN BORDER

Is it an easy task? Is it worth while? Are we obligated to do it? If so, why? It is not an easy task—nothing that is worth doing is easy. These people of sixty-two different nationalities, with different religions crowded into small, unsanitary tenements, with all their diseases, habits, and customs, are not easy to reach. Illiterate and ignorant, a great majority of them having been expelled from their own over-crowded countries, they are not concerned about our laws, our flag, our Christ. They want only food, raiment and a place to live. The Pilgrim Fathers mean nothing to them, and what it cost our forbears to make America Christian means nothing to them. And I fear that to the average Baptist of the South this great mass of humanity, whom God has sent here to our door, means nothing to us. No, it is not an easy task.

Is it worth while? It has also been said, "As goes America, so goes the world." That is a very sad fact to realize at this time. If we are concerned about the future of America or the future of the world, then it is worth while. Our homes, our schools, our churches, our flag and country are bound to be affected by the multitudes of different peoples in our midst. Long and earnestly have I been praying that the expression, "missions among the foreigners," would awaken the same interest as the expression, "foreign missions." Why shouldn't it?

If we would once let the real meaning of such an opportunity grip our mind and soul, our pocketbooks would soon be gripped and the conquest would be well begun. Just think of thirty-seven millions of first and second-generation immigrants representing sixty-



MEXICAN BAPTIST CHURCH, SAN ANTONIO, TEXAS

"Think of 37 million first and second generation immigrants representing 62 nationalities in our American cities! What an opportunity to make Christ known to the world!"

two nationalities—what an opportunity to make our Christ known to the world!

Truly would we enter this conquest if we were as concerned about the *lost* foreigner as we pretend to be. Think what it would mean to the world if every letter that crossed the ocean, going back to the many countries, telling of the wonderful America, its beauty, its gold, its climate—could also tell of having been introduced to America's Christ. I wonder if we will ever advertise our God as we do our gold.

As I go over the South and hear the cry of hard times, and complaints of the expense it is to send missionaries to the foreign field, I find myself wondering why Southern Baptists will not see the opportunity God has placed at our door to give the world the gospel.

It has just been my privilege to visit one of our great Southwestern cities in the interest of work among the Mexicans. I found that in this city alone it is estimated there are fifty-seven thousand Mexicans, besides eight other nationalities. It has been only recently that Southern Baptists have had an open door to preach the gospel to the Mexicans in this great city. The opening came about in this way: A Mexican family, of which the father had heard the story of Jesus told by a Baptist preacher, had moved from another city into this one. He had heard the gospel and had accepted Christ, but in the new city he had found no place where he could hear Jesus preached. It was not long until the death angel came into the home and laid its grim hand on one of the little ones. There he was in a strange city among strange people, and no pastor to whom he could go. What could he do? Which way could he turn? He had heard that the First Baptist Church in the city had a missionary, so he made his way to the church. All day long he hung around the church with a heavy heart and troubled mind. Late in the afternoon the missionary came, and this



"SUNBEAM BAND," MEXICAN CALVARY BAPTIST CHURCH

"I find myself wondering why Southern Baptists will not see the opportunity God has placed at our door to give the gospel to the world."



A MEXICAN SUNDAY SCHOOL CLASS

"If we are concerned about the future of America, or the future of the world, then we must realize that this work is supremely worth while."

Mexican told her of his sad home, of how he wanted a Baptist funeral for his little darling whom God had claimed, but that he had not been able to find a Baptist preacher among his native people. The missionary and another good woman of the church hastened to do what they could, and when they reached the small hut they found the little corpse in the rudest kind of home-made coffin. These good women went with the father to place the remains in the grave, and while he was shoveling the dirt down upon his own little darling with his own hands, he pleaded with the women to open a door among the Mexicans where they could go to hear the gospel preached.

Have these women heeded this appeal? Truly they have, with the aid of the Home Mission Board establishing a place of worship that these strange people in a strange land can call their own. God has set his seal of approval upon the work, and they have a Sunday school with an average of fifty-five in attendance, while eighteen Mexican families claim this little mission as their church home.

Are we obligated to make Christ known to these millions of people here at our door? Jesus said to begin at our own door and let the conquest continue to the end of the world. "Save America and you save the world." Through immigration, the United States is in a unique sense, the most foreign country and the greatest mission field on the globe, and particularly is this

true of our cities. A representation of every nation has by divine ordering gathered within easy reach of the gospel. Through them the world may be reached in turn. Every foreigner converted in America becomes directly or indirectly a missionary agent abroad, spreading knowledge of truth among his kindred. "The greatness of the opportunity is the measure of the obligation."

God's message to this nation may thus be interpreted: "Here are all these

people. I have taken them from the crowded countries over the seas and have sent them to you that you may see the opportunity and lend a hand to save them." No such obligations ever came to a nation so vividly before. Well may we ask the question, Shall America be kept Christian?

It depends upon what Southern Baptists do, to a great extent. The manner in which Southern Baptists deal with the religious problems of immigration will decide what part America is to play in the evangelization of the nations abroad. What is this generation of Baptists saying to the Home Mission Board? "Go forward in this great conquest, lift the banner high, make known to the millions massed in our cities the Christ, who could still the tempest, heal disease by a touch, and raise the dead by command. His message has a solution for every problem, and his message will bring victory out of defeat, joy out of sorrow, and life out of death. Give this message to these people whom God has sent here?" No; they are saying, "Retrench! Retrench! Let others give this message, but Southern Baptists are not able."

* * *

Whether we accept Christ or not, his power and influence is the most stupendous fact in the world, and we cannot remove it by a closed mind.—*John Gardner.*

* * *

Faith is an outward look; it does not look within. It is not what I think, or what I feel, or what I have done, but it is what Jesus Christ is and has done that is the important thing for us to dwell upon.—*D. L. Moody.*

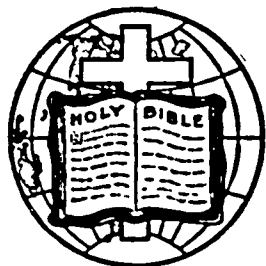


A SUNDAY SCHOOL THAT OUTGREW ITS QUARTERS

"The old house had to be abandoned, and we threw together an old shed until our new building was ready to accommodate the Mexican people of Bastrop who were eager to be taught the simple gospel of Christ."

HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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A Caricature—and Two Contrasting Perils

The caricature has this virtue—it exaggerates weakness and defect and makes them stand out with distorted boldness so that we are compelled to see their ugliness or grotesqueness whether we see anything else or not.

Conversely, the caricature has this vice—it seizes upon the incidental and makes it fundamental, so that we cannot see the true inwardness of the thing pictured, whether we would or not.

Caricaturing religion is an old and cheap device. Discriminating people pay little attention to the cheap wit of the scoffer at sacred things. Reputable magazines are, as a rule, edited by men of too good taste to admit flamboyant and grotesque caricature of religious groups to their pages. It is with a good deal of dismay that we discover in the January *Scribner's*—one of our oldest and most trusted national magazines—an article written by a Southerner in which the religious ideals, convictions, practices of a whole section of the nation are held up to cheap criticism and ridicule.

The writer pictures the South as slowly emerging from the domination of religious bigots, shaking off the shackles of an enforced piety, achieving its independence of church attendance, repudiating "fundamentalism," developing a suave, urbane, convictionless, old-world type of clergy, with increasing hospitality to liberalism, evolution, loose morals, fast living, "free" thinking. He sees the South emerging from its Dark Ages of evangelistic fervor and credulous faith to the enlightenment of beautiful church houses, esthetic worship, emphasis upon ethics instead of eternity, interest in morals rather than miracles. "If the urbanite Methodists and Baptists as a class ever get themselves into such a state of mind as I have suggested, and to me no prospect seems more certain, the whole color of Southern life will change, for by that time our cities will dominate the country politically and culturally," the writer concludes.

Unquestionably, the writer represents a type of thought in certain quarters. He puts just enough truth into his picture to make it recognizable, and distorts it enough to make it untrue. The discussion brings us face to face with two contrasting perils to our Southern religious life.

The first of these perils is that our religious life, as represented by our churches, shall become what this caricature paints it as already having become—static, superficial, pharisaical, dehumanized, devitalized, institutionalized, dogmatic, barren, uncultured, decadent. The South is moving so rapidly that it is conceivably possible that it might move off and leave the churches a quarter-century to a half-century behind. Refusing to grapple with the actual problems which confront us, we may find ourselves tilting at windmills. Neglecting the vital Christianization of our young people and those who are flocking to our cities and towns, we may find our churches practically abandoned in another generation. There is no need to deny the possibility of such peril.

The second of these perils is that the predictions of our caricaturist will actually prove true—that we shall yield to the pressure of our prosperity, give up our old-fashioned loyalty to Christ and the church, lose our passion for the Bible and its ideals, lapse into liberalism and formalism, cease to be really concerned about the lost at home and abroad and become, as the writer puts it, as gay in public as we are in private. What a sorry day it will be for us and for the world when the priceless religious earnestness and conviction of the religious South shall have been sold for this mess of pottage!

How shall we save the South from these contrasting but equally deadly perils? We venture these suggestions:

First, a better trained ministry. The tasks and responsibilities of the modern pastor, in country and city, grow more difficult and complicated every day. He is indeed the "key" to the situation. An untrained minister, of limited experience, narrow vision, provincial outlook, inadequate culture, immature and one-sided convictions, presents an almost hopeless case for the future of our churches. Except in rare cases, there is no longer excuse for the minister entering upon his calling without special preparation any more than the doctor or lawyer or teacher or other specialist.

Second, better trained church officers and members. A church is not a one-man affair, nor is preaching its sole function. Next to competent pastoral leadership, our greatest need is for competent lay-leadership. This means a persistent, attractive, effective program of teaching and training that will give to our churches a constituency of intelligent, capable men and women and young people, who will meet the problems of a new social and economic order in the spirit and wisdom of Jesus Christ, and demonstrate to a skeptical world the practical value of applied Christianity.

Third, a dominant evangelistic and missionary spirit. The souls of men are immortal. Personality is the ultimate test of values. Sin has separated between man and God, and has warped and twisted human personality. The living Christ can restore fellowship between God and man, and re-make ruined lives. The salvation of Christ is for the present and the hereafter, both of which are objectively real. Life is at its best only as it is yielded to Christ, and society is at its best only as it is dominated by Christ. Making the end of life dancing, cock-fighting, horse-racing, theatre-going, eating, drinking, money-making and spending—this is indeed the New Testament doctrine of sin—this is truly "missing the mark." It never satisfied a human soul, it never grew a great character, it never built a great civilization—and never will. Set over against this sensual ideal the principle of the Cross of Christ, of self-realization through self-sacrifice, of self-restraint for the common good, of self-surrender to the will of God, and you have the only dynamic for the building of great personality or a great state. The taking of this message with

passionate earnestness to all people everywhere is the one great antidote for reactionism and liberalism.

Thus from a caricature that makes us blush because it was written by a Southerner for a widely-read Northern magazine we see clearly our two contrasting perils—an unthinking, devitalized, non-progressive, decadent religious traditionalism on the one hand; or a passionless, powerless, luxury-loving, self-pleasing, complacent, easy-going liberalism on the other. May God in his good mercy save us from both, but keep us true to the Christ of the New Testament and to his program of world-conquest until all humanity comes under the sway of his matchless personality, accepts his full salvation, and enrolls in his school to learn the Christian way of life!

* * *

Christian Missions—the World's Greatest Enterprise

In this day of million-dollar and billion-dollar corporations, employing huge armies of workers in all parts of the world, the statement that Christian missions is the world's greatest enterprise may be challenged. It is true that there are businesses which handle more money and employ more men, but we believe the proposition can be maintained on several counts that the greatest single business in the world is Christian Missions.

Christian Missions is the world's greatest enterprise because it has the largest potential field of operation. At the lowest possible estimate there are one billion people in the world today who are legitimate missionary "prospects." They are without both the gospel and the fruits of the gospel. They have religions which at every essential point are inferior to Christianity. If they but knew the true value of Christ and his gospel they would be open to conviction, and millions would accept him. What other business in the world has so universal a field of operation, so full of promise for an indefinite future?

Christian Missions is the world's greatest enterprise because it supplies the world's most universal need. Men everywhere have been able, after a fashion, to supply their own needs of food, shelter, clothing, transportation, communication, education. Improvements have been made that the whole world ought to possess, but men can get along without these improvements. The one point at which all humanity has signally failed in supplying its own need is in the field of religion. Religion after religion has been invented by men, only to be found ultimately a failure. Since religion has to do primarily and fundamentally with God—the divine, the supernatural—this is of necessity true, for a true and trustworthy understanding of God cannot be invented by man, but must come, on God's initiative, as a revelation from God. Not only must such a revelation come in words, but it must come in tangible form, and this is exactly what happened in Christianity—God revealed himself not only in his Book, but also in the person of his Son, who became flesh and dwelt among us. Christianity is not a "Western" religion—it originated in the East. It is not an "Eastern" religion—it has found its most favorable reception in the West. It is not a "Nordic" religion—it began among the Semites. It is not an "Asiatic" religion—it has gathered its chief adherents from the whites. What does this mean but that Christianity is the universal religion, by reason of its inherent divine origin? Forms and ceremonies and interpretations may be Eastern or Western, but Christ and his gospel are universal, and alone

can supply man's deep need of God and a god-like manner of life.

Christian Missions is the world's greatest enterprise because it has the most comprehensive objectives. It proposes to revolutionize all government, all business, all industry, all social relations, all education, all worship, all human behavior, all human motives. Indeed, it proposes nothing less than the transformation of human nature itself, through the regeneration of individuals who will then regenerate society by the power of their Christian lives.

Christianity does not propose simply to get itself substituted for some other inferior form of religious belief and worship; it proposes a crusade by means of which the kingdom of God—the reign of God in the hearts of all men—shall be established on the earth, entrance into which *here* will mean a continuance throughout an endless *hereafter* of identity with Christ and his purposes, not only for the world, but for the universe, not only for time but for eternity. The gospel of Jesus Christ is neither an "individual gospel" nor a "social gospel." It is "the gospel of the kingdom of God," and we wrong its great Head and Founder when we conceive its objectives in any less terms than that of conquest of all of life and of society, both individually and collectively, for time and eternity, to the ultimate end that the kingdoms of this world shall become the kingdom of our Lord and of his Christ.

Christian Missions is the world's greatest enterprise because it has always had back of it Christ himself and his choicest followers. Jesus was the first Christian missionary. He commissioned his first followers to be missionaries. He called the greatest of his interpreters—Paul—to be a missionary. The brightest pages in the dark chapters of a corrupt Christianity during the Dark Ages are those which record the missionary exploits of the church. Today the missionary banner is the rallying ensign which calls apart and calls together those who most truly love Christ and his cause, and are committed in genuine sincerity to his mighty program. Those thus possessed of this missionary passion, though differing at many other points, find themselves drawn together in common bonds of interest and sympathy, and this principle of vital unity in a surpassingly challenging and overwhelmingly difficult enterprise is doing more to break down man-made barriers and bring true followers of Christ together on a New Testament basis than all the devices and agitations of professional "unionizers" can ever do. It is indeed the world's biggest business which can thus bring together the choicest spirits of all groups in common loyalty and dedication to Christianity's supreme purpose—the taking of the gospel to every creature.

Last month we gave a world-wide view of Baptist missions. In this issue we present a similar view of the missionary purposes, achievements, problems, difficulties of other great Christian bodies. Nothing could be more inspiring and encouraging than to read together these challenging statements, and from them draw conclusions. A few comparisons may be summarized in conclusion:

Fifty years ago Southern Presbyterians had 37 foreign missionaries; Southern Methodists had 18; Southern Baptists had 12. Today Southern Presbyterians have 499; Southern Methodists, 470; Southern Baptists, 513. Fifty years ago the foreign mission income of Southern Presbyterians was \$55,129.00; Southern Methodists, \$71,772.68; Southern Baptists, \$40,967.94. Last year Southern Presbyterians had a total income for foreign missions of \$1,333,780.00; Southern Methodists, \$2,247,928.89; Southern Baptists, \$1,606,948.05. Fifty years ago there were 21 foreign mission organizations in the United States, with 1,228 mis-

sionaries; now there are 122 such organizations, with 13,000 foreign missionaries. In 1877 the total gifts of all evangelical churches for foreign missions was \$1,800,000.00; in 1927 these contributions amounted to \$40,000,000.00.

Thus faintly are indicated some of the marvelous evidences of greatness of this "big business" which God has committed to us, and which is in no more danger of ultimate failure than God is in danger of being deposed from his throne. Let us, therefore, take courage and press on. "For he must reign till he hath put all his enemies under his feet."

* * *

Home Missions and the New South

Inevitably we must face these correlatives—a new South, and a new and adequate program of Home Missions to match the new South.

"The South" is more than a geographical description. The term connotes social, economic, political, moral, religious ideals and conditions that are more nearly homogeneous than are to be found in any other section of the United States. "The Solid South" is not a political tradition merely, but a tremendously significant fact which has mightily affected the life of the nation throughout its history. That it is destined to continue to play an important role in national affairs is quite certain, notwithstanding many disintegrating tendencies.

The inescapable fact is, however, that we have a new South, almost as radically different from that of a generation ago as the South of that day was different from the South of ante-bellum days. Many causes have contributed to the transformations which have occurred within the past twenty-five years—the advent of the automobile and consequent good roads; the advance in education through consolidated schools and better teachers and facilities; the improvement of agriculture and allied industries through more scientific methods; the urbanizing of country districts through more direct contacts with towns and cities; the shifting of population to urban centers in steadily increasing volume; the discovery of the marvelous climate and natural resources by the people of the over-crowded North and East, and the unparalleled development of these resources within recent months; the amazing increase in wealth which all of this has brought about. It is no figure of speech, therefore, when we speak of "the new South."

The Home Mission task of other days was obviously that of clearing new ground and planting; the Home Mission task of today is equally clearly that of development and cultivation. The parallel between the material and the spiritual conquest of the South is apparent at many points—only we have permitted the latter epoch in material development and cultivation vastly to outstrip the spiritual. The old "frontiers" have practically disappeared, and in their place have come the challenging problems of Christianizing and amalgamating an alien population; of dealing constructively with the negro question; of evangelizing a great and growing multitude of unsaved; of nurturing and enlisting more than 20,000 country and village churches; of strengthening the city churches in their imperative and overwhelmingly difficult task of taking our rapidly-growing cities for Christ.

It is futile to the point of absurdity to talk about each state convention caring for all the needs within its territory without assistance from a general Southwide organization. True, the day is gone when a state needs to stand as a

suppliant for alms in carrying on the work within its borders; but what state of the Southern Baptist Convention has grown so self-sufficient that it does not need fellowship, sympathy, interest, even material assistance at some points, in solving its Home Mission problems? Even granting that a state should reach this point of independence, would not that very fact commit it to the duty of sharing in the need of less fortunate states? Granting again that each state could care for all its own material needs, who can believe that any state will solve its country church problems, its city church problems, its problems of evangelization and enlistment, as effectively separately as it can with the united wisdom of all the states as expressed in a joint agency representative of them all? Just as democracy in a church demands shared interests and responsibilities, so does democracy in a denomination. Clearly we have just entered upon a new and greater phase of co-operative Home Mission effort, and we shall be far less wise in our generation than our fathers were in theirs if we fail to grasp the situation and provide the means of effective team-work in this new day of commanding need and challenging opportunity.

Read and reflect upon the Home Mission appeals contained in this number of HOME AND FOREIGN FIELDS. Then set yourself to the holy task of arousing a Home Missions conscience that will swing your church and your association into line for the most vigorous support of a great Home Missions program our people have ever known!

* * *

Southern Baptist Wealth—Its Peril and Promise

By J. T. Henderson, Secretary, Baptist Brotherhood of the South, Knoxville, Tenn.

That this is a vital and timely issue is indicated by the fact that all the essentials to kingdom success, except the money to finance the enterprise, are provided in abundant measure.

In the first place, God has opened wide the gates of opportunity: the fields are not only open but fruitful and inviting. We need only to "lift up our eyes and look upon the fields" to be convinced that they are "white already unto harvest."

In the second place, God has called a host of the choicest men and women in the Southland to enter these open gates, cultivate the fields, and garner spiritual harvests. This elect company have taken training, have developed their spiritual graces, many of them have had years of successful experience, and all have a passion to serve in harmony with God's call. There is no lack of consecrated and cultured workers.

In the third place, the Lord has showered his blessings in wondrous measure upon the labors of Southern Baptists, inadequate and unworthy as they have been. The Lord is on the giving hand. His favor upon Southern Baptists in recent years is a marvel, indeed it seems unparalleled.

In the fourth place, it is nothing short of a tragedy that a host of Southern Baptists have shown themselves "lovers of pleasure more than lovers of God," and have withheld the fourth essential to great kingdom progress, the money to finance the enterprise. The serious aspect of the situation is, that the only asset that is lacking is the one for which God's professed disciples are responsible. We have not been faithful with the unrighteous mammon.

This dereliction is further emphasized by the fact that Southern Baptists in recent years have had large growth, not only in numbers but in wealth. The most reliable figures available indicate that the wealth of Southern Baptists has increased from one and three-quarter billion dollars in 1900 to eight billion dollars in 1926. It is claimed that the average wealth of Southern Baptists today is \$2,025 per capita; this means that it has multiplied four-fold in the last quarter of a century. It is fair in this connection to call attention to the deflation of 1920-21, when many good and prosperous men lost the accumulation of years; this was especially true of farmers. A good authority claims that the decline in farm and crop values during 1920-21 was thirty billion dollars, as compared with the values of 1919. There is indication, however, that even the farmer has turned the corner and the outlook is now more hopeful.

Although some lost heavily a few years ago, the inadequate support of kingdom enterprises today is not chargeable to scarcity of money. Church members have the funds to purchase and operate cars; the automobile factories are not having the experience of mission boards. Their receipts are increasing. The General Motors Company has just paid a 50 per cent dividend, and a group of financiers has recently purchased the Dodge automobile property for \$146,000,000. There is money in the country and Southern Baptists, in common with others, are growing in wealth.

If money is earned honestly it is not displeasing to God; indeed it is the duty of the Christian to be "diligent in business." In the Parable of the Talents Jesus strongly commends those servants that were thrifty; he denounced the indolent and thriftless steward in strong terms: "Thou wicked and slothful servant."

While prosperity that involves no injustice is well pleasing to God, it is likewise a peril. Jesus did not seem to recognize that his Father had but one rival, as indicated in these words: "Ye cannot serve God and mammon." The Psalmist saw danger ahead and sounded a note of warning: "If riches increase set not your heart upon them." Paul likewise offers a solemn admonition: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." The peril of wealth is especially stressed in the following words from the same authority: "But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts that drown men in destruction and perdition. For the love of money is the root of all evil."

These words of scriptural warning need to be thundered in the ears of every Christian man that is growing rich. It is all right for a man to get money, but it is all wrong for money to get a man.

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

Unconsecrated wealth is one of the greatest evils of the day; it is blighting many lives and retarding the cause of righteousness.

If properly administered, however, growing wealth gives promise of spiritual enrichment to the faithful steward. What a man does with his money determines what his money does with him. It is the acid test of character. While a man cannot serve God *and* mammon, he can serve God *with* mammon. This is the remedy; it converts the peril into an asset of great promise. When the Christian man brings his money into subjection to the promptings of

his regenerated spirit, when he makes it his servant and doesn't allow it to become his master, when he regards it a means and not an end, then he may grow "rich toward God." As he grows rich in treasure, and thereby converts his prosperity into a spiritual asset, such a policy implies that this man has the deep-seated conviction that God is owner of all, that he has the sacred responsibility of faithfully administering a trust, and that "it is required in stewards that a man be found faithful." If the prosperous man learns early to dedicate at least a tenth of his income to God and to bring his tithe and offering into the storehouse every Lord's day, his spiritual growth is assured and his prosperity becomes an agency of righteousness.

A vital factor in the development of faithful stewards among successful business men is a well-balanced budget. If a man is to be healthy and vigorous physically, he must have well-balanced meals. The same is true in the spiritual realm. The budget of Southern Baptists last year, 79½ per cent for local work and 20½ per cent for the rest of the world, is not calculated to develop symmetrical stewards; the element of selfishness is too large.

While this was the average for the denomination last year, it is gratifying that there are many noble churches that invest far more in Judea, Samaria, and the uttermost part of the earth than in Jerusalem; it is also a most encouraging sign of the times that there is an increasing number of prosperous men who are appropriating to God's cause far more than the tithe, and are unwilling that more of it shall be expended in their own community than in the rest of the world.

The principles presented in this discussion are basal in the policies of the Baptist Brotherhood. The organization suffers a great handicap in the lack of workers. In addition to the two Southwide secretaries, the Executive Committee is hoping that every state shall soon install as Brotherhood secretary a man of high business rating, unsullied Christian character, and outstanding ability. These state secretaries should discover, organize, and train a group of men, as voluntary workers, in every association who will be ready to render any supplemental service without charge that the pastors and other leaders may suggest. This state secretary would soon have study classes for men going in all the associations, reaching into the most remote churches. These classes would study Missions, Stewardship of Life and Substance, Scriptural Finance, and Duties of Deacons; in these classes the Bible teaching on the vital matters suggested above would have first place. For example, one class period should be devoted to a study of the eighth chapter of Deuteronomy; there are many other passages and chapters that should have similar attention.

There is every indication that men in gratifying numbers would prove responsive to the leadership of such a secretary. The large company of enlisted workers in the associations under his direction would develop daily in efficiency and generosity and would prove a *new* force of untold value in kingdom service.

Such a program is inexpensive and practical, with a great personality back of it in every state. If a vigorous policy of this nature will not enlist large numbers of prosperous men, the case seems hopeless.

* * *

No one is useless in this world who lightens the burden of it to any one else.—*Charles Dickens*.

* * *

There is a day coming in which God will bring to light every little hidden service of his children, and will let assembled worlds see the delight he has had in that which has met no eye, but which has gladdened the heart of our Father in heaven.—*J. Hudson Taylor*.

The South as a Mission Field

By Rev. E. P. Alldredge, D.D., Secretary of Survey, Statistics and Information

For Baptists the South is the greatest, richest, ripest, most far-reaching mission field on earth. Not even a summary of its varied and pressing needs, its matchless and uncountable opportunities, its certain and incalculable returns can be set down in the limits of this article. Only a few of the high points of this highest range in the realm of Southern Baptist opportunity may be touched upon here.

1. *The South is a vast and challenging mission field.* It stretches from Barksdale, Maryland, down the Atlantic to Key West, Florida—a distance of 1,100 miles on an airline; and it spreads out from Cape Hatteras on the east coast of North Carolina, to the Arizona line beyond Gallup, New Mexico, a distance of 1,900 miles as the crow flies.

It embraces a territory of 1,081,842 square miles, or about the same area as the Argentine Republic, or the combined areas of England, Scotland, Ireland, Wales, Germany, France, Italy and Norway. In addition, also, our Home Mission Board is doing mission work in Cuba and the Canal Zone.

POPULATION GROUPS OF THE SOUTHERN CONVENTION

The field of the Home Mission Board, therefore, comprises the following groups of population according to the latest available figures (1927):

Negroes	9,967,825 or 24.5%
Indians	162,740 or .4%
Foreign born whites	1,383,290 or 3.4%
Native born whites	29,171,145 or 71.7%
*Total population in South.....	40,685,000 or 100 %
Cuba (4 Provinces only).....	2,085,250
Canal Zone	30,000
Grand total, Home Board's field.....	42,800,000 souls.

The exact numbers comprised in the main religious groups in the South cannot be ascertained at this time, owing to the incomplete returns of the Census of Religious Bodies being compiled by the Bureau of the Census; but the main groups are substantially as follows:

Baptists (white and colored).....	7,038,505 or 17.3%
All other faiths	10,862,895 or 26.7%
Children under gospel age (10).....	8,137,000 or 20 %
Non-church members (10 years old and up).....	14,646,600 or 36 %
Total population	40,685,000 or 100 %

2. *The South is a wonderful evangelistic mission field.* Of the 14,646,600 persons, ten years old and up in the South who claim no church connection, about 4,000,000 are negroes, at least three-fourths of whom are Baptist in sentiment. Of the 10,000,000 whites in the South, ten years old and up, who are without any church connection, at least 3,000,000 have distinct Baptist predilections. Baptists have here in the Southland, therefore, practically 7,000,000 persons who are ten years old and up without any church connection. That is to say, practically one-half of the remaining evangelistic task of the South is a distinct Baptist task, or opportunity, as we may choose to regard it.

REMARKABLE EVANGELISTIC RECORD

Southern Baptists reported 950,943 baptisms within the five years of 1919-1923—and more than one million baptisms from 1920-1925—a record which no great denomination in America has ever approximated. This record means that Southern Baptists during this period had:

42 baptisms every daylight hour.
522 baptisms every day and Sunday.
3,657 baptisms every week.
15,849 baptisms every month.
190,188 baptisms every year.

This is practically 20,000 more baptisms every year than Southern Baptists have ever had in any preceding five-year period. But it means more than this; it means that Southern Baptists are baptizing almost as many persons on profession of faith as any other two great denominations in America. The following comparative figures between Southern Baptists and the two great bodies of Methodists in America will be of special interest. The figures include baptisms on both the home and foreign fields, during this period:

Northern Methodists, total adult baptisms five years....	611,154
Southern Methodists, total adult baptisms, five years....	477,603
Grand total, Northern and Southern Methodists.....	1,088,757
Total for Southern Baptists, five years	998,133

It will be seen from these figures that Southern Baptists lacked only 110,624 of baptizing as many persons on profession of faith during the five-year period as both the Northern and the Southern Methodists combined.

3. *The South is a great enlistment mission field.* I have come back from a seventeen months' study of our rural churches and a five months' study of our town and city churches with the deliberate conviction that the greatest single need before Southern Baptists today is a great, South-wide, co-operative, constructive, enlistment campaign which will reach every one of our 26,000 churches and every one of our 3,708,000 Baptists. Here are a few of the great outstanding needs of our people and our churches which call for and challenge the best constructive enlistment efforts of all the State Executive Boards, and make it imperative that we give new and greatly enlarged support to the Home Mission Board:

PRESSING NEEDS OF SOUTHERN BAPTISTS

There are more than 150 small towns in the South, ranging from 1,000 to 6,278 inhabitants each, which have no (white) Baptist church in them.

There are at least 14,000,000 persons in the South ten years of age and up, counting whites and blacks, who are wholly unevangelized and claim no church connection, of which number 7,000,000 are Baptists in sentiment.

There were 6,592 churches in 1923 which did not have a Sunday school of any character, and 3,321 other churches which maintained Sunday schools for only a part of the year (spring and summer months).

There are, upon the average, 4,142 rural churches and 154 urban churches, or a total of 4,296 churches among Southern Baptists which are pastorless continually.

Of the 20,000 ordained ministers among Southern Baptists, almost 9,500 are engaged mostly or entirely in secular pursuits or have retired from active service through old age or infirmity; whereas, over 7,200 of the more active pastors and workers change fields and churches some time during each year.

There are approximately 5,181 rural churches and 252 urban churches, or a total of 5,433 churches among Southern Baptists, without houses of worship—and forced to work and worship in schoolhouses, "union" church houses, lodge halls, or rented quarters. And about 1,559 urban churches and 20,659 rural churches are without pastors' homes. There are a few more than 15,000 churches, moreover, which have only the old-time one-room church house, which is without any Sunday school equipment. There is the most urgent and imperative need for a \$20,000,000.00 Building and Loan Fund for Southern Baptist churches—at least \$10,000,000.00 of it to be reserved for the use of rural churches.

At most, not over 35 per cent of our great hosts give anything, worth the naming, to any of our great mission causes.

There are approximately 750,000 white Baptist homes in the South, but only 190,000 of these homes receive any sort of denominational paper; whereas, at least 560,000 of these homes, with 2,800,000 of our Southern Baptist church members living in them, are without any denominational paper of any character, and are practically cut off from all information concerning our state, South-wide and world-wide work.

4. *The South is one of the nation's greatest racial mission fields—though not generally so regarded.* Let us look again, and more closely, at the racial groups in the South. According to the latest figures obtainable, they were as follows:

Negroes	9,967,825—	24.5%
Chinese, Japanese, etc.	7,180	
Indians	162,740—	.4%
Foreign-born whites	1,386,110	
Children of foreign-born or mixed parentage	2,560,000	
Mexicans in Texas, New Mexico, etc.....	1,000,000	
French-speaking natives in Louisiana.....	400,000	
Cubans and other foreign groups in Florida...	50,000	
Total foreign groups	5,396,110—	13.2%
Non-foreign native whites	25,158,325—	61.9%
Total population	40,685,000—	100 %

These foreign-born peoples and the children of foreign birth or mixed parentage constitute nineteen per cent of the population of the towns and cities of the South and furnish four-fifths of the Roman Catholic population of the South.

The problem of our big cities of the South is largely a racial problem. Look at these 1920 figures, for example:

FOREIGNERS AND NEGROES IN CITIES

New Orleans has 95,275 foreigners (including foreign-born and those born of foreign or mixed parentage) and 100,930 Negroes.

Baltimore has 246,750 foreigners and their children, 108,322 Negroes.

Washington, D. C., has 87,372 foreigners and their children and 109,966 Negroes.

St. Louis has 343,133 foreigners and their children and 69,854 Negroes.

Kansas City has 84,383 foreigners and their children and 30,719 Negroes.

Louisville has 55,366 foreigners and their children and 40,087 Negroes.

It must be clear from these figures that the South is a great mission field—one of the greatest in America.

In fact, Southern Baptists, more than all other religious groups in America, hold in their hands the very destiny of the Negro race in America. Nine-tenths of the Negroes live here in the South with us, and at least three out of four of all who profess faith in Christ find their way into Baptist churches—in spite of tremendous bids by other denominations, in many cases.

It must be evident also, from these figures, that Southern Baptists will never successfully deal with the problems of our great cities in the South until they learn how to meet and to master two other great problems—the problem of the foreigners (three-fourths of whom are Roman Catholics) and the problem of the Negroes.

5. *The South is a great co-operative mission field.* It is becoming quite common of late years to hear prominent men among Southern Baptists remarking upon the "passing of the frontier," the ability of all the states of the Southern Baptist Convention to handle their own affairs, the uselessness or impertinence of a great comprehensive program of Home Missions. Modestly, I should like to refer these, and all other brethren, to two little books: The Southern Baptist Handbook for 1923 and the one for 1924, where they will find presented the actual conditions which confront our churches in the rural districts and in the towns and cities.

Atlanta, for example, has nearly 35,000 white Baptists in a white population which numbers 150,000, or one white Baptist to every 4.3 white persons, all ages, in the city; whereas New Orleans has less than 4,500 white Baptists in a white population of 300,000, or one white Baptist to every 75 white persons in the city. If New Orleans had the same proportion of white Baptists which Atlanta has, there would be 70,000 white Baptists in New Orleans. Every dollar of money given to Home Missions during the next ten years could be wisely and judiciously spent in Louisiana, and half of it in the city of New Orleans, and the investment would yield as rapid and as rich returns as may be gathered from any other mission field on earth. The same may be said of large sections of Texas, all of New Mexico, all of Oklahoma, and parts of Missouri and Arkansas. It will require the best efforts of the Home Mission Board, together with all that can be done through the state boards, for the next twenty-five years to bring these states and sections up to that place of development already attained by the Carolinas, Virginia, Georgia, and Kentucky.

6. *The South is the greatest country church mission field in the world, save Russia.* Our country church survey, published in the 1923 Handbook, disclosed the fact, for example, that 88.5 per cent of all our churches are distinctly rural, being situated in the open country or in little hamlets of less than 1,000 inhabitants; that 68 per cent of the great hosts of Southern Baptists, now numbering 3,708,253, belong to these distinct rural churches; that over 65 per cent of the large number of baptisms which annually take place in Southern Baptist churches come from these same rural churches; that over 85 per cent of the 21,777 Sunday schools among Southern Baptists are rural Sunday schools; that almost 61 per cent of the Sunday school enrollment of the Southern Baptists, now aggregating 2,724,367, is found in the rural Sunday schools; that over 55 per cent of our 18,858 B.Y.P.U.'s of the South are rural B.Y.P.U.'s that almost 75 per cent of the 24,300 Woman's organizations in the South are rural organizations; and that 33.7 per cent of the money given for the support of missionary and benevolent work comes from the rural churches. In short, Southern Baptists are possessed of a wonderful garden spot, comprising 2,991 urban churches on the one hand, and a vast and challenging field on the other, over which are scattered 23,012 rural churches. If it has proved immensely worth while for Southern Baptists to cultivate and care for and develop their garden spot (their 2,991 urban churches), by what process of reasoning is it supposed to be fair, or democratic, or wise after the manner of men, or honoring to our divine Lord, to go on neglecting our great and challenging and opportune field (our 23,991 churches)—the most opportune, the most inexpensive and the most opulent Baptist mission field around the world?

Is it not high time, therefore, that we should discover the vast and, for the most part, undeveloped possibilities of these rural churches and bring the whole impact of our denominational life into a great concerted and constructive effort to arouse, enlist and develop their full powers of service for God and humanity?

7. *The South comprises one of the greatest mountain mission fields in the world.* Careful estimates indicate that not fewer than 5,400,000 people live in the Appalachian Mountain section of the South, while 1,800,000 others live in the Ozark Mountains of the South. Here, then, are 7,200,000 souls, perhaps 90 per cent of whom are of pure Anglo-Saxon blood. Of this number, perhaps 1,500,000 are children ten years old and under; whereas not more than 2,000,000 others claim any sort of church connection. We have left, therefore, almost 3,750,000 of these blue-blooded Americans of the mountain sections who make no claim to Christianity in

any form. And here again the opportunity belongs to the Baptists; for of the 2,000,000 mountain people who are affiliated with the churches, 51.5 per cent, or 1,030,000, are Baptists; 39.8 per cent, or 796,000, are Methodists; 7.6 per cent, or 152,000, are Presbyterians; 1.1 per cent, or 22,000, make up the numbers of Catholics and other faiths.

8. *The South is a world mission field of the first magnitude.* Who, for example, does not see and understand the supreme opportunity of Southern Baptists in their relations to the Negro race? If Southern Baptist leaders in co-operation with the Negro Baptist leaders, would formulate a great constructive program, covering, say, the next fifty years, they could aid the great hosts of colored Baptists to so evangelize, educate and train their forces as to make it possible for them to speedily evangelize the whole African race.

Moreover, there is a sufficient number of Mexicans in Texas and New Mexico (perhaps 1,000,000 at this time), who, if won to Christ and given the proper education and training, could bring the 16,500,000 souls in old Mexico to Christ and help mightily in the ongoing of Christ's kingdom in all of Central and South America.

And who does not see the three great distinct and outstanding advantages which God has given to Southern Baptists to win the Southland to Christ and to make it the home base for a world campaign which has not been equalled since apostolic days? Here in the Southland, for example, the Baptists have:

(1) At least 7,000,000 members, white and colored—the greatest number of Baptists found in any section of the world and twice the numbers belonging to any other denomination in the South.

(2) All the organizations, institutions and equipment found in any other religious body in America.

(3) More doctrinal purity, virility and aggressiveness than can be found in any religious body in America.

If we can, somehow, see the challenge in this great field, and have a great Home Mission campaign to awaken, call out, enlist and equip our forces for world conquest—what stories of achievement in world missions the future statisticians and historians will be able to record!

* * *

John Gerald Oncken, the Father of Continental Baptists

By Rev. Bela Udvarnoki, Hungary

Oncken was known as the "Father of the German Baptists." But he is far more. We can call him justly the founder of the continental Baptist movement. His name must stand at the head of what may be distinctively named the modern Baptist movement on the continent of Europe.

Oncken was born on January 26, 1800, in Vorelberg, Germany. He spent his early years in his native town. We do not know much about his boyhood. At thirteen years of age a Scot merchant took him to Scotland as he said to "make a man of him." He remained for nine years in the service of his patron, accompanying him on journeys through Scotland, England, France and Germany. The first care of his employer was to procure the lad a Bible, though he himself was no Bible-reader. As he was transferred to London, he lodged with an Independent family. The tone of the prayers in the home as well as the public worship at the Independent chapel arrested him. Soon after he became acquainted with the Independents,

he was converted. After his conversion he became an ardent worker in the kingdom of God. His first service took the simple form of tract distribution, which was carried on with intense devotion and self-denial.

In 1823 he was sent back to Germany by the "Continental Society" as a missionary to Germany. He settled in Hamburg as a member of the English Reformed Church and began to preach in a private home. In 1828 he opened a little book store, thus becoming a citizen of the free city of Hamburg. Soon he became the agent of the Edinburgh Bible Society and gave himself energetically to the distribution of Bibles. But Oncken was not yet a Baptist, for he had not come in touch with Baptist people.

The earliest direct reference to Baptist leanings is associated with a visit to Bremen in 1826. One of the Lutheran pastors of that city was so deeply impressed with the powerful sermons of Oncken that he urged him to undertake theological studies, and offered him the expenses of the training. Oncken declined this proposal for several reasons, but later he remarked, "I already had doubts about infant baptism." These doubts grew with his closer study of the New Testament and gradually the doubt about infant baptism changed to a conviction that scriptural baptism is the one that the modern Baptists practice. He wanted to be baptized, but could not find anybody who would baptize him, and he had to wait until an American Baptist, Professor Sears of Hamilton College, came to Germany, and he baptized Oncken and six others in the Elbe on April 22, 1834.

Oncken's hard work, his suffering for his conviction, continued from this time on, but his most glorious work began also. Being a Baptist the Continental Society disowned him, his connection with the Independents was broken and the clergy moved the police against him. Several times he was arrested for "illicit" preaching. But nothing could break him. He fought on, and his work became well known in foreign countries also. As he was arrested again, petitions from England and the United States poured upon the Hamburg Senate, and the city authorities, sensitive to the feeling of foreign trading communities, relaxed their severity so far as to allow private assemblies. The work was now growing so rapidly that new premises were needed, and Oncken ventured to hire a great granary, and furnish it as a chapel, Sunday school, and book store. In 1843 he was again incarcerated at the instance of the clergy, but sentence of four weeks' imprisonment was never required of him. After this time he was not arrested any more. Twenty years, and the fight for religious freedom had been won in Hamburg.

The first Baptist church in Germany, and we can say, the first on the whole continent of Europe, was organized one day after Oncken was baptized by Professor Sears, on April 23, 1834, and Oncken was chosen as its pastor. From this time until his death on January 2, 1884, in Zurich, Switzerland, he was constantly at the job. As a colporteur of the Edinburgh Bible Society he traveled all over Germany, Poland, Denmark, Sweden, Russia, Switzerland, Austria,—and he preached anywhere he could get an audience. In 1838 the German Baptist Convention employed him as missionary.

It is hard to estimate the value of the work which he has done. But we can say that the modern European Baptist Movement (except in a few countries, as Italy, France, Spain) is the result of his pioneer work. As to his personal ability, his biographers agree that he was a man with a gift of preaching. He never had any theological education, but he knew the Bible. He was a business man and an exceptionally good organizer, and above all he was full

of zeal to preach the gospel of Jesus Christ. Nothing could prevent him from preaching.

The key to his success was his *missionary spirit*. He had one aim, to lead the lost to Christ, the Saviour, and to reach this aim he used every means he could. He organized a Sunday school before he became a Baptist. This Sunday school was the first in Germany. He organized several Baptist churches, he founded a book store to sell religious tracts, Bibles, etc. He sold 2,000,000 Bibles through the work of this store. This book store was the foundation of the German Baptist Publishing House, which is now located in Cassel, and which is today the most prominent Baptist institution of this kind on the whole Continent. As stated above, he never had any theological education, but he saw the need of trained pastors. In 1849 he started a six months' course of elementary instruction for young men, and continuing this course for six years he laid the foundation of the German Baptist Theological Seminary, which is located in Hamburg, and which now accommodates over a hundred students. Notwithstanding his hard work in Germany, he did not forget the surrounding states also.

In 1847 he traveled in Switzerland and baptized a few persons; in the same year he baptized in Hamburg a married couple from Vienna, who went back and started the Baptist movement in Austria; in Poland the Baptist work was started by Germans by the direct influence of Oncken. And so all the countries: Denmark, Sweden, Norway, Hungary, Roumania, Bohemia, Russia, Holland, can say that the Baptist work was started directly or indirectly by the *missionary-spirited* Oncken of Germany. He inspired his fellow-members and fellow-workers to be missionaries. He was the man who declared, "In our church every member is a missionary." He knew that God's command is to preach the gospel. Once a leading official told him that "everything possible would be done to root out the Baptist heresy, and so long as I can move my little finger, it shall be raised against you." But the little finger of that official could not discourage Oncken. He answered to the official: "And as long as my God will be mightier than your little finger, I shall obey his command!"

Oncken died at the age of eighty-four. Spurgeon wrote at his death: "That country has lost in Oncken a much greater man than she will believe." Dr. Joseph Angus has made the following statement concerning him: "He has done more for evangelical truth on the Continent than any other man—than any number of men in this century."

* * *

Modernism on the Mission Fields—A Plea for Fair Play

By Rev. R. Cecil Moore, Concepcion, Chile

The steady decline in missionary contributions for the past several years is notorious and is an unwelcome subject, but for some of us it is a very vital subject; not so much for our own bread and raiment to be sure (most of us could find a way to live) but for our very life's work. You can hardly blame one for showing grave concern when he sees the work of years of sacrificial and prayerful labor seriously endangered because of his inability to provide even the slenderest help that would insure its continuance and stability.

At first the diminished receipts, making necessary the refusal of our Board to grant any increases to take care of

growing work, produced in the missionaries on the field keen disappointment; but adjustments were made, petitions for help were refused with a heavy heart, opportunities that had been sought for years, after being in their grasp, had to be disregarded. Then when came the disastrous cuts there was an experience of horrified questioning, of almost incredulous stupefaction. Finally, with further decline still and further sacrifice of the missionaries of that which was dearer to them than their heart's blood, they have settled down into a sort of dazed numbness of heart, bull-doggedly trying to just hold and keep the work from utter loss. Surely what God has enabled them to do has been marvelous in view of the disastrous situation imposed upon them. But I write this to ask why the decline, and some remarks about fair play.

Undoubtedly there are many factors to be taken into account in seeking the reason for the sad state of our Mission Boards, and work. I will not try even to enumerate them but leave that to more capable hands. I am firmly persuaded that one factor, perhaps a principal one, is the wave of materialism under guise of a social gospel that has pervaded our churches in the homeland on the one hand, and has resulted in some modernist, materialistic missionaries going to some mission fields on the other hand. Now no one can be more tenaciously opposed to modernism in all its deadening forms than the writer, and I solemnly declare that if I were a rich man, I would rather burn my money than to see it go to uphold *some* mission work that I have seen on the foreign field. However, having said that, I now want to put in a plea for straight thinking and fair play on the part of our people in the home churches.

Many are there, legions I am persuaded, in our churches in the South, who still love their Lord, and who still love lost souls whether these be at home next their own door, or in the heart of Africa or Chile. To such I write now.

A few missionaries of some denominations *are* thoroughly imbued with the materialistic, modernistic interpretation of the Bible. They are not many anywhere I believe, and none of them last long. Most of them soon "peter out." They can have no message that will heal the sin-sick soul in any place. Some few stick. But why destroy *all* mission work because of the sins of a forlorn few missionaries? Thank God, I can say with all assurance *there is not in Chile one single Baptist missionary who is even tainted with modernism. Nor do I know among a fairly large acquaintance of missionaries in various fields a single Southern Baptist missionary who is not thoroughly sound and conservative.* Why, in the name of all that is fair, crucify the hard-working, striving missionaries who are as sound in the historic Baptist faith as anyone, just because there are some scattered modernist missionaries, and these mainly, if not altogether, of other faiths? I feel perfectly sure that if there are any Southern Baptist missionaries at all that are not sound in the faith, they will feel so out of harmony with their fellow-missionaries that they will soon retire of their own accord, or else be brought to see that modernism has nothing, and the modernist missionary nothing, to offer priest-ridden and sin-enslaved souls, and will turn back to their old-time faith in the Bible and its blessed gospel. However, I repeat, I do not know, or know of, one single missionary working under the Southern Baptist Board, who is not absolutely sound in the conservative Baptist faith. I appeal to my brethren: Do not allow anyone for any motive to cause you to lose your faith in your representatives on the front battle line. They are fighting your battle and they are worthy of your sympathy, your prayers, your money. *Help them do their work better!*

What Our Neighbors Are Doing

A Survey of Missionary Labors of Other Christian Groups

The Work of the Congregational American Board of Commissioners for Foreign Missions

By Rev. James L. Barton, D.D., Secretary, Boston, Mass.

The last few years have brought some marked changes in some of the fields of the American Board, as, for instance, in the Near East. Turkey was for years one of the outstanding, exclusive mission fields of the American Board. For thirty years fundamental changes have swept over the country. Another field of the Board is India, where there are two Missions in Southern India and one in Ceylon. China has for fifty years been one of the outstanding fields of the Board, with work in five provinces. For a little over fifty years Japan has been one of the important fields of the Board. In addition it has two Missions in Africa working in Portuguese Africa and also in British Rhodesia and Natal. Beyond these fields the Board has work in the Philippine Islands, the Island of Mindanao having been set aside by common consent as its specific field; in the Micronesian Islands in the Marshall Island group and in Kusaie. It has also a Mission of long standing in Bulgaria, and is carrying on work in Greece and Syria especially among refugees, its own people who were driven out of Turkey. It has three mission fields in papal lands, Czechoslovakia, Spain and Mexico. It is seen at a glance that the work of the Board is widely extended, being carried on under something like fifteen or sixteen different flags.

We have about the same number of American workers in these fields as were employed in 1924. There has been an increase in the native workers, the policy of the Board being very strongly in favor of putting trained native leaders into positions of responsibility and leadership. This policy has justified itself and points toward the time when the entire leadership of the church will be indigenous.

The receipts of the Board have continually risen since 1922. In 1924 the Board's receipts turned the two million dollar mark, and each succeeding year has added to that something like \$70,000. The receipts this year, the books having just closed, were only \$2,117,917. This increase in receipts has not kept pace with the increase of the demands from the field. The work has developed in all fields more rapidly than the churches have been ready to support, but it is an encouraging feature that there has been no falling off in the support given so far as the figures are concerned, but which does indicate a failure to respond to the call for expansion.

The Board closed its year at the end of August with a deficit of a little under \$148,000. The deficit a year ago was \$213,000. No special plan has been yet devised for meeting this deficit. It is not an alarming deficit, but it may lead to a reduction of appropriations for 1928 over the appropriations made a year ago.

The American Board is facing a nationalist movement in the Near East, in India, in China, in Japan, and in the

Philippine Islands. It has not seemed to trouble us very much. It has inspired the native leaders in the church to take a larger responsibility in that leadership, both in support and in various departments of the work. The Board took action something like fifteen years ago, putting responsibility in North China upon the Chinese for the general conduct of the evangelistic work, and its tendency has been in that direction in all fields. The American Board has experienced interruption in some phases of work in China, to which other Mission Boards are subjected. Some of our missionaries came out of the country temporarily and have returned. The Board authorized the 1928 class of missionaries to take their furloughs in 1927. Calls are already coming for the return of missionaries to their field. No field has been abandoned.

There is a spirit of determination on the part of the leaders in our denomination to accept the responsibilities which these new demands in all these fields put upon them. Whether or not they will succeed does not appear at this writing. The laymen are organizing as they have never organized before. The merging of the three Woman's Boards with the American Board has been the outstanding event of the last year, and the step seems amply justified by the results. The American Board has no Woman's Boards now, but all are together, with women on the corporate membership, on the Prudential Committee and on the official staff of the American Board. There is no separate women's work on the field so-called, but no lessening of the work for women and girls under the new arrangement.

I think I can say that the prevailing attitude of mind toward foreign missions in our constituency is favorable, although there is always the element of criticism and of doubt, but especially of indifference. We must recognize that the spirit of materialism is strong in the church, as it is out of it, prevailing probably all of the churches of this country. Things that were regarded as a luxury only a few years ago have become a necessity. Family expenses have rapidly increased. The expenses of the churches have risen. The spirit of benevolence has not risen in the same scale that expenses have increased. Some of us feel very keenly that a church should give in benevolence as much as it gives for its own home support. If that should be done there would be no lack of money for the home and the foreign field.

The principal ground for optimism in foreign missions is the fact that missions are the foundation of the Christian Church. I do not see how a person can be a Christian and not be an optimist. Jesus Christ was an optimist of the first order. The disciples were optimists as they accepted his commission to go into all the world and preach his gospel to every creature. Paul was an optimist when he set out from Jerusalem and from Antioch to carry the gospel to the whole known world. Christianity is an optimistic religion, and I cannot see how a devout follower of Christ, unless he is physically defective, can fail to believe that the kingdoms of this world will become the kingdom of our Lord Jesus Christ and that those who profess to be followers of Christ are to be the medium and the agents through which this kingdom is to be established. Genuine optimism means

readiness to sacrifice. We find this spirit in many of the mission fields. We find it in our churches at home among many of our leaders. We believe it is the true spirit of Christianity; that it will still further increase and spread until it dominates the church. There is every indication that many of these movements in the foreign field that were looked upon as disastrous are already beginning to prove themselves to be a new and a forward step toward new triumphs. The Boxer uprising in China was looked upon at the time as the end of Christian work in China. That movement proved to be the beginning of a new era for the advancement of Christianity. Many of us believe that the present movement in China is still more significant and more fundamental in the way of establishing the kingdom of Christ in China. We meet the same situation in Mexico, and in Turkey there are opportunities today for approaching the Mohammedan Turk which have never been experienced before in any mission field among Mohammedans, and for which ten years ago we hardly dared pray. Unexpected doors of approach to the Mohammedan mind and the Mohammedan heart are opening and barriers to that approach have been removed, not through any effort of our own, but through agencies which we never expected. Thus we are facing what I believe is a new era of advance in the mission field, already begun, already showing marked signs of progress, with opportunities in the future as boundless as the love of God and the redemption of Jesus Christ.

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Home Missions from the Congregational Angle

By Rev. Ernest M. Halliday, D.D., General Secretary of the Congregational Church Extension Boards, New York.

We Congregationalists, like our friends in various sister denominations, have been busily getting together in our benevolent work in recent years. As a result we now have a group of thirty-six men and women who constitute the directorate of our Foreign Boards and a similar group who administer the affairs of the Home Boards and they, in turn, are linked together in membership in a Commission on Missions. At the same time, moved by expediency and our leaning toward independency, we have maintained the corporate entities of the different societies. Practically, therefore, we are one—or, at most, two. Legally, we are many. In what I have to say about our Home Mission work, I shall consider only that part of our activities which is reported by the Congregational Home Missionary Society, leaving out of the picture all our efforts in Sunday School Extension and Church Building and Religious Educational and Ministerial Relief. My comment, in other words, concerns the aiding of local congregations in the support of the ministry and the sending out of preachers and pastors to new fields. Even this statement must be qualified by the further remark that it does not include our Negro churches in the South or our Indian churches in the West, whose support is the responsibility of one of our other benevolent agencies.

Thus delimited the Home Missionary work of Congregationalists is carried on in forty-four states and in Alaska and Hawaii. Twenty-one states or districts which are sufficiently resourceful to care for their own home mission work are entirely self-governing. Six others, not self-supporting, exercise a large measure of local autonomy; the rest of the country is administered directly by the National Board,

but with constant encouragement to participative administration.

Organizationally speaking, the impetus which this development of local responsibility has received during the last year is one of the most interesting and encouraging features of our work. The six states just referred to, which up to this time had been nationally administered, have now assumed responsibility for the detailed management of affairs within their own borders. This has given added importance to the work of the State Boards and has resulted in a noteworthy increase in local initiative and interest.

But what of the work itself? It is going on encouragingly. The seminaries are giving us some fine young men, thoroughly in earnest, for many of our fields. We wish they would give us more. If it could become the practice for the very pick of the seminaries to devote themselves to at least two years of sacrificial service as home missionaries, we are sure that the churches and the men would both benefit. What better practical training for the pastorate of a strong self-supporting church can a young graduate have than an opportunity to try his purpose and his powers in the all-around contacts of a home mission parish! And what enthusiasm such a man can impart to the struggling parish to which he is commissioned!

But some of the youngest men we have are the old fellows. Study of spirit, tough of physique, warm of heart, with the wisdom of years, they sometimes tackle the toughest jobs and win. There is Cory of Montana, sent to take charge of a forlorn hope who in less than a year had brought in 87 new members. There is Pinch of Staten Island who after years as a home missionary thought he was retiring to a quiet life with his daughter in New York City and now finds himself the happy leader of a lusty young church. There are Thrall and Powell, both retired as State superintendents by the operation of the age limit, still going strong as home missionary pastors. And then between the two extremes are hundreds of devoted pastors in the full tide of their mature years. Quality leadership, in the best sense, is the ideal set before us. We try to place first emphasis upon securing high-grade men.

We are encouraged by our work with children and young people. Daily Vacation Bible Schools are becoming the established rule in many places while young people's summer conferences are revealing, on the part of the rising generation, an eagerness to live and work as Christians which is full of good promise.

Kindred to these two ways of enlisting young life is what we call our "S.S.S.," Student Summer Service. It is just what the name implies: home missionary service by selected college and seminary young folks, both men and women, during their summer vacation. In the Summer of 1927 we commissioned 109. They hailed from 46 colleges and seminaries and worked in 41 states. Their labors are varied, depending on the needs and opportunities they encounter and on their own abilities. They endeavor to adapt themselves to their environment and, for the most part, are pretty successful at it. They are living examples of vital Christianity in modern dress and are able, by the contagion of their enthusiasm, to bring new life into many a difficult situation. Not least among the advantages of such a plan is the reflex action upon these youthful missionaries themselves; many testify to the strengthening of purpose and the practical training which such a summer has given them.

We are encouraged, too, by the worthwhile results which are being accomplished in race relations. Among Negroes in the North and among foreign-speaking folks of many tongues our workers seek to inspire those ideals which form

the best guaranty of satisfactory citizenship in the kingdom of God and in the United States of America.

How did our work for the fiscal year ending March 31, 1927, compare with that of two years earlier? The number of workers employed had increased from 1,367 to 1,429; the actual months of service from 12,604 to 13,672; additions to membership on confession of faith from 7,283 to 7,367. Receipts available for current use in the former year totalled \$1,229,810 and in the latter \$1,295,279. Disbursements were respectively \$1,270,507 and \$1,359,738. The cost of doing home missionary work has increased. The national treasury experienced a deficit of \$62,655 last year. This was met by drawing upon reserve funds. By March 31, 1928, a similar discrepancy will probably appear. Drastic curtailment of expenditures for next year seems inevitable. Some of the cuts in missionary aid will, it is hoped, be made up by the churches concerned. In other instances, it will probably be necessary to give up the field. We trust that this is only a temporary set-back; that relief will come from increased interest and increased contributions. A well-considered plan of proportionate giving, if it were to be widely adopted by our constituency, would insure funds for present undertakings and for advance.

How do Congregationalists feel about home mission work? They believe in it. They would not want to have it given up. They contribute annually some \$800,000 toward it. Yet it has no such outstanding part in their thought, save in the case of the faithful remnant, as its fundamental importance calls for. But the people are willing to be interested. Notable progress in the direction is being made through the adoption of the "Project Plan" by many of our churches. This means that they assume the support of definite pieces of work instead of merely contributing to a budget. They will be enabled to know their missionary and his field. We are finding that hard-headed business and professional men are interested in both home and foreign missions. For a year past, Rev. William S. Beard, the efficient Secretary of the Laymen's Advisory Committee has been assembling the leading laymen of certain areas and after affording them a good dinner—mind you, at their own expense—has put on a program of missionary education in the form of outstanding addresses. Men have been newly gripped by the missionary idea at these gatherings. They have not been solicited for funds, but their increase in interest will undoubtedly show in larger contributions to their church benevolences.

In the field of comity, Congregationalists are proud to think that, on the whole, they have been fairly conspicuous. They believe in co-operation. They seek to avoid duplication and overlapping; they rejoice to co-operate with their sister denominations through the agencies of the Federal and Home Missions Council. They seek to bring about friendly working agreement with the representatives of other denominations. They are willing to go forward with the foremost.

Home Missions are being adapted to environmental needs. The Town and Country Department seeks to work out a technique for the rural pastor which shall be on a par with that of his brother in the city. Community consciousness and community service are being stressed. Religion is conceived of as a way of life and as related to every step in the journey. The city church, on the other hand, is recognized as having its own peculiarly difficult problems. The point is that the principle is one of adjustment to need: "all things to all men."

We are not discouraged about Home Missions. We are confident that an agency so necessary to the highest welfare of America and of the rest of the world will, in God's good providence, be preserved and augmented.

A Pen Picture of Foreign Missions of the Methodist Episcopal Church, North

By Rev. Ralph E. Diffendorfer, D.D., Corresponding Secretary, Board of Foreign Missions, Methodist Episcopal Church, New York City

In 1832 the Missionary Society of the Methodist Episcopal Church—forerunner of the present Board of Foreign Missions and the present Board of Home Missions and Church Extension—sent Melville Beveridge Cox, of Virginia, to Liberia, Africa, as its first foreign missionary. Liberia was then in the foreground of American thought—the first republic in Africa, the first republic organized anywhere by men of color.

Within four months of Cox's arrival in Monrovia he was dead from the dreaded African fever. But his death roused all America and all Methodism to a new zeal for foreign missions. By the fall of 1833, five other missionaries sailed for Africa; two died within a few months, two returned to America convinced that no white man could stand that tropical fever-infested climate. But the Methodist Episcopal Church has been continuously serving in Africa for now close to a century, though many missionaries have fallen at their tasks.

From Africa the work of our missionaries—preaching the gospel, healing the sick, teaching the uninstructed—has spread until today there are missions and mission stations under the direction of the Board of Foreign Missions in Africa, China, Korea, Japan, the Philippine Islands, Malaya, Netherlands, Indies, Burma, India, Europe and Latin America. In Africa there are missionaries in Liberia, Angola, Rhodesia, the Belgian Congo, Portuguese East Africa, the Transvaal, Morocco, Algeria, Tunisia and Tripoli. In Europe there are churches of the denomination in Denmark, Finland, Norway, Sweden, Esthonia, Latvia, Lithuania, France, Spain, Austria, Bulgaria, Germany, Hungary, Jugo-Slavia, Switzerland and Russia. In Latin America there is work in Mexico, Panama, Costa Rica, Bolivia, Peru, Ecuador, Chile, Argentina and Uruguay.

A compilation of the latest reports available from the several conferences and missions overseas shows that today there are 677,556 members and 190,992 baptized children in training for membership in the Methodist Episcopal Church in foreign mission lands.

Of the membership of 677,000, almost half are in India and Burma. China has 126,000; Japan and Korea, 163,000; Africa, 31,000; Latin America, 25,000, and European countries 97,000.

The Board of Foreign Missions has 1,066 missionaries serving overseas, while the Woman's Foreign Missionary Society of the same denomination has 734 women missionaries. In addition to the missionary staff, there are 3,683 nationals of mission lands who are ordained pastors; and 3,327 other nationals who have been appointed as unordained preachers and exhorters. Three thousand, twenty-one men and 4,063 women native to these mission countries are serving as teachers, nurses, doctors, and in other lines of Christian service.

A total of 472,527 boys and girls are enrolled in 9,480 Sunday schools. India has 5,125 of these schools with an enrollment of 161,000 pupils; while the fifteen European countries have 1,460 Sunday schools with 108,000 pupils.

The church owns on all mission fields 3,356 church buildings besides leasing and renting several thousand more. More than 81,000 of the older boys and girls in these coun-

tries have been enrolled as members of the Epworth League, the denomination's society for young people.

Among the missionaries of the Methodist Episcopal Church are 61 physicians and 67 trained nurses. Thirty-two of the doctors and 19 of the nurses are serving in China. In addition to these, the church maintains a national medical staff of 42 physicians—41 Chinese and one Indian. Under the direction of these physicians and nurses (exclusive of Europe) the church maintains on the foreign field 46 hospitals and dispensaries; 21 of them are in China, 6 in Africa, 6 in India, 5 in Latin America, 4 in Korea, 2 in Malaysia, and 2 in the Philippines. It is estimated that this staff gives medical aid to about 225,000 persons per year, and performs annually about 50,000 operations.

Attention is called to the fact that the people of these mission lands contributed the sum of \$2,289,000 for the carrying on of their own churches, schools and hospitals. This was an increase of \$143,000 above the amount given for the previous twelve months. This rapid increase in giving on the foreign mission field is a sign of the permanency of the work, since it indicates that gradually the support of the Christian church is being taken over by the peoples of the lands in which Methodism and other denominations have been working for a hundred years and more.

A comparison of some of the statistical facts of 1918, 1921, 1924 and 1927 will visualize perhaps better than words the foreign missionary situation in the Methodist Episcopal Church during the past decade:

	1918	1921	1924	1927
Church members...	484,937	578,804	661,400	677,556
Missionaries (Board and W. F. M. Society)	1,589	1,887	1,991	1,844
National pastors under appointment.	6,116*	5,772	6,790	6,263
Pupils in Sunday schools	394,798	491,233	529,412	472,527
Contributions by nationals for all church purposes..	\$1,035,653	\$2,919,609	\$2,138,275	\$2,289,327
Appropriation by Board	1,457,080	5,409,912	3,152,965	3,023,274

*This 6,116 includes a large number "not appointed."

In 1919 the Methodist Episcopal Church began its "Centenary Campaign," commemorating the one hundredth anniversary of the beginning of mission work (home) in the church. You will note from the above figures the gains made as a result of this campaign in the numbers of missionaries and in funds—the latter being almost multiplied by four from 1918 to 1921. And as a result of the new workers and the new resources, we find during the decade increasing membership in the churches, greater enrollment in the Sunday schools, an increasing number of national pastors, and a greatly augmented giving by the churches on the field. The actual receipts for the foreign mission enterprise passed the \$6,000,000 mark in 1920, and then beginning with 1921 dropped until it is little more than one-half that amount this year.

As a result of borrowings made necessary to support activities during this period of declining income, the Board of Foreign Missions contracted debts amounting to \$3,100,000; that is now reduced to about one-half and which is being paid off at the rate of \$50,000 per month.

But note that despite the curtailment of missionary funds and the decrease in the number of missionaries and national pastors, *the church membership has continued to increase, and the nationals have continued to give generously*; the falling off in Sunday school enrollment last year is due solely to the lack of missionaries and pastors to direct schools.

This steady increase in membership and in interest—as evinced by giving—is the most hopeful sign on the foreign mission field today. The cause of Christ is becoming an integral part of China, of India, of Japan—it is no longer "foreign." And is not that the object of all mission work: to make Christ a part of the every-day life and needs of all men and all races?

The answer of the Methodist Episcopal Church to the question, "How is your missionary work affected by various nationalist movements?" is simply this: "Look at what we have done in Japan. Look at what we are doing in Mexico and in China."

In Japan our missions have joined with those of other Methodist bodies to form the "Japan Methodist Church," an independent, self-directing, self-propagating church, helped at present by some funds from the Board of Foreign Missions and helped wherever requested by American missionaries. In Mexico we have complied with the government's regulations: all our pastors are native-born Mexicans, but members of the Mexico Annual Conference standing in Methodism on equal terms with any Conference in New York or Illinois.

We are asking Chinese Methodists to decide for themselves what their future relationship is to be to American and world Methodism. A conference of Chinese pastors and laymen, representative members of Methodist Episcopal churches in all parts of China, has been authorized by the Board of Foreign Missions for the purpose of giving this part of Methodism an opportunity to discuss, without the presence of American missionaries, the many church problems growing out of the national movement and the revolution. The Board will provide funds for this conference in some central city in China in the near future.

This conference is to give every opportunity to the Chinese Christians to express their own desires in the matter of church procedure, ritual and government. It is expected that recommendations from this conference will be considered by the General Conference of the Church, its supreme legislative body, meeting in Kansas City, next May.

It is believed that this conference will clear the air of possible misunderstandings and will have much to do with determining the future of Methodism and of missions in China. From bishops and missionaries in China we have heard of the notable way in which Chinese Christians have taken places of leadership in schools, hospitals and in evangelistic work after the missionaries had left on consular advice. Many Chinese, previously unprepared for these heavy responsibilities, in the face of opposition and persecution, under conditions of poverty and boycott, have shown a marked degree of responsibility, loyalty and efficiency. The Board of Foreign Missions urges that everywhere in China these gains in leadership and responsibility be conserved as the basis of self-control and self-administration of church matters with every opportunity for the Chinese to express themselves fully with reference to ecclesiastical organization and supervision, rituals of worship, creedal statements and the whole outward expressions of the Christian religion, that they may be true to the genius of the Chinese people.

We are confident that the peoples of the Orient and the people of other lands among whom we work can use this nationalistic movement to turn whole nations Christward. They may wreck some of our machinery in doing so, but they will thereby reach the ultimate goal the quicker. And we believe that America and Methodism will give as it has never given before to the cause of missions once it appraises rightly what is going on—how God's hand is writing in many lands and in many new ways.

The Work of Home Missions and Church Extension of the Methodist Episcopal Church, North

By Rev. Jay S. Stowell, D.D., Secretary of Publicity, Philadelphia, Pa.

The field of operation of the Board of Home Missions and Church Extension of the Methodist Episcopal Church includes continental United States and Porto Rico, Alaska, and the Hawaiian Islands. Some work is also carried on, in co-operation with several other denominations, in the Dominican Republic. This is considered, however, largely as an extension of the Porto Rico work. The Board is at work in more than a hundred places in Porto Rico, and is carrying on missions among the Koreans, Japanese, and native Hawaiians of the Hawaiian Islands. Its work in Alaska is limited to a few points.

In the United States proper the Board has a very extended work among Negroes, both in the South and in the North. It has also given special attention to work among Mexicans and Spanish-speaking peoples, particularly in California, Arizona, and New Mexico, although it has several other Spanish language congregations in other parts of the country. It is carrying on foreign language work among about twenty different language groups, and is working among many different Indian tribes in Michigan, New York, Tennessee, California, Arizona, Washington, Montana, Nevada, and other states. It also supports special workers for service in logging camps and mill towns.

One of the unique pieces of work conducted by the Board consists of the thirty-four Goodwill Industries enterprises scattered throughout the country, from Boston to California. This Goodwill work is located chiefly in the larger cities, where furniture and other discarded articles are collected, through bags and trucks, and then turned over to workmen for repair and renovation before they are sold, at a nominal price, in the Goodwill stores. Many thousands of handicapped people, including the lame, the blind, and the aged, are given opportunity to work in these industries each year, and about one million dollars in money is paid out in wages to them. The industries themselves are largely self-supporting, although, along with the industries, much religious and social work is carried on. This is supported, where necessary, on a missionary basis.

Wesley Foundation work is also featured by the Board at tax-supported colleges and universities, where scores of thousands of Methodist students are enrolled. These foundations aim to keep the college students in touch with the church during their student years.

The Centenary celebration of the beginning of organized Methodist home mission work was observed in 1919. At that time home mission giving received a great impetus, and the total receipts for home mission purposes reached an aggregate of \$5,548,175 within a single year. Since that time there has been a fairly steady decline in home mission receipts. In 1924 the total received was \$2,837,461. During the past year the total was \$2,718,100. The budget closely follows the receipts, as, by a law of the church, the Board cannot appropriate in any one year more than was received during the previous year.

The number of workers employed by the Board has not reflected the large decline in giving, inasmuch as much of the extra money was used in church-building operations. However, for several years now, the fieldwork itself has

been feeling the pinch of reduced appropriations. The Board has more than 5,000 workers, whose salaries it pays in full or in part. Many of these workers are subsidized only to a limited extent by the Board, it being the policy of the Board to secure as large a proportion of the salary as possible from the local field.

The Board carries a nominal deficit of about \$750,000.00. This deficit does not represent money owed to the banks, as the Board has been particularly successful in keeping free from bank indebtedness. The deficit represents, rather, money appropriated to the annual conferences at different times, which, owing to the shortage of funds, or other reasons, has not yet been paid to the conferences.

The agitation over and the publicity given to the situation in China has, without doubt, greatly affected our missionary giving. This is due partly to the fact that, in the Methodist Episcopal Church, there is a common treasurer, known as the treasurer of World Service organizations, who receives missionary funds from the churches. This money is then apportioned to the various boards. In this way all of the boards suffer in proportion from any decrease in missionary giving.

There are several encouraging aspects in the situation. In the first place, local churches are, partly at least, as a result of the educational work done by the Board of Home Missions and Church Extension, giving far more attention to the diverse social and racial groups in their communities than they have done before. Also, the "larger parish" idea is spreading in our rural areas, thus bringing the resources of the town and village community to the help of the smaller and weaker rural places. More money is being raised on local fields for local enterprises than ever before, and this represents an increased efficiency in local work.

The chief criticism which has hurt home-mission giving seems to be that of interdenominational overlapping in the home-mission field. Many articles published in recent months have tended to create the impression that home-mission money is expended unwisely, because of interdenominational overlapping. However, there seems to be a general conviction that the home-mission enterprise is a worthwhile enterprise, and that some plan must be worked out whereby all of the people of the United States, and particularly the rising generation, shall have a fair chance at opportunities for religious worship, and at some sort of adequate program of religious nurture.

The Board does not expect to engage in any spectacular financial campaigns, but is endeavoring, through educational processes, publicity channels, and public address, to present its own work and the unmet needs in such a way that its constituency will be convinced of the essential validity of the home mission enterprise and the wisdom of the main aspects of the present program.

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Home and Foreign Missions of the Methodist Episcopal Church, South

By Rev. W. G. Cram, D.D., General Secretary, Board of Missions, Nashville, Tenn.

The outlook for a constructive and aggressive program of Missions in the Methodist Church of the South is encouraging. When debts were piling higher and opportunities for service were passing by unheeded, discouragement and a feeling of helplessness came over us. But now that our debt is paid, from the standpoint of administration and missionary leadership there is everything to hearten and encourage. From the standpoint of the people—our large and

interested constituency—there is a growing confidence in the enterprises of service offered by the missionary program. This is not only because of an opportunity for the investment of funds but also because there is found a wide field of personal service for serious and missionary-minded men.

There was a time when the period of transition from large Centenary giving to the processes of normal cultivation and growth was viewed with much misgiving. The fear of a probable shrinkage of missionary offerings was upon us. Our fears did not materialize. Our people have not slackened their pace in the support of the essential features of their missionary program.

The work of missions, home and foreign, for both men and women is under one administrative board. Therefore, all the missionary undertakings are finally brought under the survey of the Board and its staff of secretaries. There are many who consider this correlation of the activities of all the missionary agencies of the church, a real achievement. There is much to be said for its economy as well as for the spirit of unity engendered in the development of the work. The Southern Methodist Board's operations are conducted under three departments with two sections. The Foreign, Home and Education and Promotion are the departments, with a General (men) and Woman's Section. During the fiscal year 1926, the General Section raised and expended \$1,500,000.00 and the Woman's Section raised over \$1,000,000.00 for maintaining its current program in addition to a church-wide offering of more than \$600,000.00 for the erection of Scarritt College, of Nashville, Tennessee, a school for Christian workers.

The Methodist Board of Missions has work in the following countries outside of the United States: Africa (Congo-Belge), Belgium, Brazil, China, Cuba, Japan, Korea, Mexico, Czecho-Slovakia, Poland and Siberia. In the north-eastern part of Poland quite an interesting work has been opened among that portion of the White Russians, who are included in the Polish Empire.

In the United States the work of the Home Mission Department can best be set forth by naming the missions and then the classes of work in which they are engaged. There is the Indian Mission in Oklahoma. The Texas-Mexican Mission for Mexicans living east of the Pecos River in Texas. The Western-Mexican Mission for Mexicans west of the Pecos River in Texas, New Mexico and California. Finally, the Oriental Mission for Japanese and Koreans on the Pacific Coast. In addition to the above organized missions the classes of Home Mission work that are especially enterprised are as follows: (1) Schools and colleges of various grades for the mountain folk in the Cumberland and Blue Ridge Mountains. (2) Wesley Houses in our large cities situated in or near manufacturing centers where various social and religious activities are promoted and developed. (3) Bethlehem Centers in the large negro sections of our cities where social and religious work is undertaken for negroes. (4) Dormitories in connection with several of the great universities of the South for girls. (5) Promotion of evangelism. (6) Work among the Cubans in Florida. (7) Work among the French in Louisiana. (8) For the Italians in Alabama, Missouri and Texas. (9) For the Syrians in Mississippi. (10) Chairs of instruction on Rural Work in two colleges. (11) Promoting religious and social activities in the industrial centers of the South under the direction of a special superintendent. (12) Training and appointment of pastors' assistants, deaconesses, nurses and kindergartners who are appointed to develop the various missionary tasks in the cities of the South, in the mining areas of Oklahoma, Texas and West

Virginia and in other centers of population demanding specialized workers.

The number of foreign and home missionary workers employed in 1924 and the number employed now is practically the same. In a few of our fields the point of saturation in regard to foreign workers has been reached. Thus the question of supply is that of filling vacancies occasioned by natural causes. Our emphasis is on the training of national leaders to whom the burdens and responsibility of the development of a national church are shifted. The budget of the board is much reduced in comparison with 1924. The Centenary Funds were still being collected in large amounts in 1924. In consequence the budget was swelled much beyond the normal annual receipts for missions from the churches. At present there is no Centenary income and the maintenance and support of our whole missionary program is carried by our normal income. However, the expenditures for the home and foreign fields has not exceeded current receipts. It is now the determined policy of the board to operate within its income. Certainly this must be the administrative policy of all the great mission boards in America. The most depressing fact to the supporters of Christian missions in the Protestant churches of America is the fact that many of the great boards of missions have piled up such a large indebtedness which suggests to men of large means a lack of business foresight and careful economy in administration. This suggestion may or may not be true. The fault may be with the givers who have retrenched in giving but nevertheless a large indebtedness is depressing and its reactionary effects cannot be escaped. In searching for new and better methods of administration in our Board of Missions, we are laying down as the first principle of success—operation without debt.

By January 1, 1928, the indebtedness of the Board of Missions of the Methodist Episcopal Church, South, will be liquidated. Its representatives will go before the church with a clean slate with the exception of a bonded indebtedness which rests on a piece of property, the income from which will liquidate the bonded indebtedness, both as to principal and interest within a specified period of years and without any obligation whatsoever on the part of the membership of the church.

The "Nationalist" movement has given us cause for concern in many of our mission fields. This is especially true in Mexico and in China. In Brazil there are some indications as to its rise but not as intense or active at present as in Mexico and China. There has ever been the spirit of tolerance and of concession toward National leaders on the part of the missionary administrators of the Methodist Episcopal Church, South. Twenty years ago an independent Methodist Church was organized in Japan by the three Methodist missions then working in that country. The Japan Methodist Church has been an autonomous body operating under its own church courts and according to its own methods and plans of procedure successfully for fully twenty years. Alongside this church the mission of the Methodist Episcopal Church, South, in the closest co-operation and harmony has operated with eminent success.

In order to study thoroughly the situation regarding the Nationalist movement in all our mission fields, the General Conference of our Church meeting in Memphis, Tennessee, in 1926, ordered the formation of a Commission on Nationalism. This commission, during four years, is to study the situation with great care. This commission being composed of a Central Committee in the United States and a National Committee in each foreign field, working together in careful co-operation, will, we think, bring about a coordination of effort that will make a satisfactory contribution to this difficult question.

Our leaders are looking upon the demands of new situations which have been created in the home and foreign fields with deep concern. Their faces are turned to the future with optimism. There is no doubt in their hearts concerning the final outcome of the new missionary program. This program is based upon that historic and inspired statement of the great apostle: "I know nothing save Jesus Christ and him crucified." In fact, it is proposed to meet the demands of the new situations by laying greater emphasis upon the preaching of Jesus Christ as the good news of a great salvation for a lost world.

Should this article have been written two years ago, I would have said that there was a manifest indifference in the rank and file of our Church toward the missionary program in its larger aspects. This cannot be said today to be the real attitude and spirit of the great body of our people. They say the Board of Missions is a great Board of strategy. It carries the banner in the front ranks of the advancing kingdom.

There is more preaching by pastors on missions. There is more reading of missionary books and more studying in mission study classes and a larger acceptance of the missionary opportunities of the church than has been manifest for several years past. This new interest is now our hope.

We are proposing to lay down sound principles of missionary education which will give not only missionary information but will create the missionary impulse in the hearts of our people everywhere.

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Southern Presbyterian Foreign Missions

By Rev. Egbert W. Smith, D.D., Executive Secretary, Nashville, Tenn.

Following in general the outline suggested I herewith present a brief sketch of our Southern Presbyterian Foreign Mission work from 1924 to the present date. Our church year begins with April 1, and our church membership on April 1, 1927, was 439,621. I give this figure in the hope that many of our good Baptist friends taking pity on our numerical insignificance will come over and "jine us." From among your millions two or three hundred thousand would scarcely be missed.

Let us begin with that perennially fresh and juicy theme, money. For the year ending March 31, 1924, our total Foreign Mission receipts were \$1,397,413.00, of which \$175,253.00 were specially raised for physical equipment on the field. In 1925 the total receipts were \$1,290,720.00, of which \$153,716.00 were for physical equipment. In 1926 total receipts were \$1,411,058.00, with \$162,252.00 for physical equipment. In 1927 total receipts were \$1,333,780.00, with \$108,145.00 for physical equipment.

For the same years that fascinating and apparently inevitable feature of all Foreign Mission work, namely, the debt, ran as follows. On March 31, 1924, \$150,698.00; 1925, \$240,248.00; 1926, \$271,697.00; 1927, \$289,947.00. Our last General Assembly, meeting in May, becoming uneasy over the mounting debts of almost all the General Assembly agencies, ordered their budgets cut down to the receipts of the previous year. In accordance therewith our new Committee on Assembly's Work, composed of forty-four members, ordered the carrying out of these Assembly instructions. As our last year's receipts for our regular work were much less than for the year preceding, this in-

involved the cutting off of \$120,000.00 from the funds heretofore appropriated for the local work on the field, this terrific cut of 29 per cent, however, not to take effect till next April 1.

Our present hope is that between now and that date we can so arouse our Church as to secure a vastly increased Foreign Mission income, enough to pay not only for the regular normal running expenses of this year in full, but also for the extra \$125,000.00 expense due to the evacuation of all our 200 China missionaries from their regular stations and the enormous expense incident thereto and following therefrom. If we succeed, the necessity of the cut will be obviated.

This big campaign will begin about January 1. The outlook just now is not particularly rosy, since our receipts for the first seven months of this year are \$49,000.00 less than for the same period last year. For these seven months our Home Mission office has suffered proportionately an even greater decline. This means that we shall face, in the effort to increase our receipts, a decline in missionary giving in our own Church, and also, as all of you know, in the country at large. But with God's help we shall succeed.

The apparent slowing up of the Foreign Mission movement in recent years throughout all the American churches is probably due in large measure to a general spiritual decline.

Since Foreign Missions is the most spiritual of all the church causes, because most dependent on purely spiritual aims and motives, it follows that a decline in the spiritual life of the church at large will be felt first and most by this cause.

Since, also, Foreign Missions is the most unselfish of all the causes, being carried on for those who can make us no return, who often reward efforts to help them with abuse and persecution, and whose distance denies us the pleasure of ever seeing the fruits of our work among them, it follows that whatever wave of materialism, worldliness, or other form of selfishness is passing over the country will affect Foreign Missions first of all and most of all.

Another very important fact to be considered is this, Christianity itself is being attacked today from many quarters with an openness and violence unknown for generations. While there need be no fear of the final outcome, yet whatever wakens doubt of the truth and value of our religion weakens by just that much the sense of obligation to give it to the world.

Particularly is it true that whatever cools our devotion to Christ or chills our confidence in him reacts instantly upon that cause which depends wholly upon our love for him and our faith in him. When Henry Martyn lay burning with fever in Persia, he received a letter asking how the missionary interest of the church at home could be increased. The dying saint replied, "Tell them to live more with Christ, to catch more of his spirit; for the spirit of Christ is the spirit of missions, and the nearer we get to him, the more intensely missionary we become."

But while the above depressing influences on present-day church life and giving have been operative, I am satisfied that in our own Communion, and probably also in other Communions, the hard and fast method of applying the budget system has had a highly unfavorable effect on the Foreign Mission cause. Under its operation Foreign Missions has largely lost the opportunity of making its own independent appeal, on which its life and growth depend. It has been lumped in with all the other benevolent causes. To bunch the appeal blunts the appeal.

For the last two years our office has had no opportunity of appealing to our whole Church for a direct Foreign Mission offering. I am glad to say the last General Assembly re-appointed the Foreign Mission Week of Prayer and Self-denial in the latter part of February, which until two years ago had been an institution of our Church. The hard and fast operation of the budget system has reduced Foreign Mission preaching and discouraged spontaneous and intelligent giving. Our Church is now diligently seeking some method by which we can combine the indispensable budget feature with regular instruction in, and intelligent contributions to, each of the great causes.

Our missionary force, on account of our growing debt, we have been seeking to reduce. On April 1, 1924, it numbered 507; 1925, 517; 1926, 516; 1927, 499. On November 1, 1927, it numbered 488. More than a year ago our Foreign Mission Committee resolved to send out no new missionaries except by way of absolutely necessary replacements, the word necessary meaning when missionary life or health was at stake. Rigid adherence to this rule, and the probable reduction of our missionary force due to the China trouble, will eventually remove the discord between our annual income and outgo and enable them to dwell together in unity.

Our Church is carrying on mission work in six countries. In Brazil we have three Missions with 53 missionaries, in China two Missions with 198 missionaries, in Korea one Mission with 92 missionaries, in Japan one Mission with 51 missionaries, in Mexico one Mission with 26 missionaries, and in Africa one Mission with 79 missionaries. These figures are all of last April 1.

In the last three years most of our Missions have set on foot what we call a Progressive Program for the steady and intensive development of the work in all its branches. As an example I append the report of the West Brazil Mission Progressive Program made on May 1, 1927.

	Where we were 1924	Where we are 1927	The Goal 1932
Missionary Couples	7	7	9
Women Workers	0	1	4
Helpers	8	10	20
Mission Homes	4	6	9
Fords	3	4	7
Bible Training Schools	0	1	1
Organized Congregations	11	25	40
Preaching Points	42	50	120
Communicants	1,053	1,081	2,000
Professions, annual average ...	137	200	300
Contributions	\$7,418.00	\$9,000.00	\$15,000.90
Sunday Schools	15	30	50
Trained S. S. Teachers	61	90	300
Sunday School Pupils	717	1,410	3,000
Women's Societies	1	10	40

An increase of 100% in Evangelistic Efficiency, Education Effort, Equipment, means that we must grow steadily in grace and power.

In common with other Foreign Mission Boards we are trying to meet half-way the growing nationalistic spirit in our foreign fields. For example, the administration of our largest school in Japan was last year transferred to a new governing board composed of an equal number of missionaries and Japanese.

Practically all our mission field in China was in the very center of the military operations, and has been fought over again and again. It will be some time before our missionaries can return permanently to their stations. In the meantime our Chinese Christians are carrying on with commendable courage and wisdom.

We are profoundly interested in the organization in Shanghai on October 1 of the United Church of Christ in China, representing the fruitage of sixteen missionary societies of the West, Presbyterian, Reformed, London Mission, American Board, United Brethren, Swedish Evangelical Free Church, United Church of Canada, etc., and numbering some one hundred and twenty thousand communicants, almost one-third of all the Protestant communicants in China. This great step, coming just at this time, will have, we hope, a steadying and encouraging effect on the whole body of Christians in China.

We are not discouraged about China. Far better the keen forward-looking spirit of the present, than the supremely self-satisfied, granite-like conservatism which our early missionaries had to face. The recent anti-Christian movements, with persecution of native Christians, loss of some missionary lives, and large destruction of missionary property, should be a challenge to the home Church. When Christendom in 1900 was appalled by the horrors of the Boxer Uprising in which scores of missionaries and thousands of Chinese Christians suffered martyrdom, pessimism was rife. Why spend money and precious lives among people who have shown us they do not want Christianity? As if heathenism's lack of want were not its most piteous proof of want. But in the seven years immediately following the Boxer outbreak the Chinese Church made a greater net growth in membership than in the preceding forty years.

Our Lord carried a cross and was nailed to it. By that sign we still conquer. When difficulties and death menaced Paul, he calmly said, "None of these things move me." May God fill all our Christian churches with this spirit. May he help us to plan larger things than ever before for the coming of our Saviour's kingdom.

* * *

The Home Mission Crisis in the Presbyterian Church, U. S.

By Rev. S. L. Morris, D.D., Secretary, Home Missions of Presbyterian Church in U. S., Atlanta, Ga.

In the Presbyterian Church, U. S. (Southern), Home Missions are divided into two spheres of service, for the more efficient prosecution of the work, upon the principle of the division of labor: Local and Assembly.

1. The term Local Home Missions is used to designate the work conducted by a Presbytery, corresponding to a Baptist Association; or else by a Synod, corresponding to Baptist State Missions. It is chiefly sustentation, by means of which the stronger churches of a certain section throw their supporting arms around the weaker.

2. Assembly's Home Missions is church-wide, corresponding to the Home Board of the Southern Baptist Convention, which represents the larger united work of every Presbytery and Synod. Its special mission is to the dependent classes and newer sections of the country, a work which cannot be fully accomplished by any Presbytery, or Synod, acting alone and separately. Assembly's Home Missions is distinctive, therefore, in that it is the whole denomination at work, bringing all of its churches and Presbyteries into a spirit of unity and harmony through the fellowship of a common service.

3. The scope of its operations has widened commensurately with growing demands, till it now covers many Departments: Evangelism, Sustentation, Church Erection,

Frontier Work, Mission Schools, Dependent Classes—illiterate Mountaineers, passed by and left stranded among the hills; Negroes, as destitute of the gospel as their kindred in the heart of the Dark Continent; Indians, stripped and robbed of their possessions as ruthlessly as the man "fallen among thieves"; Immigrants, "strangers in a strange land," uncared for in the midst of professed Christian populations; Mexicans from our neighbor republic, exploited for their labor, and the Jews, God's ancient people, "disowned of heaven, by man oppressed." The evangelization of these needy classes carries with it nothing of the commercial spirit, but is pure benevolence—"the poor having the gospel preached unto them."

4. The Department of Mission Schools, conducted by Assembly's Home Missions, projects its operations somewhat into the sphere of Christian Education by reason of the great destitution of certain sections and the lack of adequate educational facilities for such classes as mountaineers, foreigners, negroes and Indians. The Committee of Home Missions has established over a wide area primary schools for elevating the neglected classes in the scale of intelligence and to train a leadership for the future development of the churches in these destitute communities. While the vast majority are of primary grade, yet certain others have grown into the greatest missionary institutions in the Church.

For mountain people, Highland Institute, in Breathitt County, and Stuart-Robinson, in Letcher County, Kentucky, have each a plant valued at over \$200,000.00—one institution having 250 students and the other more than 400. These schools are characterized by industrial features and the teaching of the Bible in every grade.

For Indians we have the Goodland School, which begins with the primary department, reaching through all the grades into the high school, while the Oklahoma Presbyterian College begins with the high school and graduates its pupils after two years of college work. The Goodland School receives no pupil having sufficient means to secure an education, but only those who are practically destitute and whose education is provided by tribal funds and benevolent individuals. The Oklahoma Presbyterian College charges only \$200.00 a year for board, tuition, and expenses, with full understanding that this is below cost. There are fully twenty-five per cent of its pupils who work their way through school by cooking, waiting upon the table, and doing housework. The expenses of the others are provided chiefly by scholarships and supplementary gifts from churches and benevolent individuals.

Stillman Institute at Tuscaloosa, Alabama, is devoted to Christian education of Negroes, beginning with the lower grades, reaching into an accredited high school; and it has a Theological Department for the education of a Negro ministry to serve their people.

Similar institutions for the Mexicans are the Boy's Department, at Kingsville, Texas, and the Girl's School, at Taft, Texas, which serve an equally benevolent purpose in training a future leadership among the half million Mexicans in Texas.

The magnitude of the work may be judged by the following missionary force employed by the Executive Committee, and results: Thirty-six evangelists; 340 pastors in dependent Presbyteries; 373 workers for mountaineers; 62 for foreigners; 65 for Negroes; 35 for Indians; 7 for Jews. A total of 887 home missionaries, serving 823 churches and missions in 12 languages, adding last year, 8,184 upon profession of faith.

5. Making comparison of the work for a period of three years, there has been little change as to the number of work-

ers employed and the results of their labors, but there has been a tremendous decline in receipts. In 1924, the total receipts, including special equipment, aggregated \$668,400.00, while the year which closed March 31, 1927, shows receipts amounting to \$571,818.00—a decrease of nearly \$100,000.00; but the difference is due largely to the fact that the equipment campaign had been abandoned and there were practically no gifts for that purpose.

The decline in receipts caused an indebtedness two years ago of \$86,500.00, and it became necessary to scale appropriations in the budget for two years in succession, which resulted in reducing the indebtedness to \$60,500.00. For the first half of the present church-year there has been a falling off of receipts, compared with the same period last year, aggregating \$37,000.00 which necessarily increases the indebtedness beyond any previous amount in the past. Hitherto it has been the policy of the Home Mission Committee to conduct the work on a cash basis, and its experience with debt is caused by this serious decline in receipts. At present the outlook seems unfavorable, with the probability of another scaling of appropriations on the coming current year.

6. The attitude of our Church toward Home Missions is exceedingly complex. It has always laid the greater stress upon Foreign Missions, and leads all the large denominations in per capita gifts, except the United Presbyterian, and possibly some other. No element in the Church, not even the staunchest advocates of Home Missions, are in favor of laying any less stress upon Foreign Missions. The need of the great heathen world is so appalling that it would be impossible for any denomination to overdo the subject of world-evangelization.

The only complaint is that the Church does not lay equal stress upon its Home Mission work, but its failure is due largely to the inherent tendency of human nature to manifest indifference toward that which is near. Nearness is the severest test of missionary zeal. Most people want to help someone at a distance. It is what Charles Dickens, in "Bleak House" calls "telescopic philanthropy." Mrs. Jelleby being feverishly active in promoting the welfare of the natives in Borrioboola-Gha on the left bank of the Niger, at the time her own house was becoming dilapidated and her children showing the lack of a mother's care. During Continental days, England sent missionaries to African slaves in the United States; the North sends missionaries to the Negroes in the South; and our own Church sends missionaries to the Negroes in Africa. If human nature were perfect, it would not lessen the emphasis upon the distant, but increase its interest in the near.

As a compensation for decreasing receipts to Assembly's Home Missions, we rejoice in the corresponding increase in local Home Missions, one great department for the development of denominational life. In addition to this, we are now in the midst of the greatest church-building era in the history of our denomination, and many congregations erecting new churches are, perhaps, allowing liberality in this respect to affect the benevolences of the Church.

7. The new conception of Home Missions has scarcely yet been apprehended by the Church. At the beginning of the present century its sphere of service was largely synonymous with frontier extension, camping upon the trail of the homesteader, ministering to pioneer settlers in rural communities and in incipient towns. The Church is now awakening to the necessity of Christianizing our national life.

The complex conditions of life, involving the overlapping of the moral element as the connecting link between the social and the spiritual spheres of being, are compelling the Church to function, even against its will, in relationships

once regarded as strictly secular, which are now taking on new aspects causing the Church to coin a new term entitled, "Christian Social Service." The Church is slowly waking to the fact that it must Christianize the relationships of life.

The leadership of the Church is giving the matter much thought, and our Home Mission Committee has elected the Rev. E. B. Paisley as Educational Secretary, and he is planning an aggressive campaign for educating the Church along all Home Mission lines.

8. The Home Mission forces face many discouragements in the evangelization of America. Population is growing faster than church membership. An effort has been made to offset this by an optimism blinding itself to the facts. Always there is an appeal to the fact that there is a larger percentage of church membership in population than a hundred years ago. No one disputes that fact. Religious statistics, however, show that church membership, including all religious bodies, is now growing at a rate less than a million a year, while official government statistics show that population is growing more than a million and a half each year.

However alarming in their nature, these statistics are not more disturbing than the paganizing influences everywhere in evidence throughout our country, indicating a life-and-death grapple between the forces of good and evil for the possession of America by reason of its strategic importance for shaping the destiny of the world. Never was there a more critical time, nor greater need that the Church arouse itself to meet the onslaught of "the enemy coming in like a flood." The devil takes no vacation and evil never sleeps.

9. Always discouragements must be counter-balanced by the encouragements. If we look at difficulties, the natural result is discouragement; but if we see God over all his Church and in all its work, we can sing with confidence:

"Right is right as God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

It ought to be sufficient encouragement that Christ places the first emphasis on Home Missions, saying to his disciples, "Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel" (Matthew 10: 5, 6). After his resurrection he reiterates his command of preaching, "In his name among all nations, *beginning at Jerusalem*" (Luke 24: 47). In the very act of the ascension from Olivet, he gave "marching orders" and "the order of the march," saying, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8). If further encouragement were needed it is manifest in the blessings of God on the work. Home Mission investments are paying magnificent dividends.

Facing the future, nothing looms so large in the present task of the Church as the spiritual conquest of America. Notwithstanding the achievements of the past, and present extensive operations, we have scarcely touched the life of the nation, in comparison with our unfinished task. Nothing takes on such importance in the wide sweep of its far-reaching consequences as the necessity of transforming the national life of our country. A Christianized America would constitute today the strongest argument and present the greatest appeal in the interest of Christianty, which could be urged upon the peoples of the earth.

The Outlook of American Protestant Episcopal Missions

By John W. Wood, D.C.L., Executive Secretary and Secretary for Foreign Work, The National Council Protestant Episcopal Church in U. S. A., New York City

In general we consider the outlook in our over-seas work encouraging. This is especially true in Japan and in parts of Latin America. One cannot but be deeply impressed at the present time at the generally cordial attitude of governments towards the missionary enterprise. One realizes that the attitude of the Mexican Government and that of such authorities as may exist in China, although they can hardly be described as governments, seems to be an exception to the foregoing. In Brazil, Haiti, and Cuba our work goes on steadily. Our Liberian work has less of encouragement than our foreign work elsewhere. In general the percentage as to baptisms and confirmations in all our foreign fields is greater than the home Church. Even in China up to the end of last March steady progress was being made along this line, especially in those parts of the country which had not come under the influence of the Southern armies and the Kuomintang propaganda. Today in many places our clergy are carrying on their religious administrations and many of our primary schools are operating.

The Episcopal Church carries on foreign mission work in China, Japan, Liberia, Brazil, Cuba, the Dominican Republic, Haiti and Mexico. Work is also carried on in extra Continental territories of the United States, which in some measure may be regarded as foreign. These are the Hawaiian Islands, the Philippine Islands, the Panama Canal Zone, Porto Rico and the Virgin Islands. The Church also maintains an educational chaplain in Jerusalem. In 1924 there were employed 2,511 workers in the foreign field of whom 434 were American and 2,077 natives of the lands in which they worked. The number today is substantially the same, being 2,606.

The total receipts of the National Council of the Episcopal Church, under whose Department of Missions the foreign work is carried on, in 1924 were \$3,717,314.33 as against \$3,929,821.44 in 1926. In the former year (1924) \$1,216,001.91 was spent on foreign work as against \$1,292,553.79 last year. Another \$300,000.00 is spent on the extra-continental work. The total expenditures for the National Council in 1924 and 1926 were \$3,851,156.98 and \$3,866,831.63 respectively.

The National Council at the present time has no debt although it is using some \$350,000.00 from a capital account designed to meet the needs of the Society when current receipts do not equal current expenditures.

The people of the Episcopal Church have no special interest in *foreign* missions as such, as ever since the inception of the missionary work of the Episcopal Church, foreign and domestic enterprises have been under the direction of a single Society—the Domestic and Foreign Missionary Society—and the interest of Churchmen has been usually in the whole work of the Society. This situation has been accentuated in recent years through the creation of a National Council and the further consolidation of all our work. I think it would be fair to say that our people as a whole are somewhat interested in the whole task of the Church and through intensive cultivation are becoming more so.

The so-called Nationalist Movement in China has caused unrest among many of our Christian people and some of our Chinese workers, especially those who are less well trained. It has produced misunderstanding on the part of

Chinese on the attitude of foreigners to them and their relation to foreigners. In the Anglican Communion in China we think we have less difficulty than some others because of the great advantage of having administrative authority in the hand of a bishop. This, in our judgment, has resulted in much less cleavage between what is usually called the "Church," on the one side, and the "mission" on the other, than is the case with some other communions. The bishop of the Chinese Church is also the leader of the group of American missionaries. These American missionaries have their place in the Chinese Church. The bishop thus becomes the center of unity for both groups.

The Chinese of the Anglican Communion for many years have had increasing authority in ecclesiastical matters, and today practically govern themselves in all such matters. They do not have financial control of funds from the United States, but they are always consulted about matters concerning the welfare of the Church in China. In general the effect of the Nationalist Movement seems to have been unfortunate for in many places a profession of Nationalism has been made a substitute for righteousness, and the word "Nationalism," fine and right as its ideals are, has been made to cover a multitude of sins.

We propose to meet the demands of the new world situation by doing the same things but by doing them better. I think there is much unwise talk about the new world situation. The Christian Church as it goes into non-Christian lands has just one message, namely to make known the love of God as revealed in Christ. We endeavor always to show the fullest sympathy with the legitimate aspirations of native peoples and are trying to help them develop the ability, both executive and moral, to carry responsibility worthily.

So far as China is concerned we propose to try to keep the Church Christian in its worship, in its educational institutions, and in its hospitals. As we are at present advised it is not our intention to allow our schools to be made vehicles of political and economic propaganda while in effect teaching of religion is practically ruled out. We may lose our schools and our property, but we hope to have the courage to retain our principles.

The principal ground for optimism in Foreign missionary work is the life, the teaching and the commission of our Lord.

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Home and Foreign Missions Work of the Disciples of Christ

By F. W. Burnham, D.D., President, United Christian Missionary Society, Disciples of Christ, St. Louis, Mo.

The organized missionary, educational and benevolent work of the Disciples of Christ is conducted by the churches of the Disciples of Christ through the United Christian Missionary Society, an organization which carries on the work formerly committed to six Boards, viz: The American Christian Missionary Society, the Foreign Christian Missionary Society, the Christian Woman's Board of Missions, the Board of Church Extension, the Board of Ministerial Relief and the National Benevolent Association. The bringing together of six old boards into one general office under one management so as to operate not any longer as separate boards, but as a unit, with work distributed under appropriate departments, was a herculean task. The United Christian Missionary Society has now been in operation for seven years, and grows stronger both in the affections of the people and in its accumulating, tangible assets year by year.

1. WORK AT HOME

The present outlook for home missionary work, despite many problems and difficulties, was never more encouraging. Everywhere the work is making real progress. Our evangelism was never more successful. It is being lifted to new heights by the rising tide of the Pentecostal Movement which the Disciples of Christ will celebrate at the 1930 International Convention, that date being the thirty-hundredth anniversary of the first Pentecost. The extensive home missionary service of the United Christian Missionary Society embraces the planting of new churches, assistance of churches in bringing them to self-support, Bible chairs at state universities, work among the French Acadians in Louisiana, also evangelistic and educational work among the groups of Mexicans in America at San Antonio, Texas, and elsewhere, and extensive institutional and educational work among our Negroes of the Southland, American Indians in the Yakima Valley, Washington, work among the immigrants in New York and Chicago, and among the Orientals on the Pacific Coast. Including the receipts in the institutions, our annual expenditures for home missions is about \$600,000.00.

Through the Society's department of church erection, loans are made to churches for buildings which they would otherwise be unable to erect. The church erection fund amounts to over two and a half million dollars. This is the greatest period of church building enterprises in the history of the Disciples.

The department of the ministry gives assistance to aged ministers and missionaries, adding somewhat to the material comfort of these servants of the church. Our twelve benevolent institutions serve the orphans and other unfortunate and dependent children, and aged, homeless, dependent members of the church.

Through the departments of missionary and religious education, our Bible schools are given inspiration and guidance, and our growing churches are kept informed concerning God's Word and God's world.

2. WORK ABROAD

Our foreign missionary enterprise embraces work on ten foreign fields; namely: Africa, China, India, Jamaica, Japan, Mexico, Philippine Islands, Porto Rico, South America and Tibet (Batang, on the Border). In these fields we have a total missionary force of 340 American missionaries, besides a native corps of helpers which would bring the aggregate up to about 2,000 souls. Including receipts on the field, approximately \$1,200,848.00 is annually expended for foreign missions.

On the foreign missions fields, we are encouraged with the work (a) as a result of the re-emphasis on the part of the nationals and the missionaries on evangelism, with carefully worked out evangelistic programs on several fields, and with increasing numbers of converts as recently reported; (b) by the assumption of larger responsibilities by the nationals; and (c) by a very definite move toward self-support with programs looking toward its accomplishment on several of our fields.

The revolution in China and the necessary withdrawal of the missionaries has been one of the difficult problems in our foreign work, as in that of other communions. Extreme war conditions have existed in the Yangtse Valley since early spring, and our own work is located entirely in that area, thus critically involving our mission. Our China missionaries have all left their stations, a small group being located in Shanghai helping the Chinese with advice in carrying on the work at the stations and the others being distributed in the Philippine Islands and Japan, work-

ing in our missions there, until an opportunity is provided for them to return to their posts. Those whose furloughs were due or nearly due have returned to the homeland.

The Chinese Christian people have been very loyal to our missionaries and to the work and are deeply anxious for the missionaries to return. When this time comes, the work will need to be carried on in keeping with changed conditions and a larger share of responsibility placed upon the Chinese leaders.

The nationalist movement has affected our work in practically every field, but we feel that the evil results of it have been considerably over-emphasized. We find that the nationals in our churches and missions are not making demands out of reason or even beyond our desire to have them assume responsibility and privileges. Recent nationalist movements have simply served to emphasize and hasten the movement toward self-government and self-support.

On the mission fields, our various missions are seeking to meet the demands of the new situation by giving the nationals larger place in the councils of the missions. In some fields committees, composed of fifty per cent missionaries and fifty per cent nationals now direct the work, locating missionaries, allocating budget allowances, etc. In other fields where the nationals are not so well prepared for responsibility, the direct evangelistic work is managed by fifty-fifty committees, while the indirect evangelistic work, including the educational, medical, etc., is still in the hands of committees on which the missionaries hold a controlling vote.

Since more and more the nationals are assuming leadership, there is a decided effort on the part of all of our missions to give better training to those who now occupy or will occupy positions of leadership. More thorough educational programs are being developed.

3. FINANCIAL SITUATION

The total receipts of the United Christian Missionary Society of every kind and from all sources, amount to about three million dollars per year. For a million three hundred thousand Disciples, this is not a large sum for so wide and varied a service. Compared with what these same Disciples spend for the operation of their private automobiles, this is almost a trifle.

Yet three millions per year is a considerable sum. Where does it come from? There are five principal sources of income upon which the work of the Society depends: (1) The offerings from churches, Bible schools and auxiliary organizations; (2) individual gifts sent directly to the treasury of the Society; (3) interest on permanent and special invested funds; (4) legacies and gifts on the annuity plan; (5) receipts on the field and by local institutions.

For the past several years, the society has had a deficit in its general, or operating fund. Although each year a substantial gain has been made in receipts to the general fund, yet our expenses have more than kept pace with this increase and as a result, at the close of our missionary year June 30, 1927, our general fund deficit was \$359,705.34, an increase over the previous year of \$133,608.15. The deficit is accounted for by the fact that our work has expanded far more rapidly than the increase in giving by our people.

Seeing the situation at the end of the missionary year, June 30, 1927, the executive committee directed that a total of \$114,700 be cut from the budget which it had approved in May, 1927. This action was made effective for the new fiscal year, 1927-28.

It should be noted, however, that the deficit has to do with the general (maintenance) fund only. The Society's assets increased during the year by \$239,214.17. The

auditors' report shows that the total assets of the Society June 30, 1927, were \$2,698,757.87. If these assets were applied to the liquidation of our liabilities, the deficit in the general fund would not only be wiped out, but there would be left a balance of \$2,339,052.53. But this cannot be done because these total assets include trust funds and funds given for special purposes which the Society is under moral obligation to respect. Having made drastic cut of \$114,700.00 in the current year's maintenance budget, it now remains for the churches and our constituency to help restore the budget, reduce the deficit until it is eliminated and move forward to the more adequate support of all the work. It is an ideal of the United Christian Missionary Society and its management so to improve and build up all the work committed to it, and so equitably to administer the trust which the churches and individuals of the brotherhood have seen fit to repose in it, that in the days to come it may increasingly appeal to the intelligence, consecration and devotion of the people and be able to bring to bear upon these great tasks of the kingdom the full strength of our great brotherhood. This is an ideal which as yet we have never been able to realize. It still remains to be seen what so great a brotherhood can do for the advancement of the kingdom of God and for world-wide evangelism when all its resources are consecrated to that end with united purpose.

THE SURVEY

The United Christian Missionary Society is about to publish a survey of all its work around the world, which has been in process of preparation for about five years. This survey is the most significant phase of self-examination and self-criticism ever undertaken by our brotherhood and has been most educative and fruitful. It passes in extent and objective anything so far projected by any communion. Such efforts heretofore have been promotional, in the interests of missionary education and to justify campaigns for funds. This survey is more than an inventory. It is an investigation and study of every phase of organizational effort in a great Christian communion. It has been an adventure of faith and courage in uncharted areas.

National consciousness and supersensitiveness toward foreign domination in mission fields have required not only the wisest and most diplomatic promotion of the survey itself, but compelled an almost complete readjustment of missionary program and policy. Widespread scientific education; the youth movement; the revolutionary social and economic changes through the whole world are but a few of the new conditions which have forced upon us a re-study and appraisal of our brotherhood's task and obligation. The new international situation itself, together with the changing fields and programs of Christian work, call for a re-study and readjustment of the balance between home and foreign policy and effort. The survey points the way out of situations which had made the workers anxious, but for the solution of which they had no precedent. It faces the unescapable issue as to the place and part of the Disciples of Christ before insurgent democracy, scientific education, the futility of denominationalism, the rise of nationalism, the demand for the indigenous church, the changing emphasis in missionary policy, the imperative of Christian education, the resistless tides of social reform and the primacy of the demand for Christian unity before an unsaved world.

Extraordinary opportunities are before us in every land. The hour for advance is at hand. A new and real expectation of the presence and power of God is being felt in our churches. His servants are praying for his leadership, all of which betokens victories of faith.

The Missionary Message in the Sunday School Lessons

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

FEBRUARY 5—JESUS MISUNDERSTOOD AND OPPOSED. MARK 3: 19b-6: 6

General Topic: THE MISUNDERSTOOD JESUS

Missionary Topic: MISUNDERSTANDING JESUS AND MISSING HIS SALVATION

Missionary Text—6: 5: He could there do no mighty work.

Jesus has never been fully understood by any man. Paul came nearest to it, and he, at his best, is still longing and striving and enduring all things that he may know him in fuller measures and fuller appropriation (Phil. 3: 8-15).

1. For nineteen hundred years he has been waiting to be known, and the world has been supremely needing to know him. To know him and to know God as Father through him, "this is eternal life" which he came to give to the world (John 17: 3).

2. The misunderstandings reported in the lesson text for the day have had their parallel all through history.

(1) First, there are those who are friendly enough, and not lacking in appreciation, and even love; but who so far underestimate him, as to be sure that his enthusiasms are evidence of eccentricity, even of insanity. This is what we meet in the first part of the lesson. Jesus was eccentric, in the sense that the center of his personality, his interest, his aim and effort, was widely separated from the center from which the men of his day were performing the routine of their lives. He was strange. Even his good and devoted mother felt that she must get her poor boy away from the crowds and the excitement and give him a chance to rest and regain his normal mind and balance. So strange is it to find one wholly given over to a passion for the glory of God and for doing good to men.

It has ever been so with those who followed him and became most like him in their passions and their devotions. Paul was called "mad" by Festus. Carey was ridiculed by his generation, and his idea of taking the good news of Jesus Christ to the whole world was called by Sidney Smith "the dream of a dreamer who dreamed that he had been dreaming." Henry Martyn was so eccentric in the eyes of the British in India, because of his concern for the heathen, that they forced him to choose between being a chaplain to the barracks or a missionary to the lost. He chose the latter. David Brainard "burned out for God" in the wilds praying and toiling for the Indians. There are still millions of "Christians" even in our churches who cannot at all understand those who give themselves up for the saving of men in the missionary work in all parts of the world. One of these said to me that when he went to India the people at home thought he was a fool for going and the people in India thought he was a fool for coming. It is still true that those who go in full length for Jesus Christ and his program must be prepared to be "fools for Christ's sake."

(2) There were those who set themselves against understanding Jesus and sought to explain away his power. "He was casting out demons by a combination with the devil." Their opposition was so great that they willfully misunderstood, and sought to prevent others from understanding. They have their

successors in all times. There are those who are unwilling now that men shall follow Jesus of Nazareth and accept his way of life. They even "sin against the Holy Spirit" to oppose Jesus. There is another "sin against the Holy Spirit" discussed by Jesus in Luke 12. It is refusing to yield ourselves up to the Holy Spirit to bear witness to Jesus when we know him. If in this way Christians had not sinned against the Holy Spirit through the centuries think you that there would still be half the race that do not so much as know the name of the Son of God?

(3) There are those who with stupid lack of insight and imagination limit the normal outgiving of the power of God in the Saviour. These are they who come to view in chapter 6. They were his home-town people. They were too near to him and thought that they knew him too well for him to arouse in them sufficient faith to free his gracious power. This is the sort of unfaith that most of us have most of the time and by which we are ever hindering his mighty works. On a previous visit to Nazareth (Luke 4) they had at first been pleased with his words of grace, but when his interpretation of Scriptures ran counter to their notions they had no faith in him, no faith but fury, and would have killed him. Faith to accept Jesus as the interpreter of God and of the Bible is still all too limited to free his power among men.

FEBRUARY 12—JESUS PICTURES THE KINGDOM OF GOD. MARK 4: 1-34, Cf. 1: 14, 15

General Topic: THE GROWING KINGDOM OF GOD

Missionary Topic: GROWING THE KINGDOM OF GOD

Missionary Text—verse 30: And he said, How shall we liken the kingdom of God?

1. The Missionary Text most strikingly and pertinently brings out the supreme interest of Jesus in the kingdom of God. His question is rhetorical. He was not asking for information, but to arrest attention, and to show his great concern. It almost seems that even he, with his limitless resourcefulness as a teacher, was searching for fresh and striking ways in which to get the idea of the kingdom and the kingdom ideas into the people, and especially into his followers. The subject of nearly all his parables is just this, the kingdom of God. The parables which he spoke fall, most of them, into three groups. This is the first group. Combining Mark and Matthew, there were eight or more spoken at this time. They all have to do with the beginnings and the growth of the kingdom, in men and in society, in the world. Later he spoke a set of parables that deal with the principles and the nature and development of the kingdom. Then at the close of his ministry he gives us another group that have to do mainly with the consummation and final outcome of the kingdom. From various aspects, therefore, his one central and comprehensive subject of teaching was the kingdom of God.

He sought to transfer this emphasis to his followers: "Seek ye first the kingdom of God and his righteousness," he said in the Sermon on the Mount. Also he teaches us all to make this kingdom the first and dominating subject of our praying. If only his followers had all the way through shared his interest

and with him labored and prayed thus for his kingdom how different would the world be today. We must come to that before we shall find the way out of our distresses, all over the world.

2. The two parables here deal with the growing of the kingdom. They were preceded immediately by others dealing with the sowing of the seed of the kingdom. The sowing is the work of the missionaries. The Lord gives here the assurance of the success of the work. As the farmer puts his grain into the ground and God causes the earth to produce, "he knoweth not how," so shall it be with the sowing of the Word of God. And the growth will be amazing, even as the great shrub that is produced in Palestine from the tiny mustard seed. The kingdom worker may safely "sow beside all waters." "God's word shall not return unto him void."

3. Missions afford endless illustrations of the growth of the kingdom from the seed of the gospel. In the last century and a half this plant of the kingdom has been rooted and has grown amazingly in many lands. Even in recent years that growth has been such as to astonish all who have taken the pains to learn the facts. The history of the modern missionary enterprise in Japan, in India and in China is beyond the highest dreams of those who first began the sowing in faith. Let any one who is willing to take the records of Southern Baptist missions in the last ten years and see how the tangible results have multiplied by three and four in the various lines of achievement. And beyond all figures that attest growth is the ever increasing influence of the kingdom of God on all phases of the life of the nations.

Let us press the question, What does the kingdom of God mean to me? How much am I interested in it? David Livingstone is quoted as saying: "I will place no value on anything I have or may possess except in its relation to the kingdom of Christ. If anything I have will advance the interest of that kingdom it shall be given up or kept, as by keeping or giving I shall most promote the glory of him to whom I owe all my hopes, both of time and eternity." If that spirit should master the followers of Jesus Christ in great numbers the reign of God on earth would be advanced beyond all reckoning. Let each one face the question, What does the kingdom that was first with Jesus mean in my life and in my plans?

FEBRUARY 19—TWO MIRACLES OF POWER. MARK 4: 35-5: 2

General Topic: JESUS' POWER OVER NATURE AND HUMAN LIFE

Missionary Topic: THE DIFFERENCE THE PRESENCE AND POWER OF JESUS MAKES

Missionary Text—Verse 19: Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee.

These two miracles of Jesus show him to us working in the two realms of the material and the spiritual, and in both working for the relief of man, correcting evils and quieting fears and relieving distress. That is one way of stating his mission for all men.

1. *The Stilling of the Storm* is a suggestive phrase which lends itself almost too readily to applications to all sorts of human ills and disturbances. Yet truly the parable of the phrase may be applied endlessly to the storms that vex, and frighten, and threaten men in all conditions, in all lands, in all times.

Jesus slept because he was weary with a day of hard work for people; and he was on his way to more people for more blessing. How unsparing and unreservedly he gave himself to men! He is in that an example and a standing challenge to us.

With Jesus in the boat his disciples were safe. They always are. None have more need to learn this than those who go out to all lands in his name. The Twelve were not secure in their own minds. They were so frightened that their faith either fled from them or they failed to reason to the conclusions of faith. That is what we do. We fail to bring our faith into action in a crisis.

Jesus arose and rebuked the wind and the waves. And they obeyed him. It is well for us to fix that in our minds. Winds and waves do really obey him. In the realm of physical danger Jesus is supreme. He does not intervene in all cases, even for missionaries in the matter of physical danger, but he is always in charge. One never reads a missionary biography without receiving new impressions of God's control in Christ Jesus over the forces of the physical world. Jesus was on his way "to the other side" to do good to others. This mastery of the storm by his word no doubt gave him a new support in his work in the now awakened faith of his disciples. If their faith had not been asleep, his sleep would not have caused them anxiety. The deeper lesson is not that of hoping for miracles to deliver, but that of keeping faith active even when he does not seem to know or to notice our dangers and difficulties.

2. The first lesson of the second miracle here is that Jesus has power over the demons, to cast them out. He can overcome the spiritual disorders in men. And these are the more serious disorders. Demon possession has been a curse of all lands where Jesus has not been known. It is hard to get people sufficiently poised in mind and in faith to get them away from this affliction. Some of the Chinese have said that one reason there are so many demons in China is that Christ has driven them out of Europe and America and they have accumulated in China. A new edition of Dr. John L. Nevius' work on *Demon Possession and Allied Themes* was issued two years ago in New York. It is suggestive and enlightening on this subject, as also is Mrs. Howard Taylor's little book called *Pastor Hsi*. This good Chinese scholar and Christian preacher was instrumental in delivering many Chinese from the same sort of symptoms that Jesus met in the demoniacs. Where Jesus is understood and believed this form of insanity is overcome and passes away.

One phrase in the story sets out strikingly one of the aims and effects of the missionary work. The people came and found "him that was possessed with demons sitting, clothed and in his right mind." To bring men to calmness who have been wild, to their right mind when they have been afflicted with aberrations and guilty of vicious thinking, that is the work of the gospel. The missionary has carried these blessings into all lands into which they have gone in modern times, as in all the history of Christianity.

3. Two special words remain from the story.

(1) The people asked Jesus to leave, partly because of the loss of the swine. There are men, even in America today, who can see little in the story but the loss of those hogs. Paul found himself in danger of a mob because shrine makers were getting less work. Exploiters of children oppose missionaries in China. (2) Jesus sent the delivered man to tell the story of his blessing where the people did not wish Jesus himself to remain. That is the mission of the missionary.

FEBRUARY 26—OTHER MIGHTY WORKS OF JESUS. MARK 5: 22-43

General Topic: THE WORKS OF FAITH

Missionary Topic: THE HUMANITY OF JESUS AND THE HUMAN NEED

Missionary Text—Verse 34: *Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.*

More miracles! Yes, but that is not the main thing about these acts of Jesus. Narrow-minded and earth-bound minds balk at miracles. Let them go behind the miracles of Jesus and take an honest look at the Man; search well his reason for miracles. Then if they have imagination and any reach of spirit they will see that such miracles as he wrought are natural and inevitable with him. Men needed his help and under the conditions of that day this was the only way open to him to give it. His miracles proved his power, to be sure, but they "manifested his glory" in their revelation of his heart and in revealing his mercy and grace.

Here we have one miracle telescoping another. The woman was healed while Jesus was on the way with Jairus to heal his daughter. His miracles are ever stumbling over each other, so great is his love and helpfulness.

There are several items in the story that serve well for illustration of missions.

1. The way in which Jesus relates himself to men and to their need by simple faith, trusting reliance of his person and his power is something which all men need and which they find only in Jesus and his religion. He thus makes his blessings accessible to all sorts and conditions of men. It is ours to take to mankind in our missionary work this knowledge and this grace. "Without money and without price," without merit and without works that men must perform, but with faith alone men open the way for him to come in and bring all that God can do. What a message is here! How can we withhold it?

2. The woman who had the hemorrhage "had suffered many things of many physicians, and had spent all that she had, and was

nothing bettered but rather grew worse" may illustrate the nations and the people who have sought relief from the evils of sin and depravity in the religions that cannot save nor satisfy. How many have spent all that they have in prayers, pilgrimages and sacrifices to the gods of heathenism, and with the priests of religions that cannot show the way of life. When the woman "heard the things concerning Jesus" she came to him and was healed. How shall they hear the things concerning Jesus, that they too may come?

3. When the woman had touched his garment and "felt in her body that she was healed" she turned to slip quietly away with her blessing; but Jesus would not have it so. He would have her confession. This was his due, but that was not his reason. Her confession would encourage the faith of Jairus; but neither was that his reason, at any rate not the primary reason. When she had "told him all the truth," he said to her: "Daughter, thy faith hath made thee whole." He wished to call her daughter, to speak to her heart, to make her conscious of his love and personal interest. That is the new, the abiding, the deep thing that Jesus brings in religion. There is a nearness, a humanness, a personal relationship with him that are not imagined in any other religion in relation to the divine being. All through this story that note sounds, as in all the life of the Son of God. "The Word of God was made flesh and dwelt among us . . . full of grace and truth." What a difference it made to this woman to carry away, and to carry all her life the sound of that dear word, daughter! That was more than the healed body. In Jesus Christ men draw nigh unto God because they discover that God has come very nigh unto them.

But we must ask again Paul's ancient question: "How shall they call on him of whom they have not heard?" No one but Jesus Christ can give men the right to be called sons and daughters of the Most High; he alone of all the founders of religion would have called this woman, or any woman, "Daughter."

From the Woman's Missionary Union

KATHLEEN MALLORY

The Original Meaning of "Samaria"

Cruden's Concordance says that the original meaning of the word "Samaria" was: "His guard, his throne or his diamond." How stimulating to imagine that Jesus remembered this when he promised power to those who would witness for him "in Jerusalem and in all Judea AND SAMARIA and unto the uttermost part" (*Acts 1: 8*). How comforted he must have been as he thought of a Samaria thus witnessed unto and, in turn, bearing witness!

It is easy to give "spiritual application" to these ancient interpretations of the word Samaria, especially as it is familiarly termed a synonym of home

missions. Imagine, if you can, what it would mean if the South, which is our home mission territory, were a real Samaria—were really "his guard, his throne, his diamond"! What would it mean if it were "his guard"? Would it not be a protection for his work here and wherever needed—his soldiers, his sailors to go at his bidding when the armies or navies of the evil one attacked his work? What would it mean if our Southland was "his throne"? Oh, "the wonder and the glory" of having the justice and mercy of God administered right here in our midst! What would it mean if it were "his diamond"? Have you thought often of the "crowning day" and wondered just what part the South will take in that greatest of all occasions? Our Southland—Samaria—his guard, his throne, his diamond!

Now, the marvel of it all is that there is no reason—save sin and selfishness—why such an ideal blessing should not come to the South, why we should not from our hearts re-echo the Christmas carol:

"O come to us,
Abide with us,
Our Lord Emmanuel."

To "hasten his appearing" the month's program has been planned, and the March Week of Prayer for home missions is anticipated. The inclusive dates for the week are March 5-9. Sincerely is it hoped that every W.M.S. and every W.M.U. organization for young people will observe the week's programs, bringing in the most generous offering possible.

The program materials and the envelopes are to be secured from your State W.M.U. headquarters. The general suggestion is that the envelopes be distributed early in February and that each organization set for itself a definite goal for its "Thanks Offering." It may be possible for many societies to have as their goal the value of one or more carats of rubies. It is said that a one-carat pure ruby is valued at \$1,000.00. How beautiful will it also be if many individual members can have their offering a one-carat or even four-carat ruby for this particular Thank Offering of the Union's Ruby Anniversary.

Thus the Week of Prayer for Home Missions is prayerfully, thankfully anticipated. May its observance truly help to make our Samaria his guard, his throne, his diamond!

Know You the Land?

Know you the land—the land of peace,
Where tranquil spirits dwell?
Where sobs and sighs forever cease,
Where life is always well?

Know you the land—the land of joy,
Where melodies are true?
Where pleasures are without alloy,
Where skies are bright and blue?

Know you the land—the land of love,
Where perfect praises ring?
Where love is patterned from above,
Where love alone is King?

It is the land, the perfect land
Without one trace of sin;
And only those who understand
May hope to enter in.

—J. M. Ballantyne.

Program for February

TOPIC—OUR NATIONAL DANGERS AND OPPORTUNITIES

Patriotic Hymn—"Oh, God, Our Help in Ages Past."

Prayer of thanksgiving for God's constant goodness to America.

Scripture Study—Why Israel Lost Its Opportunity: II Chron. 33: 21-25; 35: 20-24; 36: 1-21; Matt. 23: 37, 38.

Prayer that America may be warned by Israel.

Hymn—"My Hope Is Built."

Discussion—(1) What are our national dangers? (2) What has caused such situations? (3) How may the dangers be removed? (4) What part can Christian women have in averting the dangers? (See Pages 6-9, 10-12, 29.)

Leaflet—What Women Want (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.).

Sentence Prayers that W.M.U. members may realize their responsibility as Christian American citizens.

Patriotic Hymn—"Guide Me, O Thou Great Jehovah."

Discussion—(1) What are our national opportunities? (2) How may the proper emphasis be placed upon them? (3) What will tend to the losing of them? (4) What responsibility should Christian women feel toward the realizing of them? (See pages 2-5, 10-12, 14-25.)

Sentence Prayers for lives of consecrated service in one's own community.

Patriotic Hymn—"America, the Beautiful."

Leaflet—How a Downtown Church Served the Community (Order leaflet for 2 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.).

Discussion of Points Raised in Leaflet—A Vision of Service (Order leaflet for 5 cents from W.M.U. Literature, address above).

Prayer that much local mission work may result from the month's study of "National Dangers and Opportunities."

Reading of Article—The Original Meaning of "Samaria." (See page 27.)

Discussion (led by president) of Society's Plans for Observance of March Week of Prayer.

Prayer in behalf of March Week of Prayer.

Prayer for W.M.U. Work the World Around.

Repeating of Year's Watchword—John 11: 28.

Hymn for Year—"Jesus Calls Us."

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

Season of Prayer for Ruby Anniversary: for (1) 40,000 New Members in Existing Organizations; (2) 40% Increase in Organizations; (3) \$4,000,000 Through "Tithes and Offerings."

WEI LING ACADEMY
SOOCHOW, CHINA

October 13, 1927.

My dear Mrs. McDaniel:

Your most welcome letter came to me in due time and I enjoyed it very much. You must believe that I think of you very often and long to hear about you and your children. The truth is that I do very little letter writing. I live fully and seem to have little time left to write letters.

On the Wei Ling campus it is hard to believe that all the world is not at peace, for we are so peaceful and quiet here. Both

students and teachers seem humbly grateful to be here and at work. At present there are 155 students in our school. There are 240 more students over in Yates Academy. There are more than thirty children in our kindergarten this fall.

The faculty consists of 13 persons, 12 of whom are Chinese and one foreigner—Miss Lanneau. Of the 12 Chinese, 8 are ladies. I believe you know all of them, Mrs. Feng, Mrs. Ng, Miss Wu Dzoong Zung, Miss Margaret Feng, Miss Sze, Miss Dzien Wei Jung, Miss Zung Soo Tsung and myself. Those Chinese men teachers who came to teach are Mr. Doong, Mr. Chen, Mr. Tse and Mr. Koo, who is our secretary.

Miss Lea is still in Shanghai and we are longing to have her with us again very soon, but she said that she could not teach in our school this term under present conditions. I hope she will be back sometime in the near future.

Mr. and Mrs. Bostick came to pay us a visit last week and now they have decided to stay here and will come next Friday.

Wei Ling is very humble yet very grateful over what it has been able to do. It looked impossible for us to open school in summer yet it was done and the weeks which have followed have made us all feel that it was the right thing to do. I am glad to say that most of our girls elect the Bible instead of Ethics or Civics. There are daily chapel services, Sunday school classes and church service as usual with good attendance at all these meetings. There are different religious organizations working among the students as Y.W.A., G.A., Sunbeam, etc., in our school. We give an opportunity for students to take part in religious work. Though it is a year of difficulty, yet it is a year of great opportunity for us to do some real, earnest, personal work among our girls.

Miss Lanneau is working hard in our school as she teaches twenty periods of English and the Bible per week. She is teaching a class of combined English of senior three students and I suppose the boys enjoy her teaching just as well as our girls. Mr. McDaniel teaches senior two combined English class and our girls are very much interested in his method of teaching. Our senior two girls love Mr. McDaniel to teach them so well. Consequently the whole class of six girls all choose to study the Bible under him. They always tell me about Mr. McDaniel, about his living and teaching.

Mrs. Feng is improving rapidly, is almost well. I believe she will do her usual work soon. At present Mrs. Ng is taking charge of her work besides her own sewing work.

Mrs. Van thinks of you and misses you very much. Mrs. McDaniel, you have so many friends here in Soochow, Mrs. Zan, Mrs. Yang and many other ladies have thought of you constantly and they hope that you will come back to us soon.

Please write to me again as I love to hear from you.

Yours lovingly,
DOROTHEA WANG.

November News from Shanghai

Things are quiet in Shanghai and we are having a very pleasant fall's work in our schools at North Gate. We have a full enrollment in both the boys' and the girls' schools. It is so nice to see these schools under principals both of whom are members of our church and who have grown up in the church. The girls' school principal is the daughter of a former pastor, and the boys' school principal is the son of our deacon and deaconess Zung. I am helping in both schools and adviser in the girls' school. One of the dreams of missionaries is realized when

we can put the responsibility of things on the Chinese as we are doing more and more at North Gate. The church is preparing for the celebration of its eightieth anniversary.

The Ming Jang School did not open this fall and the Eliza Yates opened in a very limited way on the fourth floor of Grace Church. There is a nice spirit in the school and I think Miss Sallee is thoroughly enjoying her work.

The Soochow missionaries have all gone back and things are quiet, while work is going along very nicely. Things are pretty bad in Yangchow and Chinkiang. The property has been terribly abused by different bands of soldiers as they have come and gone.

Mrs. Zee was not able to open her school in Quinsan this fall, partly because of the confused conditions and partly because of the government demands with regard to registration, etc. She seems quite well again. Last fall and winter we were quite anxious about her. She said all the time that she didn't believe the Lord was through with her on earth yet and against everybody's advice kept going. Evidently she still has work for her for she looks very well now. She is quite a wonderful woman.—*Pearl Johnson, Shanghai.*

Our National Dangers and Opportunities

By Viola Humphreys, Tsingtao, China

Just at this time there could be no better subject for the women of America to consider than that of our country's dangers and opportunities. It is in this time of world disturbances, this time when Satan is loosed in the world, and many prophecies are being fulfilled, that all eyes are turned to our beloved America. Some are looking for the opportunities of freedom, commercial gain, education and general spiritual uplift that can be gained by extended visits or prolonged settlement in America; others are looking at her with a critic's eye, viewing her from a distance; and being able to see her mistakes and sins they do not fail to use their ideas to carry out their propaganda for America's injury and their greed for a world revolution. There are many who have already obtained much personal gain in educational, social and vocational training in America, who while there had the opportunity to see the sins of the land. After receiving all the benefits possible, they do not fail to enter in with America's enemies, and by their influence bring about hatred and increase public criticism.

The world is looking upon America as a friend, or example of prosperity and success through the power of Christianity; or through jealous eyes, is looking at her to plan her destruction. We are led to believe that there must be very important reasons for the situation as it exists today. We know, as we take a retrospective view of America, that she has struggled through the years for the freedom and success she has attained, and that without doubt she has had God's approval from the beginning. And as she has prospered step by step, she has hoisted her flag of victory before the world and proclaimed her power as given by the Great Creator. It is not surprising that since her leaders were men of stalwart Christian character she should take her place in the world as the leading Christian nation.

With such ideals, we can readily see her wonderful opportunities as a Christian nation to help the world not only to bring about unity of purpose through prosperity, peace

and co-operation in economical, social and political realms, but also to give an example of that peace which comes only through the truth of the Son of God, and to use her influence toward helping other nations to be Christian.

But as individual Christians are not perfect, make many mistakes and often cause others to stumble and fall, a nation may thus sin, and cause other nations to rise up against her. Or on the other hand, if her successes are great, and she has made mistakes, it is much easier for those who are jealous of her to use these mistakes to bring about her downfall. And not only so, but a Christian nation may be tempted like a Christian individual, and her trials be heaped up on her by the evil one, to thwart the plans of our Master in using that nation to help win the world to Christ. It does seem that America has come to the place and time in the world's history when as a Christian nation she must call on God to "search her and try her, and purge her from sin" that she may be able to stand against the wiles of the evil one, and continue to hold her place in the world, and help win other nations to Christ.

This confession of sins is necessary, for while we see hundreds of people sent out of America to other lands to spread the gospel among those who worship idols, at the same time we hear the enemy criticizing her for her own idol worship—that of sinful living, and greed for gain. Again, while America through her representatives tries to give Christ's teachings to heathen lands and thereby bringing about Christian reforms and more freedom for their women, the far-away lands are holding up their own women in modest dress and manners, and their own methods of reform, as examples for our American women to follow. And while America is sending out her navy to protect those who are trying to help heathen lands, her influence is greatly weakened by the sinful conditions that exist among our sailor boys, for the world is looking upon America with shame, declaring that she should sweep the trash from her own doors before she tries to reform and help others.

What are we doing to check the sins of the rising generation of America, and protect the lives of our Christian girls and boys as well as to give of means, efforts and prayers to forward the gospel movement throughout the world? Let us pray more, and think more, that we may thwart the plans of the evil one, who is undermining the lives of our own young people, scattering the teachings of anarchism, bolshevism, atheism, to destroy Christianity and its influence not only in America but all over the world. The heathen world is seeing the conduct of young men in their midst who have come out from homes and associates among our American women, many of whom seem to be losing their high sense of honor and virtue. What can we do for our own girls and boys?

These are only a few of the dangers that confront America. It is our opportunity as American Christian women to help America at this time to hold her great power as a Christian nation, and to overcome the dangers that confront her both in her own sins and in the attacks of evil forces from without. By our influence as Christian women through much prayer, consecrated, organized efforts, and through the printed page, we must save our young men and women and continue to give the Christian example to a lost world. May God help us to do our best for America in this time of her greatest dangers and opportunities.

Enlistment Stories and Demonstrations

(Special Helps in Ruby Anniversary)

	Cents
A Call from the Master Foreman.....	3
Ask Somebody Else	2
"As Thy Servant Was Busy Here and There"	2
Christine Miller's Home-coming.....	3
Making Dreams Come True.....	3
Mrs. Brent's New Committee.....	3
The Woman Who Did and Those Who Didn't	3
The W.M.S. a Factor in the Evangelization of the World.....	3
The Contribution of W.M.U. to Religious Education Program.....	4
A Cluster of American Beauties.....	3
First Aid for the Puzzled (3 Characters—Women)	8
Possibilities (10 Characters—Y.W.A. or Women)	10
Miss Lecty's Views (4 Characters—Older Girls and Women).....	5
Give Us a Chance (7 Characters—Children before the W.M.S.).....	3
The Clinic of a Missionary Specialist (9 Characters—Y.W.A. or Women).....	10
The Vision (3 Characters—Women)	10

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Priced Leaflets for Home Missions Week of Prayer

WOMAN'S MISSIONARY SOCIETY:	Cents
Forget-Me-Nots (<i>Foreign Neighbors</i>)	3
In the Open Country (<i>Rural Enlistment</i>)	3
That Green Carpet (<i>Negroes</i>).....	4
The Jew Coming into His Own... ..	3
The Happiest Person I Ever Knew (<i>Mountain Missions</i>)	3
The Woman Who Knew What She Wanted (<i>Cuba</i>)	3
YOUNG WOMAN'S AUXILIARY:	
Dreams	3
ROYAL AMBASSADOR CHAPTER:	
Peter Pole	3
GIRLS' AUXILIARY:	
Eeny-Meeny-Miny-Mo	3
SUNBEAM BAND:	
Myra's Magic Circle.....	3

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Suggested Leaflets—Supplement to Program

FEBRUARY—OUR NATIONAL DANGERS AND OPPORTUNITIES	Cents
A Vision of Service.....	5
Berry Patch Harold.....	3
How a Downtown Church Served the Community	2
Human Relationships in Industry.....	4
Prejudice or Co-operation.....	2
"The Little Red Schoolhouse".....	3
The Stranger Within the Gate (<i>Pageant</i>)	8
What Women Want.....	3

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From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

The Nine-Tenths

When one appropriates a tenth or more of his income to the Lord, it is a serious mistake to decide that he is at liberty to use the remainder according to his own sweet will, unless that will is in harmony with God's plan for his life. The residue as much belongs to God as the portion brought into the storehouse upon the first day of the week. The Christian is under sacred obligation to use the nine-tenths of his income in harmony with God's will; such an investment indirectly promotes the cause of righteousness and honors God.

The following are some of the ways in which he may honor God with the portion not *directly* dedicated to the enterprises of his kingdom: A reasonable sum devoted to providing comfortable home, adequate raiment, and nutritious food for his family, that they may be healthy and vigorous, is well pleasing to God. He would have his stewards well cared for as a means of promoting their largest usefulness.

The money expended in the education of his children under religious influences, that they may be prepared to "serve their day and generation by the will of God," is as much dedicated to him as the money deposited in the contribution plate on Sunday. The same is true of the books and papers that are purchased for the home, if they are instructive and calculated to inspire Christian ideals.

God is also pleased to have the Christian man who is engaged in an honorable business, use a part of his income to increase his operating capital, that he may earn a larger revenue and thereby be prepared to devote more money to the cause of righteousness; indeed, it is the sacred duty of this man to earn all the money he can honestly, and this calls for adequate capital. Any investment that will enlarge a man's capacity for service is well pleasing to God. The man who spends the night on a day coach to save three or four dollars, when he has a day of strenuous and vital service ahead of him, is violating the scriptural doctrine of stewardship and does not have the approval of his heavenly Father.

The investment and expenditure of the nine-tenths constitutes a very serious responsibility; in every case the Christian man should solemnly settle

this question: Will the proposed outlay bring me increased resources for usefulness; will it strengthen my Christian graces; will it promote the public welfare and glorify God?

Anniston, Alabama

The Stewardship Conference in the Parker Memorial Baptist Church opened most auspiciously on Wednesday evening, November 30. A very attractive banquet was served to one hundred thirty of the leading members of the church; Pastor McGlothlin expected one hundred twenty but found his hopes more than realized. This company was composed of deacons, assistants, and officers of the different organizations, including both men and women.

The organization and other preparation for the annual canvass had been wisely conducted and the spirit of co-operation was ideal.

The services of the General Secretary continued through Thursday and Friday, with two sessions each evening, and closed with two addresses on Sunday morning. The first of these was given to a joint session of the Intermediate and Adult classes of the Sunday school, a large and responsive group. On the second evening, a fine company of men attended from Oxford and Jacksonville.

The canvass was made by the deacons and their assistants, beginning early Sunday afternoon.

While the full returns have not been reported, the campaign started very auspiciously and there was hope of fine results.

Dr. McGlothlin has a most effective organization through his twenty-seven deacons and their twenty-seven assistants.

The budget for local support was \$10,000.00 and for the Co-operative Program, \$20,000.00. The Parker Memorial is a church of vision, thoroughly loyal to the pastor, and it is no wonder Dr. and Mrs. McGlothlin are happy in this delightful field.

South Carolina Convention

The Program Committee had arranged for the consideration of the Brotherhood work on the morning of the last day, and had assigned a reasonable period for its discussion. The General Secretary, however, acceded to the urgent request of Mr. H. D. Blanc, Knoxville, Tennessee, a valuable member of the Executive Committee, to travel with him to Columbia for the opening day, December 6, and could not remain over.

Mr. Blanc is a successful business man of Knoxville, Vice-Mayor of the city, and had accepted a pressing invitation to visit the Convention and give his personal testimony in regard to acknowledging God in business and of honoring him with the first fruits of our substance to the extent of at least a tenth. The simple statement of his experience, given with modesty and fervor, made a profound impression; he was immediately besieged with invitations to visit the churches.

The General Secretary was granted ten minutes, in the midst of a crowded program, to make a few statements regarding the work of the Baptist Brotherhood and to introduce Mr. Blanc.

The attendance at the Convention was good, a fine spirit prevailed, and South Carolina Baptists are facing the future with renewed hope and courage.

Two years ago the Convention authorized the employment of a Brotherhood Secretary and it is hoped the Board may find it practicable to add this worker at an early date.

Georgia Convention

Georgia Baptists held their annual meeting with the Curtis Baptist Church of Augusta, which has one of the most attractive new buildings in the land. Augusta is a historic city for Southern Baptists inasmuch as it was here that the Southern Baptist Convention had its birth in 1845.

The Program Committee had assigned fifteen minutes to the Brotherhood cause on the afternoon of the closing day, December 8, but so amended the program as to allow the General Secretary this time on the second day.

The secretary was especially pleased, however, to have the privilege of an extended conference with a representative company of pastors and laymen, who had been appointed to consider "ways and means" to stimulate the religious activities of Georgia Baptist men. The secretary expressed to this committee the decided conviction that the only solution for this problem will be found in the employment of a strong and consecrated layman to enlist, organize, and train a group of men in every association. The state has found it profitable to invest some \$18,000.00 a year in capable leaders of their class to work among the women and young people. It would seem reasonable that a most similar policy would prove profitable with the men, who control most of the money, build factories, conduct banks, and, in large measure, direct the other business affairs of the world.

The Georgia Convention was no exception to the rule that the very atmosphere about all the conventions of 1927 has been decidedly more invigorating than for several years. Southern Baptists have started on the up-grade again, not very rapidly, but it is perceptible. Let's talk harmony and progress, give to the Co-operative Program our loyal support and its rightful share of our money.

Florida Convention

This annual meeting convened with the Baptist Church of Bradenton, a beautiful town of about eight thousand people, forty miles south of Tampa. Florida Baptists are aggressive and have had rapid growth in recent years, now numbering more than a hundred thousand. While business conditions have affected their revenues a little, the commercial situation is improving and Florida Baptists are projecting a program of enlargement for the coming year.

The press reported a little over eight hundred registered messengers and the sessions were distinctly enthusiastic and optimistic.

The Brotherhood report was postponed from the second to the last day by common consent, the time for its consideration was necessarily brief, and the discussion was therefore hurried and not very satisfactory. It was gratifying, however, that a motion prevailed instructing the State Board to employ a Brotherhood Secretary.

During the sessions that the secretary was able to attend, he had the privilege of hearing three notable addresses: on Christian Education by Dr. L. G. Broughton, on Foreign Missions by Dr. J. F. Love, and on Woman's Work by Mrs. W. J. Cox. It was a matter of common regret that Dr. Dobbins did not have the time to speak at greater length of the Seminary.

The Convention closed on Thursday night, December 16, with a stirring sermon on "The

Gospel, the Power of God," by Dr. Lincoln McConnell, to a crowded house.

Bradenton thoroughly vindicated its claim as "The Friendly City."

An Effective Organization

Such an organization has recently been effected in the Nolachucky Association of Tennessee. The First Baptist Church of Morristown is the central and strongest church in the association and Dr. Arthur Fox, the aggressive pastor, is thoroughly imbued with the denominational spirit. At his suggestion the pastors of the association have organized a conference, which meets monthly to cultivate fellowship and to discuss their church problems.

The laymen have also organized a Brotherhood with C. S. Stephens, a college graduate and successful lawyer, as president. This organization meets monthly with the different churches and considers measures that promote their own spiritual growth and the welfare of the churches. Their latest program is offered in this department as a suggested program for the Brotherhoods of the South next month. With the encouragement and co-operation of the pastors, these laymen hope to bring every church up to its full quota for the Co-operative Program.

The First Baptist Church of Morristown likewise has a Brotherhood with a membership of eighty and growing every month.

The secretary recently spent a delightful evening with this organization in the discussion of tithing. President Allison hopes to make this Brotherhood a valuable factor, not only in the church but also in the association.

Keep your eye on these workers.

Lake Wales, Florida

One of the liveliest occasions attended in months was a meeting of the Brotherhood of the South Florida Association, which met in the spacious and beautiful dining room of Hotel Dixie-Walesbilt, Lake Wales, on Friday evening, December 16. One hundred forty-three men, coming from twenty-three churches, sat down to a very attractive banquet; one church was represented by every male member. The occasion was enlivened by a varied program of music, the business was transacted with dispatch under the direction of President Chapman, and the men gave unflagging attention to an hour's discussion of "Laymen in Action."

At present there are only five church Brotherhoods in the association; the president announced as their first objective the organization of a Brotherhood in every church. In announcing the committees, it was made plain that no committee will be continued unless it functions.

Among the churches of the association are Plant City, Avon Park, Haines City, Bartow, and all the churches of Lakeland.

This association is located in the finest orange section of Florida. Lake Wales is a new and one of the most attractive towns on the continent; its location is high, overlooking a vast expanse of orange groves, the "Mountain Lake Corporation," with its beautiful grounds and nearly a hundred palatial homes, is near by, and the Bok Singing Tower, under construction, two hundred feet high and to cost two million dollars, stands on an eminence in the suburbs.

The Baptist Church has a beautiful building, more than five hundred members, and Dr. E. S. Alderman, the pastor, has no inclination to leave until he embarks for the Celestial City.

Suggested Program for the Monthly Meeting of the Brotherhood

Song, Scripture Reading, and Prayer. Business Session.

The practical program given below is substantially the one prepared by the Brotherhood of the Nolachucky Association, Tennessee, for December 18, 1927.

TOPIC—THE CHURCH BUDGET

(1) What should it include and how best explained to the church? (5 minutes.)

(2) How to get it covered by pledges. (5 minutes.)

(3) What per cent should be given to the Co-operative Program? (5 minutes.)

Music.

(4) Mention and comment briefly on the seven enterprises of the Co-operative Program. (5 minutes.)

(5) Is the Budget Plan practical for country churches? (5 minutes.)

Voluntary Talks (one minute each).

Closing Remarks by Pastor.

Closing Song and Prayer.

Literature—

If literature on this topic is desired, write J. T. Henderson, Box 585, Knoxville, Tennessee, for the three tracts, "The Budget," "Every Member Canvasser," and "Suggestions to Canvassers."

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

"A single lady missionary, without the consent of the Board, came to China, in spite of the great uncertainty prevailing here, and in defiance of the Board's ruling not to return the missionaries this fall. She weighed nine pounds on arrival, but spoke the language perfectly from the first time she opened her mouth. Her name is Haley Gordon Poteat, and she has disarmed the most radical anti-foreignism by the simplicity and gentleness of her behavior. She was born on the twenty-seventh of October."—E. M. Poteat, Jr., Shanghai, China.

Arrivals on Furlough:

Miss Pearl Dunstan, Pelotas, Brazil. Home address, care Baptist Hospital, Atlanta, Ga.

Dr. and Mrs. C. A. Hayes, Canton, China. Home address, 700 Irving Place, Alhambra, Calif.

Rev. and Mrs. R. F. Elder, Buenos Aires, Argentina. Home address, 108 Sarsfield Road, Balham, London, S.W., England.

Dr. C. E. James, Harbin, China. Home address, Humboldt, Tenn.

Sailings:

December 6, Miss Mary Alexander, on S.S. *Tenyo Maru*, to Canton, China.

December 10, Rev. A. L. Dunstan, on S.S. *Voltaire*, to Pelotas, Brazil.

December 20, Mrs. E. H. Crouch, on S.S. *Polycarp*, to Maranhao, Brazil.

December 31, on S.S. *Empress of Canada*: Dr. George W. Leavell, to Wuchow, China.

Miss Martha Franks, to Hwanghsien, China.

Miss Doris Knight, to Hwanghsien, China.

Dr. and Mrs. J. C. Anders, on S.S. *Aurania*, to Ogbomoso, Nigeria, West Africa.

A Unique Notice

From three to five copies of the following notice, printed on a colored card, were put at the plate of each man at the banquet of the South Florida Baptist Brotherhood:

LOST, STRAYED, OR STOLEN!

A large flock of Baptist sheep from the fold of the South Florida Baptist Association. They have been gone for some time. They were last seen browsing along the highways of indifference and headed toward the city of worldliness. They have probably been keeping company with the goats and it may be difficult to distinguish them from goats. If found, please report to the shepherd of the nearest fold of this organization, better still, bring them back to the fold yourself and receive the reward of a good conscience and a sense of duty performed.

SOUTH FLORIDA BAPTIST BROTHERHOOD.

First Baptist Church, Bradenton

Because of preparation for the entertainment of the Florida Baptist Convention, which met December 13-15 with this church, it postponed its every-member canvass until the second week in January. By special request the General Secretary made a talk on the evening of December 20 to a representative group of men, preparatory to this important event. This company included representatives from two neighboring churches and visitors from the North. The discussion was followed by an informal conference.

Pastor Jennings hopes the canvass may be the most thorough and successful in the history of the church.

What Bothers.—"What bothers me is the pastors. As a whole they are not at all bothered about us or missions, and that to my way of thinking is the crux of the matter. The women can't do it all, though they are doing valiantly. I get rather breathless trying to keep up with what they have laid out for themselves to do, and wonder just where the saturation point in organization is anyway. For me it would have come long ago. I verily believe that if there isn't a halt called folks will have all their spirituality smothered under their obligations to attend meetings, etc."—Mrs. Edith Ayers Allen, Rio de Janeiro, Brazil (now on furlough).

Good Associational Meeting.—"The Leung Kwong Association is in session in Canton just now and it is a very encouraging meeting, inspiring in many ways. A fine spirit prevailing. We are so glad we are here and not in America. If ever China needed missionaries it is now."—A. R. Gallimore, Canton, China.

Chinese Friendliness.—"We found the Chinese most friendly when we returned this fall, and there was a wonderful spirit of harmony all through the recent association which met here. There was not the least bit of anti-foreignism shown. We feel all this was due to the many prayers that had been offered beforehand.

"Those of us who went to Chefoo were wonderfully blessed, and while none of us were willing to leave our work, we are praising him every day that we did go. I know we are all better prepared to go on with our work; and already we can see a difference in the results."—Dr. Jeannette Beall, Laichowfu, Shantung, China.

Facing Difficulties Bravely.—"I have so longed for news from our stations and was delighted with the coming of a letter in Chinese from the preacher of the city chapel, a man we owed much to during the raid, and whose efforts to support himself these months have been blessed in a remarkable way. He has worked hard to fit himself to give medical help to the people in this time of trouble, and both Mrs. Bostick and Mr. Bostick write approvingly of his wise and helpful attitude in the face of great obstacles. This man writes me *he thinks* the Dispensary in Pochow could furnish support in case the Board is not able to do so! I feel that he is not only conscientiously holding up the standard there for his own sake, but as a trust for us. He is furnished with Western medical books translated into Chinese, and spares no pains to learn most approved methods. The Christians there have a wise teacher in him. He tells me that communication has been poor, letters censored, and those to foreign countries especially regarded with suspicion. The task of adjustment after we get back will require extra grace—there are turbulent elements to oppose. But there are also cheering evidence of loyalty, and we have the same sure promises and the same commands and see the same unmet needs of human hearts."—*Dr. Mary L. King, Pochow, China* (now on furlough).

Ten Professions in First Service.—"We are in a revival here in the church. The first service I held after returning we had ten professions."—*F. J. Fowler Mendoza, Argentina*.

Prosperous Work in Canton Schools.—"The general spirit of the students in the different schools appears to be better this year than last. Mrs. King is helping on Pooi To and I have my work in the Seminary together with that of three chapels. We rejoice that we have been able to go right ahead with the tasks assigned to us.

"If things continue as they are now we will have seven graduates at the close of this year. But where shall we send these young men who are ready to enter their fields of labor? Instead of being able to open new chapels in needy places we may have to close some which are now open. May the Lord direct us in our efforts.

"Yesterday the report came that over a hundred students from Pooi Ching are to be baptized into the fellowship of our different Baptist churches in Canton today. There will be another large group from Pooi To. We praise our Father for such a wonderful ingathering of young lives. May we be able to help in their training."—*W. D. King, Canton, China*.

Great Revivals.—"Thirteen baptized here today—sign of great spiritual blessings in several centers—special meetings at Lai-Chow and here now. All busy and happy that our Chinese co-workers love us just as much as ever and really *want* us as well as *need* us for a while yet. Our love for them, I think, has grown stronger during these months of separation. Our hearts are sad, sad over the condition in Honan; yet not hopeless. War conditions were never worse there than now. We believe the day will come when opportunities will be greater than ever before. Meantime it behooves all to watch, wait and pray."—*Mary D. Willeford, Hwanghsien, China*.

Hospital at Laichow.—"No radical changes have taken place in the hospitals here, as yet. We have always accorded much liberty to trusted Chinese, and we see no signs of dissatisfaction. The work is not large, but is kept up to a good standard of efficiency."—*Mrs. Annie Gay Gaston, Laichow, China*.

Dedication at Chihuahua.—"It was my privilege and pleasure to be in Chihuahua on the occasion of the dedication of their new church building, and offer the dedicatory prayer, which they assured me was not in violation of the law. The building is neat and attractive, well adapted to the needs of the congregation. Perhaps Brother LeSueur has written you of the heroic sacrifices made by the members of the church. There were some five or six hundred people present in the dedicatory service. The pastor baptized 16 converts in the first service in the new baptistry, many seeing for the first time the administration of this ordinance."—*W. F. Hatchell, Mexico*.

Encouragement in South China.—"These have been years of heavy strain for us and the lack of financial support at home coming at this critical period has complicated the problem, oh, so much! And yet some of us can now see the blessing even in the reduction of funds. As the time drew near to get next year's appropriations, we begun to fear, to dread and to feel helpless when we realized that there was nowhere to cut this time. The workers have had a panicky, hopeless feeling, expecting to be turned out with a month's notice. Two of the Seminary teachers are still without work and they have large families and have to live in the meantime. What if you and I had to fare a similar fate at a time when there was no chance of getting an honest position? But to go on, the Lord has been better to us than we deserved or expected, for the glorious news has just arrived, 'No cut was made for 1928!' Really it was almost unbelievable as we confess we, too, had grown pessimistic. Truly, I can not tell you how we are buoyed up—we are sending the word around among the brethren and sisters, 'Go forward, they are standing behind us in the *lo Neu fui*' (old church). I verily believe that this encouragement of the homeland can hold our breaking lines. Tell them to join with us for a great spiritual awakening."—*Nell Putney, Shiu Chow, China*.

Argentine Baptist Association Meeting.—"We have just closed our third associational meeting of the churches in this province. The ones that were present were very much impressed with the group that we have here in the Concordia Church. At the night services the hall was filled each night, that is the attendance was more than a hundred. Up until now we had not been able to get more than 90 to 100 on any occasion to come to any of our services. Also this time one of the daily papers gave us a good write-up and on the day after we closed the picture that was made of those in attendance came out on the front page of the paper. In this way we are getting to be recognized in the city as a part of the life of it and for the good that we are doing.

"We had the good fortune to have with us the home missionary of the Native Board with us. As you know, he is located in Corrientes, the province to the north of us. His talks about the work that he is doing made a good impression on the people and I am sure that they will make better offerings for the work. Besides Brother Rafael Galizia, we had Brother Ricardo Petrowsky of the Second Church, Rio de Janeiro, Brazil, who gave us some fine lessons on Stewardship. The Gen-

eral Secretary of the British and Foreign Bible Society for these Republics, Brother A. O. Neve, brought his lantern and slides that he made while in the Holy Land and with his explanation they were of great importance to all of us.

"During the services several made decisions to accept Christ as their Saviour, and there are others that are very much interested."—*Z. Paul Freeman, Concordia, Argentina*.

Going Forward in Manchuria.—"The population of the city is said to have increased nearly a hundred thousand the past eighteen months. For a number of years great numbers have immigrated into North Manchuria annually, averaging around 400,000, but this year official records show that 800,000 have come in! They have taken up rich lands east, north and west of Harbin. This is one of the greatest movements of people in modern times; and they have come to stay, having brought their women and children with them. This part of China is really the most peaceful and prosperous in all of China.

"Under these conditions can we afford to go backward? We should go forward. Surely we must not do less than in the past, or at present. Mrs. Leonard and I have been spending our time going out from house to house and store to store with the workers helping, preaching there and on the streets in the daytime and at the clinic in the afternoon and chapel at night. Last night the chapel was full of earnest listeners, as I spoke to them. They seemed to fairly hang on my words as I tried to tell them of the saving gospel of Christ. I was followed by a layman and an evangelist, who had just as good attention. The Holy Spirit was truly present. They listened with such quiet and interest. Everywhere we go the people receive us gladly. I really believe they are more cordial than when we left. Nearly every man to whom we give a tract says something good about Christ, the church, or the gospel, if they say anything at all, and many of them make comments. Four were baptized Sunday before last. Christians have come in with the great flocks that have migrated here this year and past years. It would be great to get out among the people where the new towns are growing up, gather the Christians together, teach them and preach with them and get them started off. We are determined to do this. Invitations to such places have already been received."—*Chas. A. Leonard, Harbin, Manchuria, China*.

Hopeful Work in Wuchow Hospital.—"I am sure you will be glad to know that we now have more patients registered in the hospital than for any period since it reopened last October. I see no reason whatever of being in the least bit discouraged over any phase whatever. It is the Lord's work and the prospects are as bright as the promises of God himself. Of course, we have many problems and they press down and weigh heavily, but we thank God for these difficulties, too, for they test our Christianity and our ability to labor for the Master. Yesterday we were made glad over the conversion of a woman patient, a maternity case. Miss Stallings was talking with her and she told her that she believed in Jesus. Miss Stallings replied that if she believed, she was saved. The mother immediately said: 'That's exactly what my Bible you gave me says.' Pray with us that as this new 'babe in Christ' develops and brings up the little life given to her that a great work for the Lord may be wrought in these two lives."—*Harold S. Snuggs, Wuchow, China*.

Three New Missionaries for Our Foreign Fields



MRS. CLARENCE J. ANDERS

Educational Work, Ogbomoso, Nigeria, Africa.



DR. CLARENCE JAMES ANDERS

Medical Work, Ogbomoso, Nigeria, Africa.



ELSIE B. CLOR

Evangelistic Work, Palestine.

Dr. James Clarence Anders

Dr. James Clarence Anders was born in Norfolk, Virginia, June 20, 1897.

He attended Fork Union Military Academy from 1908 to 1910. As a student at Fork Union Academy in 1909 he was converted and baptized into the membership of the Fork Union Baptist Church. After graduating at the Murray High School in Norfolk, in 1915, he spent a year in the University of Virginia, and two years at the Moody Bible Institute, Chicago, and was graduated from that institution with the Bible-Missionary diploma in August, 1918.

His pre-medical work was taken in Columbia University and Wake Forest College. He graduated from Wake Forest College in 1922 with A.B. in medicine. In 1924 he completed his course in Columbia University and received the degree of Doctor of Medicine from that institution.

He spent the summer of 1923 with Dr. Wilfred T. Grenfel of Newfoundland. While engaged in this service he met Miss Carolyn Loring of California, who was likewise engaged in medical service with Dr. Grenfel. This acquaintanceship ripened into deeper affection which resulted in the marriage of Dr. Anders and Miss Loring, August 29, 1927, in San Diego, California.

Dr. Anders has received additional medical training as Assistant Resident at Blue Ridge Sanitarium, and as interne in Bellevue Hospital, New York, and in the New York Nursery and Child's Hospital.

Dr. Anders gave his heart for missionary service in 1915. He was appointed as missionary to Ogbomoso, Nigeria, West Africa, July 29, 1927. He and Mrs. Anders sailed from New York on *S.S. Aurania*, December 31, 1927.

Elsie B. Clor

"My people came to America from Russia when I was about four months old, and settled in Chicago, where I attended the public schools. I was born August 11, 1894.

"I was reared in an orthodox Jewish home and knew nothing about the faith of our Lord Jesus Christ. Not until the death of my father in 1906 did I ever think much of a hereafter. It was at this time my soul became hungry, not knowing for what.

"Some months after my father's death I was invited to noon-day services held by Dr. A. C. Dixon. After hearing him for some time I realized my need of Jesus and accepted him as my Lord and Saviour, and later was baptized by immersion.

"I was opposed strongly by all of my family and finally was turned away from home. Hence I had a good opportunity to trust God and learn what real faith meant, which has been a great blessing all my Christian life, now twenty years.

"It was about a year after I found Jesus that I felt called to be a missionary. I heard of a school in Askaloosa that would allow me to work my way. So I applied for entrance and was accepted. I graduated there in 1913. I then entered the Iowa Methodist Nurses' Training School the following fall, where I was graduated in 1916. I took a position in settlement work in Chicago in the ghetto until I enlisted in the United States Army during the World War. There I served seventeen months, spending one year in France.

"I decided after my return to America from France to enlist in the mission field in Palestine. At the time the only available Board was the Christian and Missionary Alliance.

"On June 29, 1924, I joined the First Baptist Church in Des Moines, Iowa.

"I count it a great privilege to labor with Southern Baptists and feel I am one of them already in faith and service. I certainly believe it is God's hand leading on to greater victories in the promised land. We must have souls out of Israel for Jesus. He can bring it to pass. Our anchor is sure in Jesus alone.

"I was appointed to service in Palestine by the Foreign Mission Board on June 13, 1927, and sailed for my field on November 11, 1927."

Mrs. Carolyn Loring Anders

Miss Carolyn Loring was born in San Diego, California, August 11, 1902.

She attended high school at Lajolla High School, and graduated with A.B. degree from Pomona College in 1923. The following year, 1924, she received from Pomona College the M.A. degree.

Since her graduation she has taught physical education in the Fillmore Union High School in Fillmore, California.

In the summer of 1924 she served as volunteer teacher in the Grenfel Mission, Newfoundland.

She was converted at the age of 13, and is now a member of the First Baptist Church of San Diego, California.

She and Dr. J. Clarence Anders were married on August 29, 1927, at San Diego.

Since 1915 she has been interested in missionary work. She and her husband were appointed as missionaries of the Foreign Mission Board on July 29, 1927, and sailed for their field in Ogbomoso, Nigeria, West Africa, on *S.S. Aurania*, December 31, 1927.

Make March— A Month of Missionary Emphasis

—In The Sunday School

For many years the last Sunday in March has been the occasion of a great missionary program in our Baptist Sunday schools. The observance of this day has aroused fresh enthusiasm for Home and Foreign Missions in thousands of churches, and has afforded opportunity to bring information and inspiration to multitudes who would otherwise have no direct touch with these great enterprises.

We are now proposing to go a step further with this plan of missionary education through the Sunday schools, by providing material for a full month of special emphasis on Home and Foreign Missions. This does not mean that the regular lesson schedule will be interfered with, but that occasion will be given in class room and from the superintendent's desk to set people thinking, reading, investigating, learning, about the work and the workers on our Home and Foreign Mission Fields.

THE EXPLANATORY LITERATURE

An envelope of material is being prepared providing complete details for the observance of this "Missionary Month," the climax of which will be a great "Missionary Day" on Sunday, March 25. The material thus provided may be used in whole or in part as the church sees fit. This package will be mailed to all Sunday school superintendents whose names can be secured; or mailed FREE upon request to any one addressing

The Joint Committee on Missionary Day

161 Eighth Avenue, North

Nashville



Tennessee