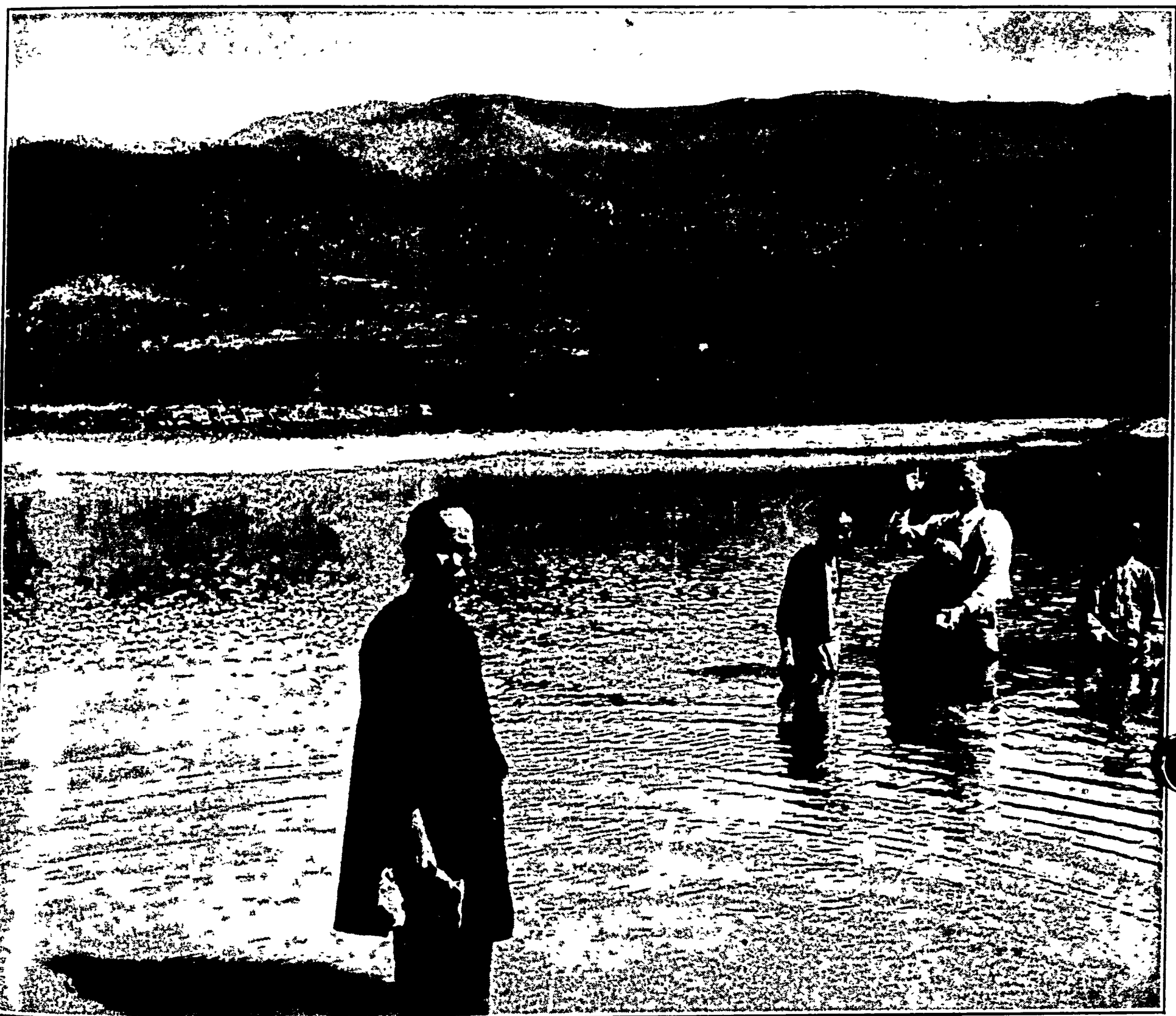


HOME ^{and} FOREIGN FIELDS

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No. 3



MISSIONARY REX RAY BAPTIZING A CHINESE WOMAN 75 YEARS OF AGE

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

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HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

MARCH, 1928

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THE MISSIONARY PILOT

March 4—Topic, "The Cleansing Blood of Christ." Close the program with the reading of the remarkable story told by Missionary J. L. Hart, "Some of God's Marvelous Doings in Chile," page 13.

March 11—Topic, "My Business for My King." A splendid story with which to close the program will be found on page 16, "The Joys of Evangelistic Visiting," by Miss Edith West, of Victoria, Brazil.

March 18—Topic, "What's Wrong With the World?" Dr. Barton answers this question emphatically and convincingly, as it relates to our own Baptist people, in his striking article, "The Peril of Our Unprecedented Prosperity," on page 20.

March 25—Topic, "George Whitefield, the Great Evangelist." This biographical program may be supplemented with stories of winning to Christ on foreign fields, as told by our foreign missionaries on pages 8 to 18. Assign to three or four members of the group the selection of some striking illustration of the power of the gospel as preached by our missionaries today.

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

The leader will find ample supplemental material for the programs and the opening and closing periods of worship in the stories of soul-winning found on pages 2 to 17. A poster or scrap book might well be devised by the children under

the heading, "Winning to Christ on Home and Foreign Fields," illustrated by the many pictures in this number, with appropriate descriptions.

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

The missionary topic for March is, "Far Above Rubies." The program centers about evangelism, and the outlined program on page 27 will be found most helpful. Much supplemental material is furnished on pages 2 to 17, from which the reader may make up a program of thrilling interest.

SUNDAY SCHOOL

March 25 is "Missionary Day in the Sunday School," and an envelope of materials has been mailed to all the superintendents of Baptist Sunday Schools in the South. Be sure that this matter is brought at once before your school, and plan to make this a great day. See especially the article describing the "School of Missions," on page 23.

PRAYER MEETING

The women of the South will hold their "Week of Prayer" for Home Missions during March. The entire church should be called to prayer, along with the women, for this great cause. Appropriate material may be found in this number for a prayer meeting program each Wednesday in March in the interest of Home Missions—its directors, its missionaries, its fields of work.

The Melting Point of the Melting Pot— Americanization—Evangelization

By Una Roberts Lawrence

The old picturesque symbol of this strangely varied national life of ours as a Melting Pot has been cast aside as meaningless. Some of our most thoughtful leaders in national life have even accounted it misleading. For, despite the ideal that all races and nations, all antagonisms, and racial antipathies, somehow magically blended in the sentimental alchemy of "American life," there still remained racial and national traits, there still were found the life and thinking, religions and customs of every land that contributed to the making of this strange mixture we call in our superb conceit "American life."

Yet there has gone on through the years an absorption into our national life in these United States of America of all these contributing races and nationalities. Every one of us in some way, recent or remote, is a witness to this process.

In the list of the Aldermen who govern the city of St. Louis may be found names that are clearly of origin in at least six different lands outside the United States. The other day when the final try-out was made in the Atwater Kent Audition of voices of young men and women from every section of the United States, three winners, at least, bore names that were obviously not so long ago foreign names. Yet in neither instance would we say these are not true representatives of American life as set forth by the highest ideals of our nation. In truth, they well present two of the finest traditions of our land, democracy in government, and unrestricted opportunity in culture and education.

So it must be that there *is* a fusing element in our national life, whether America is a "Melting Pot" or not. There must be a "melting point," at least for individuals, so that when given the contact, given the stimulus and the fire of passion for the finest and best in our national life, the alchemy does transform lives and does work that magic which is slowly bringing into being the best in our American life and culture from every element so providentially thrown together.

A young British layman, a man engaged in great building operations in a large territory, was riding through the country a few months ago and chanced to sit in a car by the side of



"ROYAL AMBASSADORS" OF FIVE NATIONS

These foreigner boys and girls of Krebs, Oklahoma, are fruits of the Home Mission Board's interest and labor. Are they not worth reaching and saving?

a man obviously a foreigner. A conversation was begun and the young American business man, struck by some exceedingly thoughtful comments on American life made by the foreigner, finally asked him what was the most interesting sight in America.



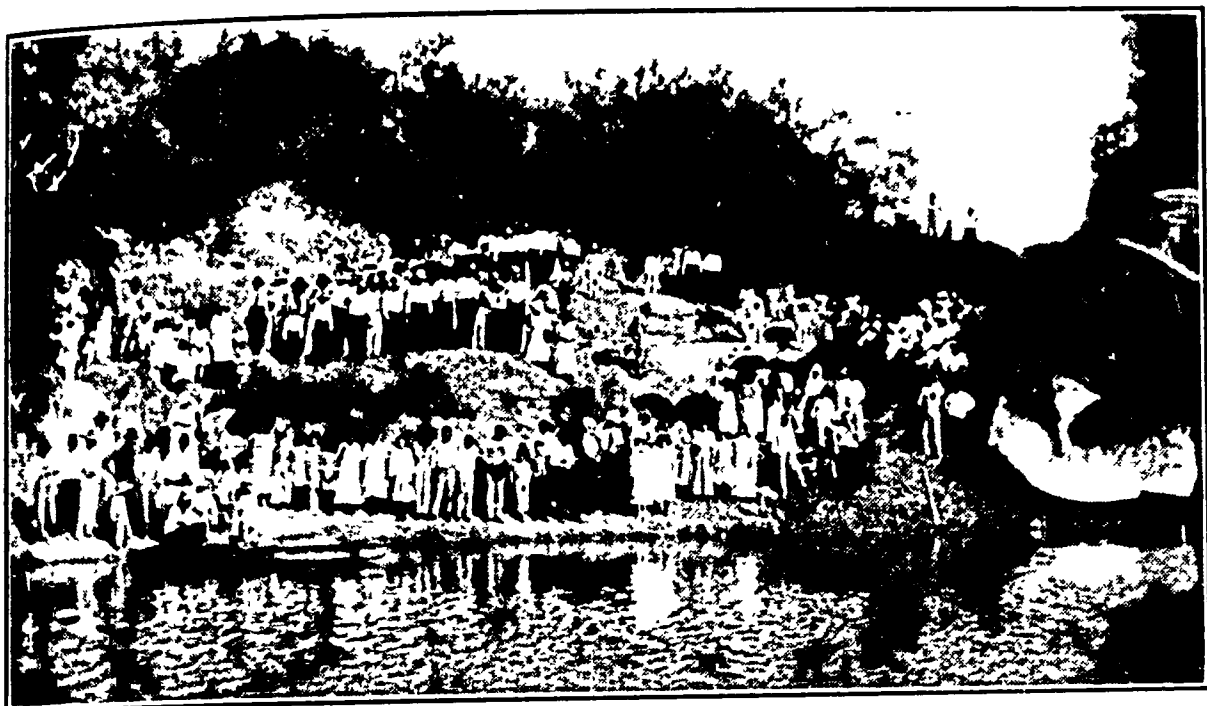
REV. PAUL C. BELL

Director of Baptist-Mexican Institute, and pastor of church, Bastrop, Texas.

"Your schools, sir, your schools. In 'my country,' it seemed he was a Russian Pole, "in my country there are schools only for the very rich. An education is beyond the reach of the poor,—unthinkable. Here the finest house in the tiniest village is the school house. It is amazing, it is unbelievable. It is the secret of all this marvelous country you have. Even the poorest man may send his child to that great, fine school, built of brick. They even tell me that the town authorities require him to do so. It is amazing," he repeated with such heart-felt emphasis that that young business man has ever since looked at a school house with a great deal more respect than he had ever done before.

Schools, free education, opportunity to learn a trade and own a home are all elements in this fusing process in American life. But these alone do not provide the motive power that must enter into the process to make it function.

Joe Ng, Chinese lad in Dallas, was eager to go to school. So bright was he that his teacher, a girl from Baylor University with a missionary vision, gave him particular attention and finally took him to her church to listen to the great George Truett preach—took him long before he understood English well enough to follow the sermon without her whispered explanations as the preacher preached. But Joe caught the meaning of the preached Word, caught



A BAPTIZING ON THE COLORADO RIVER, AT BASTROP, TEXAS

Pastor Bell has baptized more than 1,000 Mexicans, converted from the Catholic faith to a simple faith in Christ, in this beautiful water.

a vision of the True God, turned aside from his idols, and in the face of stern opposition, came out in a brave confession of Christ. Today Joe is in San Marcos Academy, with an aim set high to fit himself for some form of Christian service in this land of his adoption. Joe is being Americanized—yes, but first he was evangelized.

That is the melting point.

That is the motive power, and there is found the common ground of brotherhood and harmonization of the warring elements of our national life, and there only.

Quietly through these years has the Home Mission Board been at work on this basal foundation of Christian Americanization. Fads and theories in Americanization have come and gone in these years, but steadily the missionaries have worked at the fundamental task of supplying the power, the fuel and the blaze of a passion for the souls of men, believing unfalteringly that lives change and melt as a result of preaching the gospel. Out of these years there has come no great revolutionary movement in our land, but there has gone on the quiet transforming of lives, many which are never known to the world. Occasionally some stories of these transformed lives come to be heritages of history, through their development into leaders. The other day in a little mission chapel in Pratt City, a part of industrial Birmingham, there was enacted a little drama that illustrates the steadiness of this fusing element in our national life,—the melting point of the gospel.

PAT AND MIKE—ALTAR BOYS

Their names were really Paschal and Michael, very Italian, but that did not keep them from being nicknamed "Pat"

and "Mike" in the Pennsylvania town where both their fathers worked in stone quarries, Pat's father a foreman, Mike's a laborer. Mike was the elder, and both of them were altar boys in the Catholic church, the pride of their devout mothers, and the proud helpers of the priest. Pat's father was ambitious for his boy, so sent him away to a Catholic academy, and afterward to a seminary, in the hope that he would be a priest.

This separated the boys, and the years passed, bringing changes to them both. The pathway of Michael's life led him into the Baptist ministry, a story well worth telling in itself, some other time. For two years, now, he has been the



MRS. PAUL C. BELL

Teacher in the Institute, and evangelistic worker among the Mexican women.

missionary of the Home Mission Board at Ensley, Alabama, Pastor Michael Pucarielli. Last fall Lindbergh came to Birmingham, and the Italian pastor went out to see him, along with the thronging thousands of other eager enthusiasts over this wonderful lad who has so marvelously and modestly become the epitome of the Spirit of America at its best. In the great crowd, suddenly the Italian Baptist pastor came face to face with his friend of boyhood days—"Pat"—who had been altar boy with him long ago. They stood and looked at each other for a moment and then clasped hands with a cry of mutual recognition, "Pat" and "Mike," as those around them turned to see two splendid young Italian men thus strangely call each other by traditionally Irish names.

Immediately the Baptist missionary thought of the impression that would be made on his friend if he should blurt out here on the street his present employment. So sure was he that the altar boy of other days was still a devout Catholic, that he longed for a chance to sit in quiet and tell the whole story of his becoming a Baptist, and thus get a hearing for his faith that could not be possible on a busy street corner, on Lindbergh Day. So he evaded all questions that would lead to having to tell what he was doing in Birmingham. Then, in parting, he invited his friend to come to dinner in his home. That was the most unwise move he could have made, for, in sudden interest, Pat said, "What are you doing here, Mike."

"Well, you'd be surprised," was the evasive answer. "I'll tell you when you come to dinner next week. I want to tell you all about it."

With the license of old friendship, Pat pressed for a direct answer, until there was nothing to do but launch the bare and startling fact that he was a Baptist preacher.

"Not that I am ashamed of it, don't misunderstand me," Mike insisted. "I just wanted to tell you when we could be all alone and I could tell you how it all happened and just why I am now preaching the gospel."

A slow smile spread over his friend's face, and a light shone in his eyes.

"I was just wondering how I was going to tell you," he said. "You see, I am a Methodist myself. And I was sure you were still a Catholic." Again their hands clasped, this time in a pledge of fellowship beyond that of mere boyish friendship.

The next Sunday an Essex sedan drove up to the little Baptist Good Will Center where Pastor Pucarielli holds services in the small chapel. Out of it stepped Paschal Vacca and his lovely

wife, come to stand loyally by his friend in the service of the Lord.

"We have not been very active in church work in Birmingham since we have been here," he explained, "but my friend here needs me. He is doing the greatest service that any man can do for my people, and I must help him. So we want to find something to do here in this little mission. This is the fundamental task in the uplift of the Italian people, bringing them to understand the gospel. This is the greatest service," he repeated earnestly, as he looked toward his friend standing near. "This is what the Italian people need, the gospel of Jesus Christ."

As I looked at this handsome young fellow, who has made good in the Birmingham offices of the stone quarry company, I thanked God for the melting point of the gospel of Jesus Christ, for he typified the contribution other lands may make yet, as they have made, to the building of a more Christian nation.

COMING INTO THEIR OWN

Last fall a dramatic scene took place in a state convention. It was late in the evening session of a day that had been filled to the brim with long discussions of grave problems. The audience was faithful to their task of staying by the program, but were tired, nevertheless.

Then suddenly there came onto the platform an Indian warrior, stepped out of a story book, with the eagle feather headdress, the gorgeously gay blanket, the piercing black eyes and straight-as-an-arrow carriage of the Indian of our childhood story books. For a moment he stood surveying the audience that grew still with expectancy. Then he spoke, this son of a line of notable chiefs, this descendant of great warriors of his race.

"Dr. Rogers asked me to come and speak to you tonight," he began. "He told me to look just as much like an Indian as I could. In order to do this, I must get rid of all this costume." Forthwith he laid to the right the eagle feather headdress that a chief had worn in the long ago, and to the left the blanket. And there before the eyes of the audience stood a tall young man, clear-eyed and well-poised, dressed in a well-fitting suit of dark blue, well-groomed, and modern to his finger-tips.

"The Indian of today does not wear feathers and blankets," he went on, "except when he stoops to trade on his Indian heritage to wheedle money from the impressionable white man. That," he pointed to the feathers, "that is a day that is past. This," and with a winning smile he stepped forward to the edge of the platform, "this is the day that is here—for the Indian."

Then in impassioned voice he went on to plead for his people, that we will not slack in our missionary work among them, that we will not fail to develop that work so as to win and enlist the Indian youth growing up now in that dangerous transition period from the old Indian life to the white man's way of living. It was a plea from the heart, for the Indian lad, standing before the Baptist Convention, was himself a first generation Christian, his aged grandfather the great Chief White Eagle of the Pawnees; his mother and himself were converted only a few years apart. With a vision of making his life count in a worthwhile way for Christ, this Indian lad hopes that in making the vision real, he can at the same time be one of a vanguard of Indian youth that will help to find a place again in American life for the Indian race.

Americanize—yes, by all means!

But evangelize first, for the gospel of Jesus Christ is the only white heat that will melt away racial barriers, melt down hard, sinful hearts, fuse warring elements, burn out the dross and bring at last the clear metal of spiritual values in our national life with which to build our part of a world that is lost without Christ.

* * *

Open Doors of Opportunity at Home

By Rev. B. D. Gray, D.D., Corresponding Secretary

The opportunities are here. They are at hand—at home. The port is open for entrance into the harbor. We need not seek distant places for opportunities. The doors are wide open everywhere. The Home Mission Board was not amiss in its recent statement that this is the greatest hour for Home Missions in the history of our country. The problems were never so acute, the demands so urgent, the opportunities so great and the obligations so overwhelming. This conviction is growing with

thoughtful persons who realize the significance of America for the salvation of the world. America constitutes at present the greatest field and force in all the world for Christian civilization. Christian statesmen everywhere are beginning to realize this. Problems at home are as serious and complicated as those beyond the seas.

The South constitutes one of America's home mission fields. The wealth of the South is increasing in a marvelous fashion. Its wealth in 1900 was estimated at eighteen billions of dollars; in 1912 at forty billions; in 1922 at seventy-one billions; in 1926 at ninety billions, and by the close of 1927, at a similar rate, the South will be worth one hundred billions of dollars. The consecration of this wealth to the service of Christ constitutes one of the greatest problems that has ever confronted our people. With a tithe of our income put to the service of Christ, we could do ten times as much as we are doing. It would bring a new era to our Baptist people, and all other Christian forces, in this land that we love so well, and would enable us to push our Christian conquests to the remotest parts of the earth, with such force as to shake every center of heathenism.

EVANGELISM AND ENLISTMENT—THE SUPREME CALL OF THE HOUR

There are within the Home Mission Board's territory between thirteen and fifteen millions of persons of adult age who make no profession of religion. Among these there are many who are hostile to religion. Influences are found on every hand to militate against a real soul-saving evangelism. Our people have their minds on other things; worldly thoughts dominate with ever-increasing power; lack of reverence for the Word of God and other sinister influences constitute a mighty call for a worthwhile soul-saving program.

Hand in hand with evangelism should go enlistment, the instruction and development of converts. Convert culture is our greatest need. It is our supreme task. We have but touched the fringe



A TRAINING CLASS IN "WHAT BAPTISTS BELIEVE"

The Mexicans enjoy these courses of study, and are well enough trained to organize a mission wherever they may go.

of this great task. In the Christian graces, thousands of our people are but mere babes. In real stewardship of life and property we have hardly made a beginning. Our vast resources of wealth and culture cry to us for a deeper, more comprehensive and thorough treatment. We will go limping in our progress with uncertainty in proportion as we neglect the great fundamental work of enlightening, enlisting, combining and directing our forces for Christian service.

Only a few words as to specific fields are possible in the brief space allowed. Here they are:

Our entire sea coast section and cities, from Baltimore to Brownsville, Texas, constitute a wonderful opportunity. For years the Home Mission Board has been working in this field. Fine results have come, but the doors are wide open and the opportunity greater than ever.

More than nine millions of Negroes in the South, here at our very doors, present an unparalleled opportunity. They are of more consequence to us, these ten millions of Negroes, than many hundred of millions of people anywhere else on the face of the earth. They are mostly Baptists. Other denominations, and especially Roman Catholics, are spending much more money than Baptists are among the Negroes. Their Christian development constitutes a prime factor in our civilization, for they constitute one-third of our population.

The rural problem constitutes an open door of opportunity. The rural population of the South is predominantly Baptist, but changes are taking place in our rural section that make the rural problem a most acute one religiously. A readjustment of our program among our country churches is urgent and immediate. We cannot hold our own unless we give serious and worthwhile consideration to this great body of our people.

The foreigners within our midst in many places constitute a menace to our civilization. There are between four

and five millions. To neglect them is to imperil our very civilization. To Christianize them is to save our civilization, and through them prepare the greatest foreign mission force in America. Our work among the foreigners is being wonderfully blessed of God. We need at least fifty new missionaries in this department alone.

Over 5,000 Baptist churches in the South are without houses of worship and thousands of others meagerly and inadequately equipped. This problem is so acute as to need immediate attention. The open door constitutes an opportunity unparalleled for effective adjustment and equipment for greater efficiency in local church life and in denominational co-operation.

Our Mountain Mission Schools, in their effective Christian service, constitute a real marvel of Christian development. The doors there are wide open. Thousands upon thousands of our best boys and girls are hungering for education in Christian training. Shall we withhold from them these blessings and fail to seize the opportunity for carrying on to completion the great work which our schools are accomplishing among this fine body of our population?

Oh, that Southern Baptists would so come to our help that the Home Mission Board might enter these wide open doors of opportunity at home!

* * *

The Robeson County Indians

By Missionary J. K. Henderson

If the story could be told that would reveal the origin and activities of the Indians of Robeson County it would no doubt make most interesting reading. Unfortunately, however, tradition and inference furnish our only clue.

From the earliest written records of their activities the theory of historians, based on strong circumstantial evidence,

as well as on the tradition of the Indians themselves, is that they are descendants of a tribe of Hatteras Indians and Raleigh's lost colony left by Governor White on Roanoke Island. The supposition is that this colony, reduced to penury and despairing of help from the mother country, joined with a small tribe of friendly Indians about Cape Hatteras, and that the Robeson County Indians are descendants of this English-Indian family.

Mr. O. M. McPherson, special Indian agent of the Department of the Interior, "to investigate the condition and tribal rights of the Indians of Robeson and adjoining counties of North Carolina," in a summary of his report to the Secretary of the Interior, respecting these Indians, says:

"Their habits, disposition and mental characteristics show traces both of Indian and European ancestry. Their language is the English of three hundred years ago, and their names are in many cases the same as those borne by the original colonists. No other theory of their origin has been advanced, and it is confidently believed that the one here proposed is logically and historically the best, supported as it is both by external and internal evidence. If this theory is rejected then the critic must explain in some other way the origin of this people which after the lapse of three hundred years show the characteristics, speak the language and possess the family names of the second English colony planted in the western world."

Mr. McPherson also reports that when Scotch settlers first located in what is now Robeson County "they found seated on the Lumber River and its tributaries a tribe of Indians speaking English, tilling the soil like white men, owning slaves, and practicing many of the arts of civilized life."

But as the number of white men increased the Indians were gradually pushed back into corners until they were in dire straits. Within the memory of men of their race now living, prior to the Civil War, and for a long time after the war, they were in much worse condition than the Negroes, no one taking any interest in them nor giving them any protection. Moreover, from the standpoint of education and religion they were shamefully neglected both by the State and by the churches.

No provision was made for their education until February 10, 1885. On that date the General Assembly of North Carolina gave them separate schools for their children. Prior to that time the only schools open to them in the State were the Negro schools. Consequently very few of them went to school at all.



A MEXICAN SUNBEAM BAND AND JUNIOR B.Y.P.U.

Our Home Mission workers are careful to see that the children and young people are well trained in the Bible and in Baptist history and doctrine.

On March 7, 1887, what is now the Cherokee Indian Normal School, at Pembroke, was established to train teachers for the Indian schools. Since that date appropriations have been increased and improvements made from time to time until now the Indian schools compare favorably with the same grade of schools for white children in the State, and Indian teachers are receiving competent normal instruction and are rapidly gaining proficiency in the profession.

In the matter of evangelization and Christian training, apart from a few individual efforts, they were left entirely to themselves until within the last few years.

The original Red Men of the forest were found to be a religious people by nature. And their religion was of a higher order than that of most other non-Christian nations. They visualized a Great Spirit directing the destinies of men, and providing for the future happiness of the good and true and brave. The "Book of Nature" was their guide in their religious thought and practice. They read of the wonder-working of the Great Spirit, and evidence of his love and wisdom and power and glory, in the sun and stars, in wind and water, in the earth and the firmament. But the very beauty of their religious ideals and aspirations seems to have been a handicap in the efforts to interest the most religious among them in the principles of Christianity.

But these Indians in Robeson County seem to have lost the doctrine of the Indian religion along with their language and traits and to have accepted the fundamentals of Christianity, in so far as they are interested in the subject. A great number of them, like many of our own people, show little or no interest in religion at all. But, considering the disadvantages under which they have been forced to labor, the wonder is that they are as well evangelized and as well equipped for kingdom service as they are.

The Blue Ridge Conference and the Southern Baptist Convention have recently entered this field. This was, at least in the case of Southern Baptists, at the urgent call of the Indians themselves in their efforts to develop more efficient churches and a better trained leadership.

The Methodists have a well organized mission at Pembroke under the care of Rev. Fuller Lowery.

The Home Mission Board of the Southern Baptist Convention began work here the first of November, 1922, with Mr. and Mrs. J. K. Henderson in charge of the mission. At that time the Burnt Swamp Baptist Association (Indian) was composed of fourteen churches with about fourteen hundred members. The association was organized in 1878 with five churches. At present there are twenty-one active churches with about two thousand



A DAILY VACATION BIBLE SCHOOL, PRATT CITY, ALABAMA

These children are keenly responsive to the interest and affection of the "missionary lady," and the seed of truth sown in their hearts is bound to bring forth abundant fruit.

members. They added the past year by baptism alone one hundred and sixty-six.

Prior to the time that the Home Mission Board began work here Mr. and Mrs. E. L. Odum, now of Waycross, Ga., gave to the Trustees of the Robeson County Baptist Association about fifty-eight acres of valuable land to be held in trust and used in the interest of Christian training and work among the Indians of Robeson County. The Indians themselves built a six-room cottage on this property, at a cost of some two thousand dollars, which is occupied by the missionary in charge.

The Home Mission Board, in addition to paying the salary of the missionary, promised to donate a thousand dollars toward erecting a building for church and training school purposes, provided the Indians would raise two thousand for the same object. But the Indians wanted a better house than could be built for three thousand dollars. So they pushed ahead with their collections until they had raised four thousand. This gave them five thousand dollars for the building. By having the framing and flooring sawed from timber cut from the Odum property and getting a little gratis work, in addition to what the missionary himself could do, we put up a building that is easily worth twice the amount of actual cash put into it. It is of brick veneer structure with an auditorium thirty-two by forty-eight feet and six Sunday school rooms, four of which open into the auditorium by folding doors.

A church was organized with fifteen members that has grown to forty-five in two years. The Sunday school has an enrollment of ninety, and the B.Y.P.U. thirty-five.

The association has now turned its attention to another phase of Christian work, that of taking care of its orphan children. The first objective in this direction is to clear a farm of the Odum land and build a home to house the children. The churches are now collecting money for this object.

But the Training School for preachers and Sunday school teachers, that has been a chief concern of the association since its organization, seems to have come to a "standstill" at present. Those who have been interested in the work, and making fine progress, found their time filled this year with their regular school work. And others who ought to be taking the course have not yet sufficiently realized its importance to be willing to make the necessary sacrifice.



SAKURA KITIPUKSKI
Grandson of Chief
White Eagle of the
Pawnee Tribe.

The older preachers have done well, wonderfully well, under multiplied difficulties and disadvantages, and, through hardship and sacrifice, have provided better things for the younger generation, and they are not going to be soon forgotten. But the younger preachers that imagine they can make the old garment continue to fit the growing child will soon find themselves being led, instead of leading, or laughed out of the profession.

One Indian said to me sometime ago, "I feel like I can almost jump up and see light."

They have caught the spirit of progress and are climbing toward the light. And our business is to ever urge them on to higher things, and to stand ready, when one shows he is willing to climb, to reach out the hand and give him a lift.

* * *

The Challenge of Mountain School Work

By Prof. A. B. Miller, Armo Baptist Academy, Blue Eye, Mo.

For years I have been fascinated with the idea of doing mountain school work. I read many articles on the work and became thoroughly acquainted with the stock arguments in favor of the work. I thought I knew a great deal about such work before I came but found that I knew very little.

Every writer and speaker seems to want to emphasize the thought that the mountain people are almost pure Anglo-Saxon stock and that they are untouched by the popular infidelities of the day. It is true that the people of the Ozarks are largely Anglo-Saxon, but they are cursed with innumerable false doctrines to which they fall an easy prey because of their lack of opportunities in an educational way. To see these fine young people deceived and their lives worse than wasted, who could be won to Christ and trained for the highest service, crushes the hearts of those who are bearing unspeakable burdens to help them and yet who have such little support from the denomination that they can scarcely touch the tasks that lie out before them.

We do not find the desire for an education nearly so general as we had

expected. Many of the parents have no vision for the future of their children. As a result, the boys and girls are content to remain in ignorance. Therefore, the one who makes a real success in this work must be able to give the people a worthy vision. Then to feed their hungry minds and hearts is a task which the angels would covet. But not all of the young people are thus self-satisfied. Many of them have a deep longing for an education and are willing to suffer any kind of hardships in order to get it. Sad to say, the majority of these are unable to come to school without financial help, because their parents are too poor to help them. What can we do when many such boys and girls are begging to come and there is no way for us to help them? We cannot furnish them sufficient work to pay their expenses. We have gone as far as our personal finances will permit. If they come and stay, the money must be provided in some way to pay board, tuition, and books. Yet their appeals are such, in many instances, that we cannot turn them away. What are we to do?

I mention some special cases. A girl came to us this fall from the flood district on the Arkansas River. Her opportunities have been so poor, that she is only in the eighth grade, although she is eighteen years old. Yet she has been so inspired since she came that she plans to stay until she finishes here, and then go to college. Her mother is slowly dying from cancer, and her

father has more than he can do to keep the other four children in the little public school and take care of the sick mother. If this girl ever goes to school it must be now. We have determined to keep her and trust God to provide the means. Then we have two sisters, for the first time this year, whose father has been an invalid for twelve years and their only brother was forced to quit school to make the living for the family when he was only fourteen years old. They cannot pay one dollar on their expenses. They are nieces of the seventh generation of Rev. John Clark, who organized the first Baptist church in America and who was whipped for preaching the gospel. There have been 45 Baptist preachers in the family from the time of John Clark to the present. Could we hear the pleading of such girls, especially when they are themselves fine Christian girls, and turn them away? No, never! But how can we keep them when only \$5.00 per month has been provided for the board of the three? We do not charge any of our students more than \$10.00 per month for room and board. At such a figure we cannot make any profit to apply on the board of those who cannot pay. We voluntarily reduced our salaries \$450.00 this year to make it possible for the school to open its doors. It will require \$225.00 more to take care of these three girls. We are keeping them on faith. Will each one who reads this pray God to move some of our friends to provide the means to take care of these girls this year? Whether the help comes or not, we cannot ignore such appeals and fail to respond to such a challenge, whatever may be the cost to us.

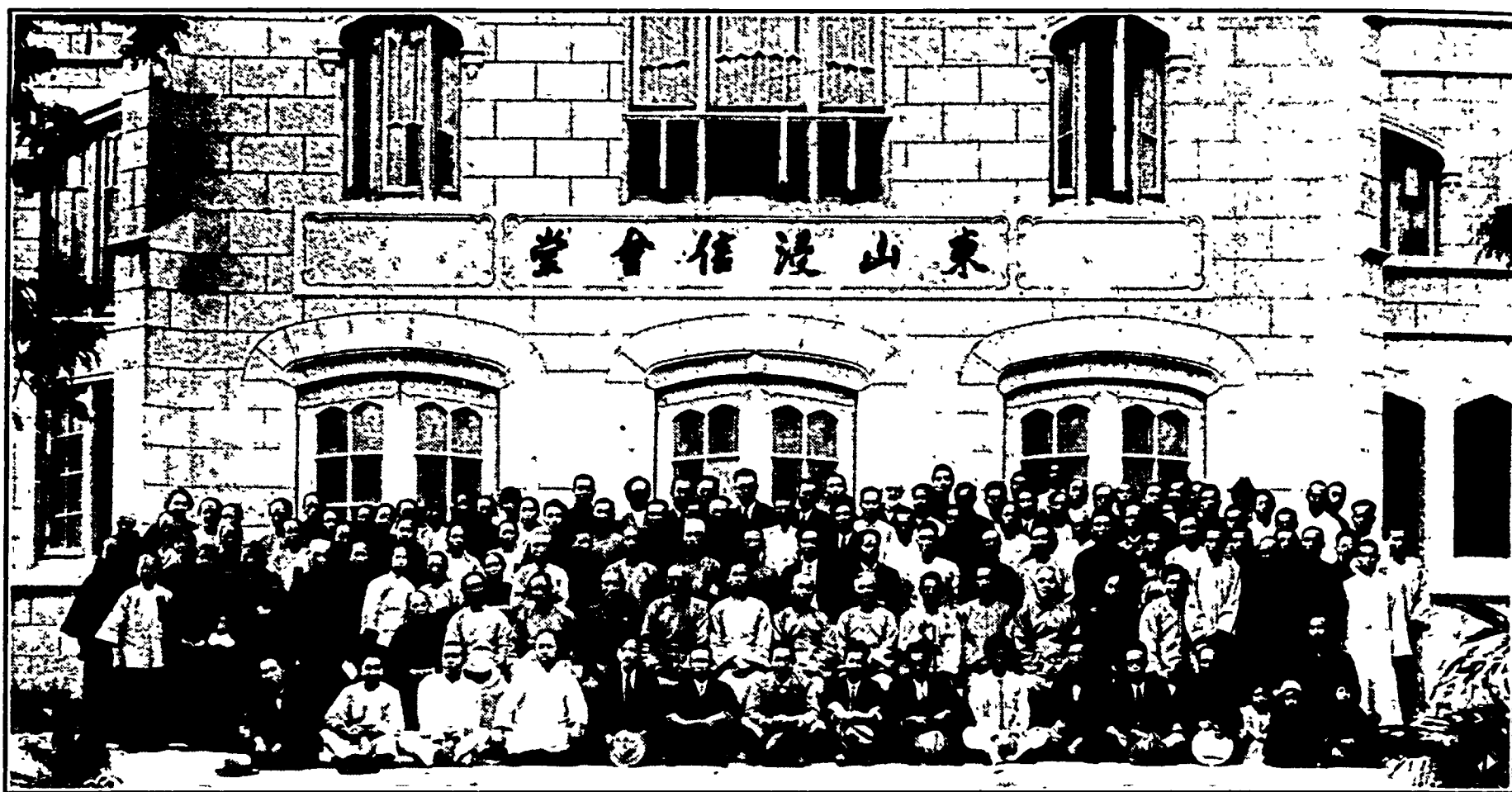
Last, but not least, is the challenge presented by the needs of the cause in these mountain sections. The churches are weak and struggling and cursed with the anti-mission spirit. In the past, God has used the school in a large way to bless and forward the cause. Under God it can and should render a blessed and far-reaching service with the churches through all the coming years. We are doing all that our physical strength will permit. If we could be six men each Sunday instead of one, all of them could be busy preaching the unsearchable riches of Christ. We are doing our very best to serve in such a way as to glorify God and bless the world in the largest possible way in this field of great opportunities to serve and suffer. We crave the reader's deepest interest in and most earnest prayers for this work.



SAKURA KITIPUKSKI, OR ROBERT PETERS

The same young man in modern dress as shown on page six in Indian costume. He is a Junior in Ouachita College, Arkansas.

Winning to Christ on Foreign Fields



TWO KWONG BAPTIST ASSOCIATION, HELD IN TUNG SHAN CHURCH, CANTON, OCTOBER, 1927

Fruits of the Gospel in Kwong Sai Province, China

By Rex Ray, Wuchow

Jesus said before he went away, "As ye go, *preach*." He sent us and has led us along the trails both rough and smooth in his great harvest-field, China. The prayers of the pioneer missionary have been answered. The doors are open, the walls are down, the idols are crumbling back to dust, heathen temples of worship are falling down, millions and millions of lost souls are reaching out in the darkness for something to quiet that longing in their hearts. Only Christ's gospel brings peace to those who hear the voice of the preacher as he speaks God's message. Truly, truly, the field is white unto *harvest*, but the labourers are few, even today.

Go with me on a missionary journey and see what the Lord is doing. We board a motor boat in Wuchow, where thousands and thousands of people are hearing the gospel in your own great Stout Memorial Hospital every year, then we start up river. Aboard the boat we have opportunities to give out or sell Christian literature among the passengers, and talk the gospel to them as we journey along the river. We reach

the end of our river journey, get our baggage and start inland. We go to our Baptist chapel or preaching hall, if we have one in that city, and when we open the doors and call the people, the men and boys literally pack it full until the preacher looks out upon a mass of yellow faces. Yes, they listen. Some have heard before, others hear for their first time, that glorious message that brings hope to the restless soul which Satan has bound. Some who hear are anxious to learn more about this wonderful Saviour of men. Some accept him as their Saviour, some want to know more about him first, while others reject him. Thus we journey on.

The next place in which we stop there is no chapel. The people are anxious to hear us preach, so they open up the ancestral hall, in which they have been worshiping their ancestors for ages, and in a short time their hungry hearts are listening to the message of Life. On one occasion they were so glad that we visited their village and preached to them that they fired a lot of firecrackers at the close of the service. This is the Chinese way of showing honor.

Two years ago last November I was on a missionary journey back in the mountains, and while stopping at one of our chapels one night, a message came from a man far back in the rougher mountains. His message to the young Chinese preacher was that when

the foreign missionary came along to send him back into his mountains as there were several men who wanted to be baptized. The young Chinese preacher said to me, "That is strange that there are men over in that country who want to be baptized. There is no chapel in that part of the country, and so far as I know there has never been a Chinese or a foreign preacher in that part of the country, and furthermore I don't know of any Christians over there." I told him that I felt the Lord wanted us to go over there and see. So after an all day's hard march through the mountains we arrived at the home of the man who wrote the letter. He invited in all the neighbors to hear the gospel that night. The Chinese preacher and I both preached to a large crowd of men and boys who were seated out under the open sky, while the women and girls stood out to one side in the dark. Heathen do not permit women to sit in the audience with their husbands and sons and brothers. Jesus changes these hard hearts and is lifting womanhood up from under the feet of men.

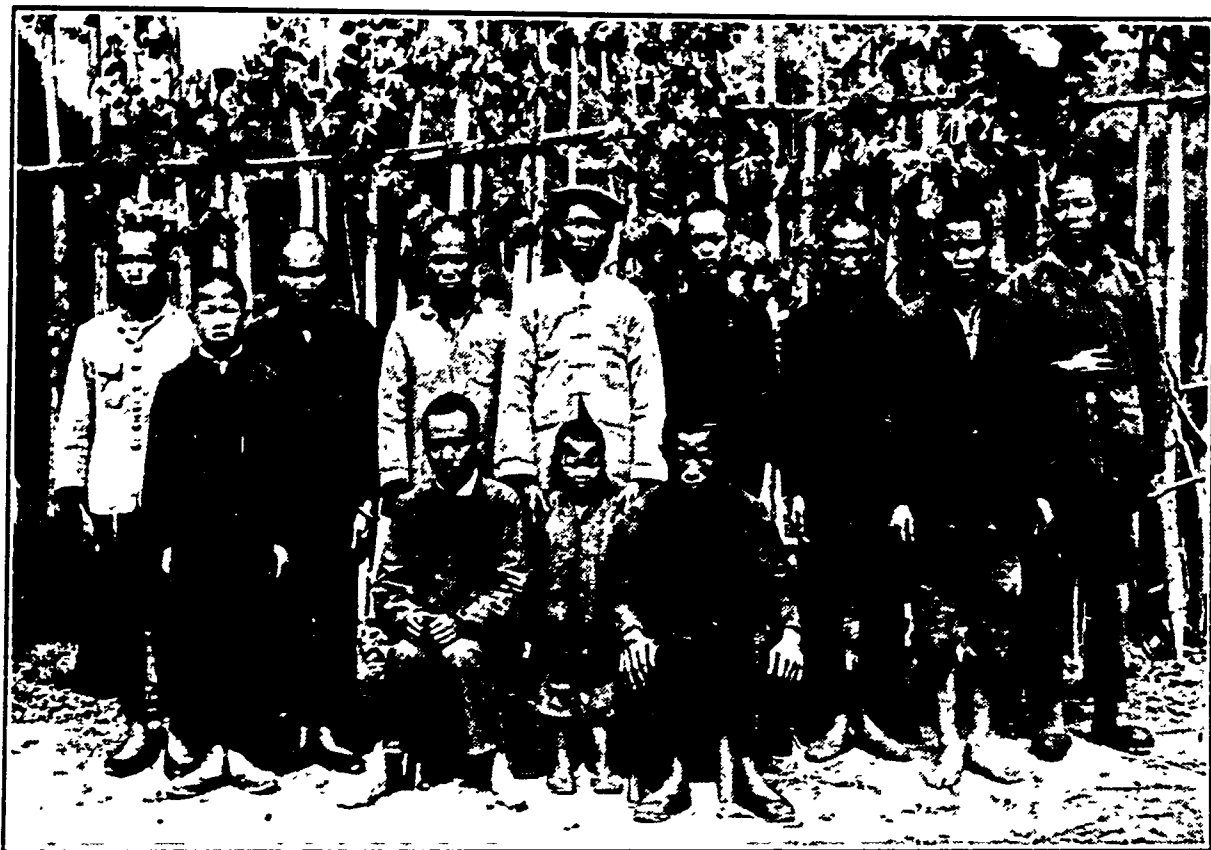
The following morning we had an old-fashioned experience meeting, and some of these men told us what great things the Lord had done for them. One by one they told us how they had given up ancestral-worship, devil-worship, gambling, lying, etc., and that now they were following Jesus, were

praying to him daily, and that now they wanted to follow him in baptism.

Both the young Chinese preacher and I were anxious to know how it was that they had found God's plan of salvation away out in those mountains where there had never been a preacher before. Each told us that their neighbor, Brother Sing, had told them about Jesus. We learned that years before he had gone away to a far city on business and while there he heard the gospel in one of our little chapels or preaching-halls. He then and there accepted Jesus as his Saviour, was baptized, and then went back into his mountains to tell his neighbors about what great things the Lord had done for him. As a result of this one lone layman's witnessing for Jesus among his neighbors, I led eight men and one boy down into the pool and buried them in baptism that November morning, while this humble layman stood on the bank and saw the sheaves that he had gathered for his Lord and Master. It was a happy day. It was a testing time for those new Christians. Some of their mothers stood on the bank of the pool and mocked them because these sons had become followers of Jesus, and would worship him only from then on.

Because some in the home land believe in and support Foreign Missions, it was possible for me to send a Chinese Bible and some Testaments back into those mountains to that Christian layman and his new Bible class. Up to that time not a one of them had a copy of God's Book. This layman had stored up God's Word in his heart and took it with him back into his mountains. You see him in the accompanying picture standing in the center wearing a cap. All the others standing and one of those seated were the ones I baptized.

Yes, Jesus, the Holy Spirit and the Father are working in the great and glorious task of Foreign Missions.



"HE IS ABLE TO SAVE UNTO THE UTTERMOST"

"One by one they told us how they had given up ancestral-worship, devil-worship, gambling, lying, etc., and that now they were following Jesus."

Winning to Christ in Japan

By Naomi Schell, Kokura

To say that opportunities for winning to Christ in Japan are unlimited is to waste time on a truism, but still I am often asked if when we go, we find listeners for the message we go to take. The children's hearts are open wide, the young people are frankly seeking for Truth, and the old people, many of them, are saying, "Why could not some one have come in the days when I could learn? I am too old now." And still, many of them, too, find the true light on their evening pathway.

Southern Baptists have three phases of work in Japan—the direct evangelis-

tic, through churches, etc.; the educational, including six kindergartens, one girls' high school, and a high school, college and seminary for young men; and the publication work, which serves the Christians by supplying materials with which they work, and the non-Christians with material through which many a seeking soul has found him who satisfies.

The motive of the educational and publication work is as truly evangelistic as is that of the churches and Sunday schools. And only the recognition of the continuous help of him who long ago multiplied the loaves and fishes can account for even the visible results of the efforts of the few workers we have there.

Four and a half years of my first term in Japan were spent at our Girls' School, which is in what we speak of as "the Kokura field." Beside the school, this field includes all of that great industrial section of north Kyushu with its seven cities, numerous villages and much open country. In this section there is a population of over 500,000, among whom are tens of thousands seeking for the true God.

Of course the first claim on my time was language study and the second routine school work, so that personal evangelism had to take third place though it came first in my heart. Even so, hampered as I was by lack of freedom in the language and the press of school duties, opportunities for soul-winning came so frequently that I have come to believe that I could spend all of my time teaching Christ to those who come



A SPECIMEN OF JAPAN'S CHRISTIAN GIRLHOOD

Some of the delegates and leaders of the first Y.W.A. Summer Conference held at Seinan Jo Gakuin, Kokura.



"IF YE LOVE ME, YE WILL KEEP MY COMMANDMENTS"

"I led eight men and one boy down into the pool and buried them in baptism that November morning," relates Missionary Rex Ray, of Wuchow, China. "It was a happy day."

to me with a direct request for that specific teaching; and as much time again I could use following up the contacts gained through English classes, mothers' clubs and various social contacts.

One of the first opportunities that came to me was the request of the Yawata pastor in October, 1922, that I take a class of young men and teach them Bible in English. My fear that the class would be swamped with seekers after English instead of seekers after God was soon dispelled by the earnestness with which these young men searched for the Truth. The week which did not bring one or more of them to my home for individual help was a rare week indeed. Mr. Koga was the first fruit of that class and proved a valuable worker in the class and the church as did others who were baptized later. Mr. Koga seemed to have very little trouble understanding the plan of salvation and made his decision with very little help outside the class and the church services.

Mr. Arakawa, whose letter telling of his decision reached me the day I left Kokura, had a very different experience. He had been a member of the English Bible class for some months when he came to my home one July evening in the mood to argue Darwin versus Moses on the origin of man. Finally he agreed to read both Darwin and Moses first hand, which he had never done. For a while he seemed to be trifling, then he assumed a resentful tone in his arguments against an unseen God who should control our lives. But

he came one evening when work I could not postpone was stacked so high that I almost refused to see him. But I could not quite do that, so resolving to give him just a few minutes, I went into the study where he was waiting. It was almost midnight when we came from that study. In less than the few minutes I had meant to give him, I saw that he was sincerely seeking to know. Soon he put the question straight to me, "Sensei, what constitutes man's sin against God?" As best I could, I tried to help him see himself and see God; but except that for the first time he consented to close the study with prayer, I felt a heavy sense of failure as I said "good-night" to him. One can well imagine

the joy his letter brought that day in March when he said: "Through our talk the other evening I really feel that I know God and am truly saved. Now I know for the first time what Christ meant when he said, 'Knock and it shall be opened unto you' . . . my joy has reached its climax."

These young men came through a class which had been formed for them. My girls' class grew into a class from one girl who appeared at my home one Sunday afternoon saying, "I want to hear the story you tell!" When she said yes in reply to my question if she meant the story of Jesus, I told her as best I could in my halting Japanese of the Saviour who means all indeed to Japanese girls. That was the first of many lessons for her, for while she soon accepted Christ in her heart, she had difficulty in understanding the need for baptism and church membership. But finally she understood, and became anxious to confess Christ in baptism and church membership. When she did so, it was at the cost of her betrothed and of her place in her father's home, for in anger he drove her from the house. Through many difficulties and temptations she has proved true. Not long after her own baptism she brought a group of twelve girls with the request that I teach them English and the Bible. Toward the end of the school year when time was scarce, the class asked that we drop the English and spend our time on Bible. This we did, using Dr. Broadus' Bible Catechism which our Publishing House has issued in Japanese.

Hayashi-San, who brought this class, will be graduated in March from the Kindergarten Training School in Tokyo fully qualified to take charge of a kindergarten, and make it a soul-winning center. At the same time, Nakanishi



JAPANESE GIRLS BROUGHT TO LEARN OF THE SAVIOUR

Hayashi San, at the left, having accepted Christ at bitter cost, immediately brought these twelve girls to be taught by the missionary, Miss Schell.

San, who volunteered for service through the Yawata Y.W.A., will be graduated from Bible Training School at Osaka. (Both these are Northern Baptist Schools.)

Thus opportunities met have brought great joy, but this joy even is often overshadowed by the heartbreak of having to say "no" to so many, as we do for lack of means and workers. Every one of your workers in Japan will echo Mrs. Dozier's statement as she writes under date of November 27, 1927:

"Great is our need for men and women if we expect to continue work in Japan. Let us pray that since Southern Baptists have begun the work of the Master in this field that knows not God, they may send us teachers and preachers to carry on the work."

Surely, surely, Southern Baptists will not only return those who are on furlough, but will send additional workers to the Sunrise Kingdom where only one-third of one per cent of the people own the Light of the Son of Man as their guide.

* * *

Carrying Out the Great Commission in Mexico

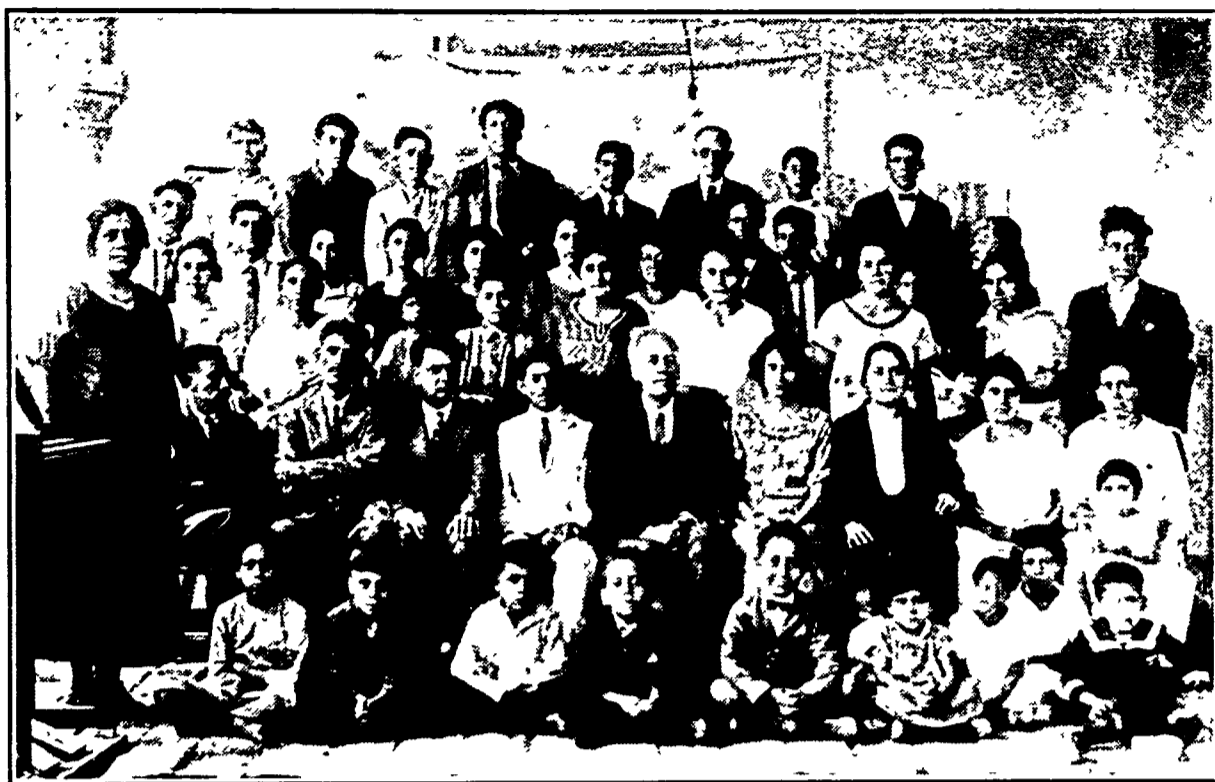
By Missionary Frank Marrs

The evangelical work that has been accomplished in Mexico in the past nearly four score of years has had always a two-fold difficulty to meet and surmount; and of late years a three-fold power to encounter, viz: *the power and opposition of the Roman clergy*, so well entrenched in this country for four centuries; *the legal restrictions in force* from time to time, and (of late) *indifference, agnosticism and rationalism* springing up in the present generation.

I. OBSTACLES ENCOUNTERED—ECCLESIASTICAL, CIVIL AND SOCIAL

It is needless to enter very widely into details concerning the constant, ceaseless opposition encountered from the Roman clergy in the religious propaganda as carried forward by all evangelical forces doing work in Mexico. Rome's tactics is common history in all nations and among all peoples where, especially, there has been practically unrestrained liberty in affairs of State; or as there was in Mexico four centuries ago; or until the laws of reform were put into effect during the early sixties of the last century, and much more stringently enforced of late months and years.

When, in the early years of the nineteenth century, the Mexicans, led by



A GROUP OF MESSENGERS OF THE MEXICAN PACIFIC ASSOCIATION

The work in Mexico, in spite of many difficulties, is making good progress, and evangelistic results were never more gratifying.

their priest-patriot, Miguel Hidalgo, fought their revolutionary battles for nearly twenty years, finally winning independence from Spain, it really was not intended to have Mexico become a republic, for history points to the fact that Hidalgo rallied his forces in the first uprisings in the name of Guadalupe, the Virgin Saint of the Mexican people, and the plan was to become separated from Spain, and to make Mexico a Catholic-ruled regal nation, selecting their own kings or rulers from resident families of this part of America. However, when well under way, and when Hidalgo himself had been captured and executed for treason, and excommunicated by the church, the patriots did not cease their sacrificial battles and struggles until a genuine constitutional republic had been won, Spain acceding to their entire independence from European entanglements.

Rome, as the world knows, can accommodate herself quite easily to changes in civil governments, and strives and oftentimes succeeds in retaining her sway over the "powers that be," if not openly, then covertly. The new republic, while nominally separating Church and State, was unduly influenced constantly by the clergy, its cunning and at times bold intrigues with the new rulers of Mexico continuing, thus assuring the continued success of Rome, and that the struggles and persecution of the evangelicals would be made ever harder and more difficult.

Many were the sacrifices made by our early "heroes of the cross" in continuing the battles to carry to a lost Catholic Mexican people the story of Christ as their true Saviour, as against the priestly teaching of saint-worship, with

Mary as the Mother of God elevated to first place of adoration in a semi-savage cult, inter-mixed with both Christian and Indian idol worship, as handed down from their ancestors. Even the shedding of blood many times has been the lot of many of our people through the years, when some fanatical mob, incited oftentimes by the teachings of some over-zealous priest, has attacked both the people and their chapels, destroying everything possible, thinking thus to suffocate the converts in their desire to worship God according to their convictions and civil rights.

The first missionary ever sent to preach in Mexico by the Southern Baptist Board, Rev. John O. Westrup, was slain while going to fill an appointment in a frontier district of Coahuila, bordering the State of Texas.

However, the Civil War of the sixties of last century, when Benito Juarez, the little Indian lawyer-patriot, headed the "Old Ironsides of Mexico" (the Liberals), and the unseating of Maximilian, the Austrian Arch-duke, was accomplished by his capture and execution, the real separation of Church and State in Mexico was brought about in the new Constitution of Reform enacted by the conquering armies, and from that day to this guarantees have been given always by the party in power to religions of all faiths, or at least to those obeying the civil law requirements.

But though nominally constitutional guarantees are given to all sects in Mexico, yet this very civil-guaranteed protection does not accede such privileges that would leave entirely untrammelled the work desiring to be done by Baptists and other evangelicals at work in Mexico. For instance, we would re-

fer to the law requiring all religious services to be carried out absolutely within a closed room—nothing to be done in the open. No street preaching can be undertaken. The Salvation Army has never attempted to do work in Mexico, as they could not carry out their general plan of street services, which we are accustomed to see in almost all nations.

Where no chapels have been erected, the law now will not allow ordinary houses to be rented for any religious services. Chapels already erected, or being erected, Catholic or Protestant alike, automatically become the property of the government, and can be taken over by the government, when deemed expedient, for other uses. However, this is seldom if ever done actually, unless an openly defiant attitude is assumed by the local congregation or its attendant priest. No private services, such as prayer meetings, etc., can be held outside a church house. Ministers must register with the government, and only a certain number of ministers and local churches, or chapels, can be maintained, and this number must be decided by the government officials charged with such responsibility. Foreigners can not occupy Mexican pulpits or direct any kind of religious services.

All these and some other minor restrictions imposed by the nation's constitution, and of late years rather vigorously enforced, do have a tendency to restrict the work that might be done. While, on the other hand, and as some of us believe, these same restrictions, while temporarily imposing obstacles and some difficulties, may eventually work out for the general betterment of religious activities in Mexico, where the Roman clergy held so long an unrestricted sway, and were accused by the civil rulers (rightly or not, we care not to discuss) in mixing with and instigating some infractions of the political laws of the nation.

The third obstacle we would briefly mention that must be met in our work in evangelism in Mexico is the fact that tens of thousands of Mexico's men and women during this last generation have swayed to the other extreme. From fanaticism, engendered by centuries of dry husks of unsatisfying Romish false teachings of what is Christianity, many have become entirely indifferent to their religious conditions, embracing many isms, both those from a modernized European teaching and practice to the Bolshevik-semi-socialistic propaganda from Russia and other sources that have been broadcast in all parts of America, North, Central and South, and to the isles of the sea, as the whole religious world knows and is trying to combat in every possible way.

Mexico, while held back in the last decade by interminable revolutions, is, however, making great strides in educational matters. The people as a whole (aside from the interior Indian population) is becoming educated, at least through the rudiments, and they love to read. Sad to say, what they read is not always conducive to Christianity, or to the soul's best food. So this matter is a real obstacle to be met in the work of evangelism in Mexico.

THE PLANS AND MANNER OF WORK

Since upwards of seventy years ago, when an humble little Irish Baptist preacher, James Hickey (whose name is reverently mentioned by thousands of Mexican Baptists and who lovingly call him "Don Santiago") slipped quietly over the Rio Grande and mainly through an interpreter began preaching the Word of Life to Catholic Mexican men and women, and soon succeeded in organizing a small band of believers into the First Baptist Church of Monterrey—since that time both foreign missionaries and the noble men and women that God has called from the newly converted Mexicans themselves, have always had for their watchword and slogan *Evangelism*. Singly, and in groups of two and two, as at times larger companies banded together, these early pioneers from the Monterrey and other frontier churches later organized, carried the gospel news to outlying towns and ranches, as also later to other central cities.

As different mission centers were later opened by both the Northern Home Board and our own Southern Foreign Board, plans were very greatly enlarged to carry forward a general work in the evangelization of Mexico. Schools were begun in many central points, and in many smaller towns, even in a few cases in ranches. In those early days no governmental restrictions were placed on any religious schools teaching the Bible in their classes. This school work was indeed a great factor in helping the work being done by direct evangelistic efforts. Throughout the years our mission schools have been a tremendous secondary source of conversions, our people holding always, however, that nothing should take the place of the direct preaching to the people by men called of God for that special work. While all our different day schools and academies have rendered inestimable service in all general mission work; and while it is to be deplored that lack of funds from our boards, coupled with drastic restrictions on private schools by the laws of the land, have caused the closing of most of our schools formerly maintained throughout the republic, yet one ever increasingly great

factor for our plans of evangelism has been and is our seminaries, fostered by our boards and aided as much as possible by our Mexican brethren who in their poverty have given of their means to sustain an educated ministry.

Throughout the past years different seminaries or training schools have been maintained intermittently at Monterrey, Torreon, Toluca and Saltillo, but one central seminary has finally been merged from these other smaller ones in other years, and at Saltillo, Coahuila, all Baptists of Mexico are concentrating their support in building a high class school for our young men called of God to be his ambassadors in future work in this republic. We might now term this our main fountain-head from which and through which (after God's own immediate personal call and presence) our evangelism shall flow. These bright, consecrated young men, while gaining their education through the years, give much of their time to direct evangelistic work, more especially throughout the vacation periods when they go afield and greatly aid the older ministers in their general work and also organize new fields of work.

For two years past, and through plans emanating from the Mexican Baptist National Convention, a "Simultaneous Campaign of Evangelistic Work" has been carried forward in practically all sections of Mexico where we have work established. All our churches as nearly as possible have held protracted meetings, availing themselves of the assistance of neighboring pastors and other special workers. From these meetings which are to be continued this year, some very notable results have followed.

Another splendid engine of usefulness to all our work of evangelization has been our Department of Religious Literature, as carried on throughout the years. First, it was by a small attempt at bringing out a Sunday School Expositor, and a few tracts printed from time to time on hired presses. Later, a regular publishing plant was installed in Mexico and later on during the revolutionary period became established at El Paso, Texas, where for some years a veritable stream of literature, including Sunday school, B.Y.P.U. courses, religious books and tracts, with several weekly or monthly papers has flowed, often opening the way of the preacher to preach an acceptable gospel to those prepared for its reception. One book issued by this house is a work on evangelism itself, with stress placed on the gospel, the preaching and the preacher.

Just here we can but add a word of praise and thanksgiving for the great work through the years by the agency

of the American Bible Society, located at Mexico. Free distribution of Bibles and Testaments through its score or more of colporters sustained by the society, furnishing our own Baptist people where so desired books at the minimum of cost—all this has opened new places where the gospel work later finds a ready mind and open field for active and lasting achievements for the Lord of Glory to come in.

SOME VISIBLE RESULTS OF EVANGELISM

From a nation whose religion less than a century ago was saint-worship, if not outright idolatry, within an admixture of the papal with that of the pagan of their Indian ancestry, we find today tens of thousands of these our nearest neighbors to the South worshipping the true God through faith in his only begotten Son—no longer elevating Mary as the queen of heaven and mother of God. We find large, controlling schools, many of our own Baptist denomination, doing their share in educating these fine youths of Montezuma. We find our presses sending forth hundreds of thousands of pages of fine literature to help enlighten home and nation in the best of thought. We find scores of well-trained God-called Baptist preachers in nearly a hundred chapels, some modern and with enlarged facilities to reach an ever-growing constituency of the children and youth of the land in their Sunday schools, young people's and other work common to all churches. In short, we find where sane gospel preaching is carried out, following Christ's commands, visible tangible results will follow, as light will dispel the darkness, be it physical or spiritual and moral.

We would not congratulate ourselves (if that is a proper word to use in outlining God's work being done by his people anywhere) that the Baptists have alone brought about these notable changes—God has many of his people in Mexico as in other places, doing a great work. However, we have been enabled to have some part in this noble transformation that has been going on through these years, for which we are grateful. Much more needs to be done, much more appeals for both other volunteers as well as funds to be used in this work of evangelism in Mexico.

* * *

My Neighbor—Who?

The need of any on the way
Is burden on my heart to pay.
If any soul is cast adrift,
'Tis mine to help his load to lift;
And if he sees no beacon light,
Then mine to help him steer aright:
For one to whom the harbor's bright
Should guide his neighbor in the night.

—Adele Greene, in *Record of Christian Work*.



CHILDREN OF OUR BAPTIST SCHOOL IN UROLCO, CHILE

"Chile is full of young people whom we could help and send along life's journey prepared to serve God and humanity if we only had the means. Won't you help us do it?"

Some of God's Marvelous Doings in Chile

By Rev. J. L. Hart, Temuco

The colonization of South Chile has been a prolonged fight with the savages and with nature, and only the brave have made their home there. History records no more heroic struggle than that of the colonization of *mapuche land* or South Chile. But it is not my purpose to write that story, it has been written in poetry and in prose by some of the world's best authors.

One of the many, who with nothing but strong bodies "and iron wills," have transformed South Chile from a wilderness to one of the most beautiful spots on the globe, was Juan Antonio Gatica. He, however, brought with him something that the others did not, he brought Jesus in his heart. With ax in hand he penetrated the virgin forest and stroke by stroke began to hew for himself and family a home. Day by day during the week he felled trees, cut saw logs and tended the cattle, but Sunday for him was God's day and he gave it to telling those whom he gathered in his home the story of Jesus and his love. When that story is told something always happens, lives are regenerated and saved. And thus many of those who came to hear the messages he gave were converted and these saved ones were baptized, and soon a church was organized in the wilderness. But there was no church building, so they met together in various homes for the services.

Chilean historians have nothing to say about Juan Antonio Gatica, but when the divine records are opened the deeds of those whom the world often calls great will be as nothing compared to the work, the sacrifice and the prayers of this man of God. All through these years of work he had one great passion, he longed to find some boy to take his place, some young man who would be able to carry on the work he had begun. I shall never forget the day when he came to our Bible school in Temuco. His shoulders were bent with age and his hair was gray, but there was a look in his eyes that told much, and there was a young man of some twenty-two years who stood by his side. "Brother Hart," he said, "I have found my boy and I have brought him here to be taught."

It has been a joy to work with Ismael Neveu (the young man whom Brother Gatica found), for he was always so willing to do anything and to help in any way. He was not a brilliant student, but he worked with his books and most of all with The Book.

At the same time that Ismael was studying in the school, Senorita Juana Ulloa was there also and school days were not all work. As school drew to a close it was noised abroad that Ismael and Juana were engaged. He talked to me about his hopes and plans and although there were many difficulties he never swerved from his purpose of returning to the country and taking up the work that Brother Gatica must so soon leave. There were no funds in our mission to help Ismael and Juana, but with great faith, a strong will and willing hands they have worked at their

task. Ismael finished school and went out six months before he married Juana, in order to begin building the church and school before taking her to her new home. The first thing he did was to gather together as many men as he could, and began to cut saw logs. The people began to ask, "What are you doing?" He replied, "I am going to build a church and a school." Many said, "It is impossible, you can never do it." For answer Ismael and his companions cut down a few more trees and sawed a few more logs. Soon there was lumber on the ground, and then some kegs of nails and shingles were bought, and soon a carpenter arrived, and just how it was all done no one seems to know. Now there is a building which is used for a church and a school and it was the joy of the writer to be at the dedication services of the church in September. I have never spent a happier day in Chile than September 18, 1927.

It had been raining for weeks but that morning the sun rose clear and all bid fair for a fine day. Although the mud made the roads almost impassable, people began to gather around the new church building at about ten o'clock and they continued to come until two in the afternoon. First we had Sunday school and then the children recited some poetry and dramatized some Bible stories and I tried to preach. At the close Brother Gatica got up and said, "My prayers have been answered," and then pointing to Ismael he continued, "Here is the man that God has given you to take my place." It would be impossible to describe our feelings at that moment. With tears in our eyes we all knelt in prayer and gave thanks to God for his guidance in all things. Later the church voted to ordain Brother Neveu to the full gospel ministry.

If our school at Temuco never did anything else than help Ismael and Juana get an education it would have been more than worthwhile to have come here to do it, but these are not the only ones that it has helped. Time would fail me to speak of Juan Vallette and Milagro Pacheco, and Delfin Merino and Lidia Sanzana, Vicinte Mendoza and Marta Valdivia, and others.

It is marvelous how God has wrought in our school in the short period of six years. Reader, did you ever make an investment? If so, you know how sweet the word "dividends" sounds. The dividends given by money you have invested in missions is paid in human lives like those which I have mentioned. Chile is full of young people whom we could help and send along life's journey prepared to serve God and humanity if we only had the means to do so. Won't you help us do it?

Evangelizing in Alagoas, Brazil

By Rev. John Mein, Maccio

Alagoas is a small state of 22,847 square miles in the northern part of Brazil. It has one million inhabitants, and owing to the local power of sugar-mill and cotton-factory owners many places are inaccessible to the preacher.



"BROTHER GATICA"

The story of this humble Chilean layman deserves a place in any Baptist Hall of Fame.

However, the state as a whole is wide-open to the gospel and responsive to the message.

There are nine Baptist churches with three times as many preaching places, as each church works at the evangelizing of its immediate territory, and all combine in a state convention for the evangelizing of the state and the fostering of interests dear to all Brazilian Baptists.

Heretofore most of the travel has been accomplished on horseback, but now the state has many good automobile roads and, should it please the Lord to give us an automobile, we will be enabled to multiply our usefulness and evangelize more of the territory yet unreached for Christ.

In our effort to make Christ known to the people three methods of evangelism are being honored of the Lord. They are *pastoral*, *revival* and *follow-up*. In pastoral evangelism the local church, led by its pastor, is actively engaged in winning souls to Christ in the church services and many preaching

places it supports. The believers often go out in groups on long journeys afoot to carry the tidings of salvation. On one occasion Brother H. A. Zimmerman and I were visiting a church in the interior and the brethren invited us to hold an open-air meeting at a fishing village some 14 miles distant. Being ever ready to sing and to tell of a Saviour's love we readily consented. A party of 37 believers and unbelievers accompanied us on foot. Our way was among miles and miles of luxurious coconut palms. Led by Brother Zimmerman we all sang, as we walked, praises to our King. All nature was declaring his glory so we tried to attune ourselves to its chorus by singing his praises. After holding a service, blessed by God in the village, we returned as we'd gone—singing and worshiping God. Like Israel singing before the Ark on their journeyings we made the coconut plantations re-echo with our praise, because we, too, enjoyed the presence of God.

Like the churches in the Southland we hold regular protracted meetings. But the most effective method for the evangelizing of the interior is that of *follow-up*. News comes that some one is interested in the gospel or maybe possesses a copy of the Scriptures and is reading the Word. We look such persons up and often have the joy of leading them to Christ and establishing the work at that place.

Manoel Vasco Almeida, much against his will, at the insistence of colporter, had purchased a copy of the New Testament. On reaching home this strange book was laid in a corner and forgotten. Time came when he recovered the book from its hiding place and began perusing its pages. The Holy Spirit breathed through the Word and Manoel Vasco found *Life*. What he had wanted all his life he found. Christ became real to him. He then got his family interested in this wonderful book and in a little while his wife and four of his daughters found peace of soul in the forgiveness of their sins. When news came to us of this man's interest in the Book we visited him and found all six praising God and awaiting baptism. Now the oldest daughter is in our school equipping herself for the Master's service.

Many efforts had been made to establish work at Lage do Canhoto, but the priest had always dominated the situation and no headway was made. One of our pastors had lived there with his family for several months, but finally hope was abandoned and the family moved. But God's Word does not return unto him void, so victory came at last through the combined efforts of the wife of a police sergeant and the cour-

age of a lay preacher. This Christian woman, with her ungodly husband, in the fulfillment of his duty, began to live at Lage. She soon won the sympathy of several families and preached Jesus to them. Then she invited Brother Jose Lucena to come and preach. This he did one day at noon in front of the courthouse. From that time on a foothold was obtained. He continued his visits and in a short while five candidates were publicly baptized in the river before a multitude of curiosity seekers. The priest's influence waned, and, though he pronounced a curse on all who had relations with the Baptists, the people thronged to hear the gospel. Within a month four others were baptized and baptizing has continued. Today there is a prosperous work at that place and the believers defray all the expenses of their work and contribute liberally to the many interests fostered by the Brazilian Baptist Convention.

Owing to a former political regime which gave prestige to adherents of the party in power and persecuted opponents, a system of outlawlessness made it unsafe to travel in Alagoas. Ne Oliveira lived on his large farm 20 miles from the railroad, but wielded an influence over a much larger territory because of his exploits of terror and his sympathy towards the fugitives from crime. His name became a byword for all kinds of lawlessness, and his property the haven of peace for murderers and lawbreakers. However, he would not countenance robbery, though he had few scruples about homicide. Under the providence of God we came to know this man, and at his invitation we held services at his home.

On our first visit with one of our Brazilian pastors we preached to a large number of those fugitives from crime. We were told what to preach about and we readily obeyed. Next morning while talking to their chief about his soul he asked us just what he must do to be saved. We pointed him to Christ and told him to cease confiding in his weapons and to put his faith in Christ. On that occasion he did not yield to the Spirit, but on our next visit we noticed a most remarkable change in the environment and the conditions of those who before had come armed to the preaching service. All former protection against sudden attacks from enemies was removed and over seventy people attended our preaching. Firearms had been left at home and wives and children brought in their stead. Even some persons from the outside came to hear the message in the home of this man whose life under the gospel was rapidly changing.



OUR COLPORTER SELLING HIS BOOKS IN ALAGOAS

That the gospel is "the power of God unto salvation" is witnessed again and again in the lives of those who know no preacher save the Bible's silent pages.

Our visits became more regular and changes in the outlaw chief became more pronounced. We heard him give his testimony to visitors and watched him evangelize by tract and word many who formerly were afraid at the sight of the man. He asked for baptism but was not really ready for it. As time wore on and the gospel came to have a larger place in his life he left off the things that hindered his baptism and today he is ready and is anxiously awaiting an opportunity to testify through baptism to the saving grace of Jesus. Now his influence is a benediction in as large a reach as had been the terror of his former exploits. Contact with Jesus changes a man no matter how much he may have rebelled against God and wronged his fellowmen.

In connection with our direct evangelistic work we have a school which we carry on as an evangelizing agency. Through it we reach many noble families which could not be approached in any other way, though this is not the primary reason for the existence of our school. It gives an opportunity to the believers and their children to get a good training up through the sixth grade. However, many of the better class come to us because of the moral training the school affords. In 1926 there were numbered among our pupils a daughter of the governor of the state, a son of the state attorney, a son of the chief of police and a son of the foremost educator of the state, as well as some of the poorest of our believers' children. No one is excused from daily

worship. It does not require much imagination to believe that the governor's daughter carried the hymns of Zion and the Scripture texts into the state palace and thus helped us evangelize her father and his officials.

* * *

Every Day, in Every Way

How can I tell myself a lie?
How can I make myself believe
That I am "better every day"?
I cannot so myself deceive;
But God's own Word has made me say,
Whatever I may feel or see
"Every day, in every way,
The grace of God abounds for me."

Oh, long this faithful Word had stood
Before earth's few short years began,
And ages hence it shall endure
Beyond the passing things of man;
And I today may voice his thought
And rest upon his sure decree:
That every day, in every way,
The grace of God abounds for me.

A mighty wall, foursquare it stands
With sentinels on every side,
A sure protection and defense,
Where I in perfect peace may bide;
And so, encompassed by his grace,
I watch my foes, defeated, flee,
While every day, in every way,
The grace of God abounds for me.

Oh, blest reiterated Word,
Through all my life its chiming rings
Of all his grace for all the time
And all-sufficient for all things;
In all conditions I can meet,
From all my fears to set me free,
For all the days, in all the ways,
The grace of God abounds for me.

—Annie Johnson Flint, in
S. S. Times.

The Joys of Evangelistic Visiting

By Edith West, Victoria, Brazil

At the beginning of this year when I returned to Victoria from my furlough, I prayed for open doors where I might enter and talk the gospel in the homes. My heart is continually swelling with gratitude for the marvelous way in which the prayer has been answered. Now I am praying for the Lord to increase my faith to see the conversion of the constantly increasing number, who gladly receive us into their homes and listen with interest to the old, old story that is ever new.

I will try to give you a glimpse into a few of the lives where the seed is being sown, hoping to enlist your prayers for them. This afternoon after my classes (I am in school work), there was time to make two visits. The first was at the home of one of the leading physicians of the city. The mother was away but I was glad to have a visit with the dear old grandmother. There are so many children. They hovered around her, while I read to her the story of the Prodigal Son. How touched she seemed to be with the thought of the love of God.

Then I stopped at the home of some of our kindergarten children. They have been imbibing the Bible stories and hymns, and learning how to pray at school, but this was my first talk with the mother about the gospel. I left her small copies of Luke, John, Acts and Romans, and she said gratefully, "I'm going to read them all." We began together today with the story of Jesus and the Woman of Samaria.

Our visiting in some of the suburbs takes us over steep rocky paths, the like of which you can scarcely imagine. Much less can you imagine the home of the woman named Mary of the Holy Spirit. I can compare the interior to nothing but a dirt cave. She can't read, so I've tried each time to leave in her heart a simple Bible verse. One day as I talked to her about the beauties of heaven, the tears suddenly began to flood down her cheeks. How I long to meet her there! In contrast to her pitiable home were the beautiful rooms of the home which I visited next day. Everything is so pretty and delicate that I always feel almost afraid to move in that parlor. I took my friend there a New Testament, as she had read the Bible portions which I had left her. That day we read together the first chapter of John. She stopped at the twenty-sixth verse to ask about baptism, giving me a precious opportunity

to explain what it is and means. At the close of the chapter she said, "I'm going to read it all, Miss West." The pleasures of the world have a strong hold on her. Oh! pray with me that God's Word may touch her heart, to its need.

Surely the Lord timed my last visit to Fonte Grande, another suburb. A blind man who with his family have been most appreciative of the gospel was just on the verge of going to a spiritualist healer, who with great ostentation had just arrived in the city. Prayerfully I tried to show them how to keep in the Way. The tiny daughter tugged at my Bible saying "le, le" (read, read). The Father was very near to us in the Bible reading and prayer. Then, too, I always have to sing for the little girl, "Jesus loves me, this I know."

In another home the mother had been sick from a badly infected eye, and had not had any medical aid. All of my six visits that afternoon were needed and blessed, I felt. Going from house to house over the steep rough paths I feasted my eyes on the beauty of the scene before me: the panorama of mountains and bay surrounding Victoria.

Another field of work takes us walking through the sands of the village of Sua, out near the seashore. One day last week I went with one of our Brazilian nurses, who is doing social and evangelistic work. We visited an old sick man. When the nurse first went he wanted nothing to do with the gospel. But she won his interest, and now he listens approvingly. He especially enjoys hearing the singing of the hymns. He gave a start at something I said about the certainty of salvation, and asked me, "Do you have assurance that you are saved?" When I told him I thanked the Lord for the surety of it, he was struck with a new thought.

If we ask them if they are saved they invariably answer, "The Lord knows, I don't know." What a travesty is the system of religion which has blighted this fair land! In spite of the fact that the name of God is constantly on their lips, his Word, the Bible, is rarely found except in the homes of the believers and those being evangelized. The people all these centuries have been deprived of God's message of salvation by those who claim to be the messengers of God. What a blessed privilege to be sent here to help tell them the good tidings of great joy! And what a blessed privilege that the doors are open to receive it! They are accepting it one by one. That they may come in great numbers is the passion of our hearts as we labor at Victoria.

Pray with us and for us.

The Soul-Winning Power of Family Prayer

By Viola Humphreys, Tsingtao, China

In China where there are comparatively few families all members of which are Christians there is yet a small number who have what we call real family prayer. While many do not enjoy this privilege, when they do, we see the same joy, deep devotion and fellowship with the Master, and the same gratifying results that we find in every home in any land that has this custom.

But in China, the family prayer that most missionaries enjoy with reference to their work with the Chinese is that of the daily devotion with their group of Chinese workers, usually held in the early morning in the home. It is then the opportunity is given to teach the servants about Jesus, to draw the teachers or other co-workers nearer to God, by searching his Word and by bringing the tasks of the day or special burdens together before God in humble petition. It is at this time when all are prepared to meet the duties of each day, and especially to meet the snares of the Evil One who is so busy and alert to overthrow the very strongest of God's children, and who seems so real and powerful in lands where sin so greatly prevails. Family prayer of this type is one of the greatest means that we have to win victory in every line of work here in China. I am sure if each missionary were to relate incidents of soul-winning and uplifting experiences in his work, many of them would be centered around the prayer circle in the missionary's home.

It was in a group like this, when we had been in China something over a year, that we witnessed the happy conversion of two bright children, one a young student teacher, the other a poor orphan lad. Both of these today are living witnesses of God's power to save, and many times have told the gospel story to their own people. Even during these times of upheaval and strife they are true to our Lord, and are ever anxious to do something to advance his kingdom here in China, though they are still in preparation, and the greater part of their usefulness is still to be witnessed. During the intervening years, from this time until we were able again to have our own group of workers together for daily prayer, each year we have witnessed like experiences in the homes of others, one of whom became our own cook later, and a man of prayer who is ever ready to witness for Jesus among his relatives and friends.

Last year, with these three converts and other Christian co-workers, we met together as usual, studied the New Testament, reading through the Gospels and the Acts, and teaching to the gate-man and school woman passages to bring out the plan of salvation. It was such a joy to watch these two as they daily came into the knowledge of God's Word, and how they seemed so happy to find that salvation was for sinners of every kind, and even for them. And they could not but feel that the God we worshiped was the true God, because of the many answers to prayer that we witnessed as we daily brought our petitions before him.

One day a cripple boy was lost, and after some days of earnest praying he was found. Another time the bandits took away a little child of one of our church members—we prayed, the Lord heard, and the child was brought safely home. Later the evangelist's baby was seriously sick, he called for us to pray, the child was laid out for burial, but we prayed, and the Lord restored the child. Some time later, while fierce battles were raging here and there, we felt led to pray especially for our evangelistic group who had just left our place to go to a country village. God heard prayer, and a few days later one of the men attended our prayer group and related how his life was saved, when at the point of a soldier's gun he stood still and thought he might be shot to pieces, but his heart was peaceful because there seemed to be a still small voice which said, "Fear not, I am with you."

After witnessing these and other like experiences of prayer, one day the Scriptures we read, together with the leadership of God's spirit, led us to call these two unsaved members of our prayer group to bear testimony as to God's own dealings with them. It was such a joy to see them stand before the group and tell how God had saved them, and if death should come, how they knew that God's Spirit would bear them safely home to heaven. And during the months which followed, they showed the transforming power in their lives by the joy in their faces, and by their daily walk and witnessing for Jesus. It was with great pleasure they received the big lettered Testament as a Christmas gift, and as a reward for the memorizing daily of many Scriptures explaining the plan of salvation.

A few months later the final reward of these prayer days came to one of our group when the good school woman was called home to heaven. When asked what we could do for her, her last request was, "Pray for my children." There by her bed, as the children stood

near, she joined with us in prayer for them and passed triumphantly into eternity. Her children, who saw her peaceful home-going said, "We want our mother's religion, we know she worshiped the true God, for she had such a peaceful home-going." The family prayer-life really counts even in a heathen, war-torn land.

* * *

How Persecution Opened the Door for the Gospel

By M. Anna Christie, Petropolis, Brazil

Persecution was the door by which the gospel has just entered Saquarema, a beautiful, promising but hostile city in the Baixada Association of the Fuminense field.

For years it has been the desire to take the gospel into this section. Opposition met every attempt. The people were seemingly satisfied with their condition and preferred to believe the many unfavorable reports afloat about the gospel and its followers.

There is a small Baptist church located at Marica, a town near Saquarema, and, as is the custom, preaching points exist in the homes of those members who live some distance from the church. Near Saquarema is a congregation of much interest and promise, where worship is regularly conducted.

An enemy of the cause notified the police in Saquarema that the neighborhood was being disturbed by these services. Already prejudice by the many evil reports about Christians and their religion, a couple of officers, in the absence of the chief, went out and ordered them to stop preaching and brought back eleven of the members of the congregation and put them in jail. These persons were not yet members of the church, having just made a profession of faith. They behaved so well during this persecution that many people were touched by their example of Christian grace. They sang and prayed and talked about the gospel to those who curiously came to see them. People being convinced of their sincerity and good character did not let them lack for physical care and comfort. The imprisoned believers counted it a privilege to be considered worthy to suffer persecution for the sake of the gospel.

After a day and a half the jailer was convinced of their innocence and released them. They at once sent a telegram to their evangelist, who came and went with them to consult with the chief of police, asking for their rights as free citizens. They were received

with courtesy and their rights were guaranteed. The only thing the chief could not understand was that worship is conducted in private homes, not at all adapted to our needs, instead of having a real church in which to preach. It was all explained to him, and he said he was sorry that the officers had acted as they did, but that he, as well as they, were ignorant of the teachings of the gospel. "I just did not know there was a better way than our own (Roman Catholic), but I see the religion you preach is better—considering freedom and personal relation of each individual to God. I hope you will excuse me. I give you permission to preach anywhere here in town. Just tell me when you wish to come and I will arrange the best hall in town for you."

The evangelist assured him that a hall was not so necessary at that time, but said, "We have an audience, let us preach right in the public square." And the chief agreed to it. Many curious and some interested persons attended. The officers and chief showed much satisfaction and again and again begged to be excused. The evangelist and members were invited into their homes and urged to return soon that they might be taught more concerning the gospel.

We took advantage of their friendly interest and ordered our weekly church paper, *O Jornal Baptista*, sent to them.

Evangelism

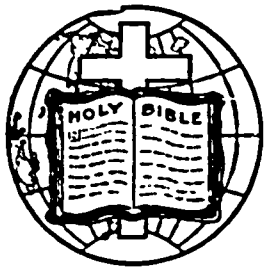
*Awake, O Church, from slumber!
The morning draweth nigh.
The fields all white for harvest
In fruitful plenty lie.
The Husbandman awaiteth
The precious fruit of earth,
But laborers are loitering
In apathy or mirth.*

*Revive, O Church, thy labors
In midst of all the years,
With pruning-hook and plowshares
In place of swords and spears:
Oh, not with might and power
Thy noble armies gird,
For God's great church shall triumph
By his own Holy Word.*

*Arise, O Church victorious!
Lift up thine eyes and see
The glory of Jehovah:
It shineth down on thee.
The nations round about thee
Shall come unto thy light;
For God is thy salvation,
Thy song, thy strength, thy might.
—ROWENE B. DAVIES in *Presbyterian Advance*.*

HOME AND FOREIGN FIELDS

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The Primacy of New Testament Evangelism

Evangelism, through the centuries, has been conceived too narrowly. Wrapped up in the word "evangelism" are practically all of the great concepts of Christianity—the being and nature of God; the depravity and salvability of man; the fact and consequences of sin; the character and purpose of revelation; the need and the provision for redemption; the person and work of Christ; the conditions of grace and salvation; the nature and office-work of the Holy Spirit; the demands for personal witnessing and preaching; the place and functions of the church; the purpose and meaning of the ordinances; the opportunity and obligation of missions; the privilege and duty of service; the principles and practice of stewardship; the place and program of education; the problems and processes of co-operation; the joys and blessings of fellowship; the rewards and punishments of the hereafter. What, in full-rounded New Testament Christianity, is not involved in evangelism?

It seems evident that evangelism in the beginning did not connote a separate function, but was a richly descriptive term used to characterize all preaching, teaching, witnessing whose primary purpose was to bring to men the message of salvation through Christ. Timothy, the young pastor, is exhorted to do the work of an evangelist. Philip the evangelist was one of the seven deacons appointed to oversee the distribution of alms to the Greek widows. He was an effective preacher and personal soul-winner, witness his success in Samaria, where multitudes were saved, and his winning the Ethiopian Eunuch to Christ. Basil speaks of him as bishop or pastor of Tralles. His designation as "evangelist" evidently does not put him in a class by himself, but simply emphasizes his missionary and soul-winning fervor and ability. Paul's list in Ephesians 4: 11 is evidently not a list of church officers, but of functions or gifts which have been bestowed according to the measure of the gift of Christ, by virtue of which every Christian is to find his place as a missionary (apostle), or proclaimer of God's message (prophet), or herald of the good news of salvation (evangelist), or overseer and educator in a local congregation (pastor and teacher). The purpose of this bestowal of talents or special abilities is that the body of Christ, the church, may be perfected through the nurture and development of each mem-

ber unto the measure of the stature of the fullness of Christ, that there may be never-ceasing increase of the number of those who are thus added as spiritual units of the church and kingdom of Christ.

It is unfortunate that evangelism should ever have come to be thought of as something apart, and the evangelist as a professional specialist. The proclaiming of the gospel message is not the whole work of the church, neither is it the specialized task of a few individuals. To be sure some can do the work of evangelizing better than others, and they should be encouraged and given every opportunity for the exercise of their special abilities; but no Christian, much less pastor or teacher, is exempt from the duty or cut off from the privilege of witnessing by word and mouth to the saving power of the gospel of Jesus Christ, and this is the heart of evangelism.

Jesus is the center and circumference of evangelism. His coming, his life, his teachings, his death, his resurrection, constitute the "glad tidings" that there is a way of escape from sin and its penalty, a way by which the broken fellowship between God and man may be restored. He is not only our great example in winning the lost, he is "the way" and the only way by which the lost are to find their way to God. Without him we should have no evangel to proclaim.

Jesus gathered about him a group of men whom he called, trained, commissioned. What was his one great outstanding purpose for these men? They were to make disciples. His call was made, his commission given in varied fashion, but always it had this dominant note. He said to Peter and Andrew, "Come ye after me and I will make you fishers of men." "He appointed twelve, that they might be with him, and that he might send them forth to preach" (Mark 3: 14). "And he called unto him the twelve and began to send them forth by two and two. . . And they went out and preached that men should repent." (Mark 6: 7, 12). "And he sent them forth to preach the kingdom of God, and to heal the sick. . . And they departed and went throughout the villages, preaching the gospel and healing everywhere." (Luke 9: 1, 6). "Go ye therefore and make disciples of all the nations, baptizing, . . . teaching, . . . and lo, I am with you." (Matthew 28: 19, 20). "And he said unto them, Go ye into all the world and preach the gospel to the whole creation." (Mark 16: 15). "Then opened he their minds, that they might understand the Scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning at Jerusalem." (Luke 24: 45-47). "These are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 31). "But ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1: 8). "For to this end have I appeared unto thee, to appoint thee a minister and a witness . . . to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive the remission of sins, and an inheritance among them that are sanctified by faith in me" (Acts 26: 16-18).

Here, then, in unmistakable terms, is set forth the main business of the followers of Jesus. There has been no revision or modification of this supreme commission, nor has it at any point been abrogated, either by God or by changed conditions. Whenever emphasis has been placed where Jesus put it Christianity has been virile, powerful, life-giving; whenever this emphasis has been lost and the churches have made something other than this their main concern Christianity has fallen to low estate and lost its power and glory. Many things today tend toward a lessened em-

phasis on evangelism—a materialistic civilization, naturalism in philosophy and theology, over-emphasis on doctrinal controversy, the substitution of education and nurture for repentance and faith, the worldliness and wealth of the churches, the loss of virile faith in the supernatural, the love of notoriety and display, intellectualism in pulpit and pew.

The missionary enterprise is, at its heart, an evangelistic enterprise. The main difference between the work at home and on the mission field is the method of approach made necessary by different conditions. The so-called missionary commissions are first evangelizing commissions, and apply to the home land no less than they do the lands across the sea. The word "evangelistic missionary" is a misnomer, just as is the word "evangelistic pastor." Whatever the Christian worker does, whether he be pastor, teacher, doctor, secretary, architect, agriculturist, publicist, colporteur, or what not, should always be with one supreme end in view—the winning of people to Christ—and all else are means to this overshadowing end.

It is easy to lose sight of the main matter in the midst of multitudes of details, all of which may be important, but are important only because they relate to the fundamental end. When means are exalted to the place of ends, and ultimate ends are lost sight of, the attainment of these ends which are in reality means becomes a delusion and a snare. In this number of HOME AND FOREIGN FIELDS we are giving much emphasis to evangelism, not as something separate and apart, but as the one great purpose of all Christian activity, the scarlet thread which runs through all missionary labor, whether in school room, or hospital, or in church and chapel, or on the crowded streets, or in the home, or in personal work with individuals, or through the printed page. Let us through this glimpse of our missionaries at work enlarge our conception of the meaning and primacy of New Testament evangelism, and give ourselves afresh to this the supreme business of Christianity and the followers of Christ!

* * *

Mission Study on a Worthy Scale

A significant event occurred in Louisville, Kentucky, recently when the Baptist churches of that city carried to successful conclusion the plan for a simultaneous city-wide "school of missions." Each co-operating church held its own "school," though the general plan adopted by the Pastors' Conference was in the main followed. The meetings occupied an entire week, and were attended by a total of 2,500 persons.

This was perhaps the largest number of Baptists in a given community ever assembled for the study and consideration of missions. While no sensational outcomes are reported, the revival of missionary interest in all the participating churches, the enthusiasm which has characterized the reports of the pastors, and the determination to make this an annual feature of Louisville Baptist life, all combine to make meaningful this instance of big-scale mission study. For, let it be remembered, the program was one of *mission study*, in classes, with textbooks and teachers, and examinations in many cases, rather than mere popular gatherings to hear missionary addresses. Inspirational features were not lacking, but primary emphasis was placed upon definite instruction in small groups graded according to age and interests.

The experiment demonstrated a number of valuable points:

1. *People will respond in large numbers and with real enthusiasm to the call of mission study.* Aside from the study of the Bible itself—which is fundamentally a mis-

sionary book—there is no subject so full of vital human interest and appeal to the Christian's mind and heart as missions. All too often we have associated missions with collections, budgets, campaigns, debts, and all too little have we gone beyond these to the great appealing, absorbing, thrilling facts of missionary history and achievements, of the work and the workers, of the fields and the people, of the opportunities and difficulties in the actual processes of winning to Christ and building a Christian civilization. Multitudes of people who waste their time on trashy magazines and novels do not realize how great is the wealth of absorbingly interesting missionary literature available; and other multitudes who depend upon the "movies" for diversion have not discovered the possibilities in mission study of thrilling adventure, romantic achievement, inspiring heroism. Of course there are many self-absorbed worldings for whom all this has no appeal, but there are many others who are hungry for this type of intellectual and spiritual stimulus, and who would eagerly respond to the opportunity if it were attractively presented.

2. *Every church should have a definite program of mission study for its entire membership.* Too long we have taken for granted that only a select few are interested in missions, and that beyond this small circle of missionary-hearted people—usually a handful of consecrated women—we need not expect to go. Year after year churches plod along, with an occasional missionary sermon or a few minutes' program in the Sunday school constituting the whole of their effort to provide missionary education for their constituency, and then wonder why "our people are not interested in missions." Would they be interested in anything about which they know so little? The average church is guilty before God and a lost world for its failure to provide a more adequate program of mission study for all its membership. It is not enough to thrust the responsibility on the women, and plead that the missionary education sponsored by the W.M.U. is sufficient. Nor do the missionary programs in the B.Y.P.U. suffice. These are good as far as they go, but they do not go far enough. Missions is "the whole business of the whole church," and no church has discharged its obligation until it has provided for the systematic, effectual education of its entire constituency. While, of course, a single week is inadequate for a complete course in missions, the Louisville experiment demonstrated the fact that a brief period of intensive study will set in motion influences that carry over into other forms of interest, thus laying the foundation for a lasting and constructive program of education and activities that will eventually result in the growing of a truly missionary church.

3. *Knowing and giving are intimately related, and mutually depend upon each other.* Sensible people do not invest in enterprises which they know nothing about; and, conversely, when people thoroughly understand a proposition and are convinced of its soundness and certain rich return, they are practically sure to invest in it. Pastors frequently complain bitterly of the niggardliness of their people in missionary giving. It often happens that church members subscribe with reasonable generosity to the local expense budget, but refuse outright to share in the missionary offering. Is not the reason obvious? They know the needs of the local work, and are assured of the value of their investment; they know next to nothing about the missionary enterprises, and frequently have been led to feel that money put into it is largely wasted. For most people money is a precious commodity, not to be lightly given away, and thoughtful people are scarcely to be blamed if they refuse to part with their money in the support of a vague uncertainty when there are so many urgent calls at home which they know are worthy. The crux of the whole matter of

missionary giving is *information*. When our people *know*, they will *give*, and having given, they develop the desire to know more, and the more they know and give, the deeper will become their interest and enthusiasm. Thus it works in an ever-enlarging circle, knowledge and giving supplementing each other in creating and maintaining a vital missionary spirit, which, more than any other thing, will grow a great church.

March may be made a month of missionary emphasis in the Sunday schools of the Southern Baptist Convention. Material is being mailed to all the superintendents whose addresses could be secured, giving suggestions for opening and closing programs, and for supplemental classroom work. Among other suggestions is that of a "school of missions" to be held in every Baptist church during March, or as soon thereafter as practicable, and detailed plans are provided which, if intelligently and enthusiastically followed, will result in thousands of people becoming interested in missions as never before. Secure this material and see to it that it is wisely used.

* * *

The Peril of Our Unprecedented Prosperity

By Rev. Arthur J. Barton, LL.D., Superintendent Church Extension Department, Home Mission Board, S. B. C.

For this special issue of HOME AND FOREIGN FIELDS devoted to Home Missions the editor requests from the writer a brief article, "Some Perils That Confront America and the South." By way of revealing his thought embodied in the heading and suggesting a line of treatment, the editor asks the following questions:

"What are some of the perils to democracy and religion which we are facing at the present time? What place in a program of Home Missions should be given to combating lawlessness, social evils, political corruption, exploitation of vice and the like? How are our churches to be made effective in the struggle against vice and crime? What are the items of greatest importance in a constructive Home Mission program?" In the exercise of the freedom which I am sure the editor meant to accord, I have changed the subject and am writing on one of the perils that confronts America and the South.

Chief among our perils is our unprecedented prosperity. There is undoubtedly more than an incidental connection between piety and prosperity. In Genesis 39: 2 it is said: "And Jehovah was with Joseph, and he was a prosperous man." In the remarkable story of this pious and princely man of the early days it is said further: "And his master saw that Jehovah was with him, and that Jehovah made all that he did prosper in his hand." Throughout all the generations the approval and the blessing of God have been linked with and resulted in prosperity. This does not mean of course that every pious man is rich, nor that every rich man is pious, nor does it necessarily limit prosperity to material substance, but the whole story of Israel and the whole story of nations, if fully understood and fairly interpreted, will reveal the fact that material blessings are promised and given of God, in pursuance of honest-hearted devotion to God on the part of the people. The very principles which are embodied in pious and consistent living are the principles, the practise of which brings material prosperity.

America is a long, long way from being a deeply and devoutly pious nation. We have lawlessness on every hand, and yet it is not too much to say that our present marvelous material prosperity comes in no small degree from the practise of the standards and principles of the Christian religion which find expression in large measure in the fabric of our social and business order. With all of the sharp dealing too often found in the business world, with all of the political chicanery and corruption, with all of the social unrest, with all of the domestic infidelity and infelicity, we are still confronted by the fact that our business, political and social order have been built upon and broadly embody the principles of the "gospel of a square deal."

America is now by all odds not only the richest nation in the world today, but the richest nation the world has ever seen. The accumulation of material wealth in the United States surpasses all of our powers to imagine or to comprehend. In the *Manufacturers Record* of December 8, 1927, I find this remarkable summary: "According to the National Industrial Conference Board of New York, the tangible wealth of the United States in 1925 was \$348,442,000,000.00 or a per capita wealth of \$3,020.00, based on an estimated population that year of 115,378,000. This computation does not include the value of gold, silver coin and bullion, which in 1922 amounted to \$4,278,155,000.00, nor the \$1,445,922,000.00 value of ships belonging to the United States Navy. The aggregate value of all property or wealth of the United States is now estimated at approximately \$400,000,000,000.00, more than \$80,000,000,000.00 of which represents the wealth of the Southern States." The article from which I am quoting lists the Southern States and gives the wealth of each one for the year under consideration, 1925. If space allowed the table would be reproduced, but I must confine myself to the total.

The article continues: "For the sixteen Southern States the aggregate wealth, based on the National Industrial Conference Board's figures, amounted to \$79,410,000,000.00, or an increase of 11.2 per cent since 1922. The per capita wealth of the South, which had an estimated population in 1925 of 39,206,000, was \$2,025.00." In this tabulation West Virginia is included as one of the sixteen Southern States; leaving out West Virginia and substituting New Mexico in its place we have a total figure of \$75,095,000,000.00. The change is too small to make any appreciable difference in the figures or in the per capita wealth of the South, so both the nation at large and the South in particular have laid upon them the burden, responsibility and peril of such wealth as the world has never before seen amassed and concentrated in the coffers of a single nation. Continuing, the article says: "In this discussion the term wealth represents only its tangible, physical forms, such as lands and improvements, farm and industrial equipment, live stock, railroad and public utility property, personal property and motor and other vehicles."

Among the striking and staggering paradoxes of life is the fact that material prosperity, coming as it does as a result of piety on the part of the people and of providential care and blessing from God, immediately becomes a peril to piety and a menace to all of the highest and best things in the social order which produces it. If prosperity is the result of piety it is at the same time its peril. How often is the story told of Israel, that the people forgot God and wandered away from him, deserted his altars, forgot the tithes and offerings, steeled their hearts against his commands and steeped their hearts in selfishness and sin; then came God's afflictions, followed by the people's repentance and return, to be followed in turn by God's bounty and blessing. It is tragedy and pathos combined, and yet through all the years such is the frailty of the people and the

faithfulness of God that things seem to move in this endless circle.

Right now America is passing through such time of testing and is confronting and confronted by such peril in this respect as we have never known.

In a recent address President Coolidge spoke as follows: "We have demonstrated that we are able to meet adversity and overcome it. The test which now confronts the nation is prosperity. There is nothing more likely to reveal the soul of the people." Commenting on this, a prominent Southern journal says: "It is customary to think otherwise. We think of poverty and hardship as severe tests; but if they are properly met they increase moral strength and most of us feel that it would be cowardly to whine about poverty or to show the white feather under hardship. Nay, we rather glory in our ability to endure these things.

"How different it is with prosperity! We crave the luxuries that abundance provides. We work hard and deny ourselves in order that we may have much food and raiment and comforts and conveniences; and then when we get these things we take our ease and grow physically flabby and morally weak. In poverty we have learned to say 'No' because it was necessary; but in prosperity we cease to say 'No' and form the habit of yielding to the many demands that are made upon us to accommodate ourselves to new conditions."

Very aptly and very forcefully that tells the story. Our unmeasured wealth must be conquered and consecrated to the highest and best things or it will conquer us and drag us down to the lowest and worst things. There is neither time nor space here to go into a discussion of why men love money. The love of money has many roots. Some men love money mainly because of its purchasing power, by which it not only ministers to their needs, but indulges them in luxury and ease. Others, perhaps, without so much love of money become enmeshed and enamored of the game of making money, which is more absorbing and exciting than horse racing. Others, doubtless a much larger number, love money because it brings prominence and gives power and the sense of power. But whatever the source and the secret of the love of money, it seems to hold almost or quite a universal sway in the hearts of men; and wherever money accumulates in great mass every fiber of men and of the social order is in danger; every principle of righteousness is sorely put to the test; the thing that ought to fill us with gratitude to God drives us away from him; the thing which to the last degree ought to make us the servants of all, creates in us a sense of mastery and a desire to lord it over others; the thing that ought to humble us in a sense of humility and obligation, fills us with a sense of pride and vaunting; the thing that largely makes it possible for us in the Spirit of Christ to carry the gospel to all the world, fills us with selfishness and greed and turns us upon ourselves and our civilization in a riot of heartless and greedy destruction.

Either the wealth of the South and America must be conquered and consecrated to the gospel or it will conquer the spirit of the gospel in us and will bind the gospel in fetters and chains which no man, in his own strength or wisdom, can break. The issue is joined; the battle is on; what shall be the result? I appeal to the Baptist preachers and churches of the Southland who, I believe, are today the greatest and most hopeful force in the kingdom of God. Let us see to it that mammon shall not be monarch, but that Christ shall be King, and that our peril of wealth shall become our possibility and our power for carrying and sending the gospel of Christ into all the world.

The New Day of the Country Church

By Rev. M. M. McFarland, Enlistment Secretary for Kentucky

There is rapidly developing in rural America a new civilization. New methods and processes, new aims and ideas, new agriculture, and a new farmer have ushered in the new age. There is being built a new structure upon the foundation that the pioneers hewed out of the wilderness.

Only a few generations ago the country home was a hive of industry, where the raw materials produced on the farm were manufactured into many and varied articles. Nearly all the manufacturing industries have disappeared from the country today and are now concentrated in the factories of the cities and towns. So completely has this transfer of manufacturing been made that many of the arts and processes formerly used on the farm have now quite disappeared from the knowledge of the present generation of country people.

A new day has arrived in agriculture. The agricultural college and the experiment station have been discovering the facts of nature. The day of the new farmer has arrived. The more successful farmer is the one who knows the laws and principles that are applicable to animal and plant production.

The good roads of today have practically wiped out the distinction of farm and city in so far as accessibility is concerned. The automobile has annihilated distances. The markets of the city twenty or thirty miles away are more accessible than was the cross-roads store a generation ago.

The coming of the daily mail, the telephone, and the radio has made the farmer as cognizant of the happenings of the world as is the city resident. These changes have developed new aspirations among the country people. Conditions that used to be accepted as a matter of fact are no longer tolerated. There has been a marked improvement in the housing of the country people. On every hand one can see evidences of the vast material development of the country.

With this material growth there arose the desire for better schools. The little red schoolhouse has seen its day and departed. The consolidated school, with its well-planned and adequately-equipped building, has taken its place. The teachers are much better trained, and are better paid than formerly.

Now in the midst of this development and change stands the country church. There has been little change, as a rule, in the building. On the whole it is, even today, a one-room structure. The most conspicuous thing about it in this rapid transformation of the life around it is that it is unchanged. It is static in a dynamic environment.

Many of the changes in country life have worked for the good of the church. Many of the changes of the life surrounding it have worked against it. It is no longer the center of the community life. The children of the community are now going miles from home to attend the consolidated school. This is done with much more ease than it was formerly possible to go one-tenth the distance to the district school. What is to prevent this principle of consolidation being applied within the denomination? I know of numerous fields where it could be applied with much profit to all concerned.

I know of a field where there are five Baptist churches located within four miles of a village. There is no church in the village of any denomination. These five churches all have different pastors. Three of these pastors live over a hundred and thirty miles away. Only one pastor lives less than twenty miles away. These five churches pay from

\$2,500.00 to \$3,000.00 a year for the support of their pastors. Would not the cause of Christ, as well as the work in general, be greatly benefited if these churches would consolidate?

There are hundreds of cases where consolidation of the churches is apparently the only hope. Where it is impossible or impracticable for churches to consolidate, there are some readjustments that are necessary. I take it for granted that every church is, first of all, to emphasize the spiritual. No matter how great the success a church might have along other lines, it has failed if it fails in the spiritual. The spiritual, of necessity, comes first. I mention some externals, only as aids and abettors to the spiritual.

It is imperative that there shall be a change of thought as to methods and organization. The traditional prejudice against methods, or a change of methods, has placed our country churches far behind every other enterprise and institution of the day. The business man will not hesitate to adopt radical changes in modernizing his methods so as to increase the volume of his business. The modern farmer will not hesitate to cast aside the old one-horse plow, and purchase the new motor-drawn plow. Each will try in every way possible to utilize to the full his ability so as to make more productive his energies. Then each will go to his church and insist that the antiquated methods of the church must never be supplanted.

If numbers of the country churches are to survive there must be more attention given to organization. Spiritual forces unutilized cannot be counted as mere unenlisted assets. Every day that these forces are neglected the less possibility is there that they can ever be utilized. Few of the churches have made any provision for the enlistment of their forces as primary and fundamental to every program of advancement. The members of the churches are losing the spiritual blessing to which they are entitled, while the cause of Christ is suffering the loss of millions of dollars that should be used in the support of the work. The churches must be led to see that the methods of church work and the doctrines of the church are related only in that the one is designed to promote the other. I know that the charge is made that some churches are over-organized. This charge cannot truthfully be brought against a country church with which I am acquainted.

As a rule the pastors of the country churches are unsurpassed in pulpit ability. For the past few years I have had the joy of visiting in some three hundred country churches each year. The sermons that I have heard the pastors deliver have shown a deep knowledge of the Scriptures and an unusual ability to present this knowledge in an attractive manner. As a rule it is not in the capacity of preacher that the pastors are deficient. Preaching is the easiest thing that the modern pastor has to do. It is a joyful thing to preach.

"We must give ourselves wholly to prayer and to the preaching of the word," was not said by pastors nor of pastors. The modern pastor must be a leader. From the very nature of his office he is a leader. The task of leading a whole church into a New Testament program is no easy task. The pastor that is looking for an easy time and seeking the lines of least resistance in his work is to blame if little or nothing is done on his field. It is the privilege of the pastor to hold up sentiments that will lead to the remaking of the sentiments of his people.

The country church must have a program. Little or nothing can be done without a definite program. This program should be the program of a New Testament church as revealed in the Word. The task of evangelizing the world is written into the very constitution of a New Testament

church. The Great Commission is not open for debate (Matt. 28: 19, 20). This commission was given to the churches. The individual responsibility of the people of the Lord is to find expression inside the churches. Many churches apparently have lost the consciousness necessary to obey the Great Commission. The anti-mission church is now, as heretofore, doomed. There is no hope for the country church, or any other church, that refuses to conform its life and its plans to the will of Christ.

The country church must face the financial problems much more seriously. The plane of living is rapidly advancing. Years ago under different conditions the churches started life with once-a-month services. In those days money was scarce and the pastor was paid a mere pittance. The animals used on the farm during the week furnished the transportation for the congregation to go to church on Sunday. Things have changed in this regard. The automobile that costs from \$300.00 to \$500.00 per year for upkeep alone is in the homes of nearly all the members. Thousands of dollars each year are spent for this one item alone that was unknown a generation ago.

There is plenty of money for most everything, but precious little of it is finding its way into the treasury of the Lord. The people of the Lord are in danger of sitting down in the midst of their increase and saying, "I have need of nothing," and thus become eternally negligent of the spiritual welfare of themselves and of others. Unless the churches discover the divine purpose of this material prosperity, and in a spirit of earnest consecration dedicate it to God, perils will increase and darker days will come. The churches must realize that now, as never before, God has made it possible for his people to accomplish great things for him. The members of the churches must give more, or there will be more selfishness, more self-indulgence, and more worldliness. If the churches are to save themselves there must be such a pouring of money into the treasury of the Lord as no age has ever seen. If the churches will arise with true munificence and in holy zeal lay their wealth at the feet of the Master, for him to use in the various departments of his work throughout the world, there can but follow such a period of prosperity, blessing, and glory as has never been known before.

I have heard it said that the need of the hour is a new Pentecost—that all church problems would be solved by a mighty suffusion of spiritual power. There is surely needed in this day greater manifestations of spiritual power. Is there a possibility that this great spiritual power will be given so long as the members of the churches withhold hundreds of thousands of dollars from the service of Christ, and devote these immense sums to purely selfish purposes, in needless luxuries and pleasures? God never bestows spiritual blessings upon his people until they acknowledge their dependence upon him.

The Divine plan is this: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that, there shall not be room enough to receive it" (Mal. 3: 10). The people were to first bring their offering to the Lord, and then the windows of heaven were to open and spiritual blessings pour out. The pressing need of the present hour is a more universal adoption of the principles and plans of the Scriptures. The richest blessings will never be secured so long as the plan of the Lord is ignored (Luke 16: 11). Christlieb declared that Christians need a three-fold conversion, viz., of the heart, to secure holy affections; of the head, to secure right convictions; of the purse, to secure ample offerings. The last is one of the outstanding needs of the churches today.

The What and How of a Church School of Missions

Let 20,000 Sunday Schools Catch Step During March

By Una Roberts Lawrence

A DEFINITION:

A Church School of Missions is the whole church studying missions together in graded classes according to a consecrated plan and definite program.

A definition helps. Look at this one a bit. It is the *whole* church studying missions, not just one small group. For missions is *the business* of the church, not just one department of its business. The *whole* church needs to be informed, mobilized and set to thinking, praying and giving to missions.

It is any church, anywhere. The "Church School of Missions" is an adaptable, adjustable, usable plan for *any* church, whether it be the little church in the country or the great church sitting amid the distractions and whirl of city life. The major elements to be incorporated in a Church School of Missions to make it successful are these three: *time, teachers and attractive books*—all blended with the hearty co-operation of pastor, Sunday school superintendent and leaders of other church organizations.

Make the plan suit the convenience of your church membership as to time—morning, afternoon or evening classes, or all three!—once each week for several weeks or each evening for one week. Your teachers may be from your own membership, invited from a neighboring church, or selected from far and wide from the available state leaders, Mission Board workers or returned missionaries. And the books! Write to the Foreign Mission Board, Richmond, Virginia, for a catalog of mission study books and see the array now offered for your choice.

The *one essential element* of a Church School of Missions is that it shall be an attempt to enlist the *whole church* at one time, in more or less graded classes, in the study of missions. Series of addresses will not do.

There must be real study, real contact with teachers and real information given out. Experience has taught us that there are some methods that lead to success.

THE PLAN

1. Remember it is for the *whole* church. Set your aim to reach every group, every class, both men and women. If you don't succeed fully the first time, there is always the second time!

2. Make your plans, and shape your program *well in advance*. If this is your first school, begin planning for it, and talking about it several weeks in advance. Get the pastor to talk about it. Get all the presidents of the organized classes, B.Y.P.U.'s and W.M.U. organizations to talking about it. As fast as your program is completed, begin talking about the teachers you will have, and the books they will present. Get curiosity stirred. Interest will follow. Six weeks for stirred interest, a month for getting your program completed, two weeks with every plan made, selling the whole idea to the whole church, is not too long a time to spend. Don't wait until two weeks before your date to get your teachers. The missionaries often have engagements six months in advance. *Start in time*.

3. Choose your date carefully. Watch out for meetings of every kind. You cannot avoid them all, but choose care-

fully the time that is most free from conflicts. Then fit this date into your program and ask that other meetings of special interest be kept out of that selected time. Fit into your church calendar.

4. Complete your organization. The pastor is the executive head of the organization. The Sunday school superintendent is his key man. He may choose to put someone else in charge of the details, but he should be in close touch with every plan made, and have a voice in all decisions. You need a very simple organization.

(1) An Executive Committee which has on it a representative from every organization in the church, Sunday school, B.Y.P.U., W.M.U. and Brotherhood. If you have organizations not included in these named, ask for a representative from them. If your Sunday school is a large one, perhaps the adult organized classes should be represented. Keep the committee small enough to function easily, but large enough to get across to the church that this is the *whole* church in operation for the study of missions.

(2) This committee may appoint sub-committees to function as needed. Some of them are:

- Committee on Time and Arrangements.
- Committee on Faculty and Speakers.
- Committee on Publicity.
- Committee on Enrollment and Books.
- Committee on Meals and Social Features.

These committees may be large or small, according to your need. The small church can simply designate different members of the Executive Committee to do these tasks; the great city church with a membership running upward of a thousand will need large, efficient committees, carefully chosen. The main thing is, these are the tasks that must be done. Get them done the best way possible for *your* church.

(3) Duties of committees. The pastor should work with the committee on time and arrangements very closely, overlooking nothing that will aid the success of the school. He will know more of the general situation than anyone else. Choose the date best suited to your church.

The committee on faculty and speakers should be headed by someone who not only knows the leaders in the church who will make good teachers, but who has attended general meetings and heard speakers who might be secured from the outside, especially some missionary. You do not have to get teachers from the outside. Use your school teachers, your professional men who are accustomed to public speaking, call on your women who have been studying missions all these years. But it is a decided attraction to have a returned missionary. Some missionary will make just the appeal to *your* church that will give it a thrill of new interest. Find that missionary if you can. One outside teacher is enough for a small school; several can be used to advantage in the large school. By all means let this committee get busy several weeks in advance.

The Publicity Committee should have someone on it who knows how to get into the local papers with announcements. Also, someone who can make attractive posters. It should plan for announcements through the papers, a write-up of

the missionary, if one is coming, announcements at the church services, posters in prominent places in the church, and five-minute talks for two weeks before the school in all meetings held by the church organizations. Display posters of the books to be used. Stir curiosity about them. Enthusiasm is contagious. If your Publicity committee is really enthusiastic over the Church School of Missions, the whole church will catch it!

A small, reliable committee must be ready to officiate when the school actually begins, enrolling, keeping records, seeing that books are ready, are accounted for, and bills paid.

If the program calls for a supper hour, the committee should be ready with everything in hand when the school opens, with as much of the work already done as possible, in order that the fewest possible number of women be deprived of the privilege of being in the classes.

THE PROGRAM

1. It is adjustable. Make it fit *your church* needs.

2. Have a central theme, around which you choose your books, and ask your speakers to talk. You may choose to study the History of Missions. There are enough attractive books for this theme to run through all classes. Or China, or the Foreigner in America, or Home Missions, or Foreign Missions, or World Missions! Whether the theme be specific or general, choose one and try to get it across during the school.

3. Time of meeting. There are two general types of schools of missions.

(1) Once each week for a series of weeks. By this plan the whole church meets together one evening out of the week, usually for six weeks. This has been very successful, but has the difficulty of spinning out the study over such a long time that interest lags. Sometimes the regular Wednesday evening prayer service time is used for this type of school.

(2) One week intensive study every evening. This has proved the best plan. It has the advantage of being a climax to the weeks of preparation, special teachers and speakers can be secured, and enthusiasm kindled by concerted effort and large crowds.

4. Class work. This should be real. Books are offered in such variety that one may be found to appeal to any age and every group. Grade the classes along the same age limits of the Sunday school, having at least three different groups for the smallest school, sub-dividing as seems wise for the larger schools. The basal divisions are as follows:

Primaries
Juniors
Intermediates
Young People
Adult Men
Adult Women

In the small church the Primaries and Juniors may be taught together, and the Intermediates placed with the Young People. These classes may be all held simultaneously in the evening program. Variations from this have been made in successful schools. The Primary children may come immediately after school for their class, sometimes all the classes through the Intermediates are held from four to five, the young people and adults having their classes in the evening. Usually it is best to have the smaller children at the same hour as the mothers, to give the latter a chance to attend the classes. Often, when the supper hour is planned for, the woman's class should come in the morning hours.

5. The Assembly Hour. This may be used for special features brought by the different groups of young people, such as a missionary play, a missionary social, or a pageant. It may be occupied by a speaker bringing a message on

missions, or the pastors of other nearby Baptist churches may be invited to speak on missionary themes. *Keep it missionary in theme.*

Both the Home and Foreign Boards have most attractive lantern slide lectures which make very interesting special features for this assembly hour. Write them for further information. If you have a missionary on the faculty, he or she should have opportunity to speak to the whole school at this assembly hour.

6. Suggested program:

6:15 Devotional Service
6:30 First Class Period
7:15 Supper
7:45 Second Class Period
8:30 Assembly, Class Reports, Songs, Address
Close by 9:15

A more simple program with only one class period may be provided by re-arranging this schedule as follows:

6:15 Supper and Social Hour
7:15 Devotional Service
7:30 Class Period
8:30 Assembly, reports Address
Close 9:15

The supper hour may be left off either program, if best for your church.

Whatever schedule you adopt, run it on time! Begin promptly at the time set; give the teachers the full time allowed; notify the speakers of the exact number of minutes they are to have, and close with prayer at the promised hour.

SOME POINTS FOR EMPHASIS

1. Make the devotional services worshipful and prayerful. The school should deepen the prayer life of the whole church by giving to intercession a new and vital significance as a part of Christ's Missionary Program.

2. Unless there is some real reason why he cannot do so, the pastor should have charge of the evening program.

3. If at all possible, let the pastor hold a training class for the teachers in the school the week preceding, that they may be thoroughly prepared for their work. If only a round-table discussion of the books they are to teach, it will be well worth while, for it will acquaint each one with all the books to be used and help to make the whole school a unit. Methods of presentation, plans for dramatization and ideas for bringing special features from their different classes into the assembly period may be exchanged and worked out.

4. Be sure the books are on hand for the first session!

WHAT RESULTS SHOULD YOU EXPECT?

Check over the following essentials of a successful "Church School of Missions":

1. The membership of the church reached.
2. Facts of missions learned.
3. Inspiration of the missionary spirit felt.
4. Prayer for missions deepened.
5. Giving to missions stimulated.
6. All organizations of the church more missionary in purpose and program afterward.

SUGGESTED MISSION COURSES

Three Themes for the Small School—

FOREIGN MISSIONS:

Men's Class: *Today's Supreme Challenge to America*, by Love; 60 and 75 cents.

Women's Class: *Only a Missionary*, by Ray; 50 and 75 cents.

Young People (including Intermediates): *The Story of Missions*, by White; 60 cents and \$1.00.

Boys and Girls (Junior and Primary): *Torchbearers in China*, by Matthews and Southron; 75 cents and \$1.00.

Little Children: *The Book of the Chinese Baby*, by Mary Ert-whistle; 50 cents.

HOME MISSIONS:

Men's Class: *The New Challenge of Home Missions*, by All-dredge: 60 cents.

Women's Class: *From Over the Border*, by McCombs: 50c and \$1.00.

Young People (including Intermediates): *The Spiritual Conquest of the Southwest*, by Dawson: 75c and \$1.00.

Boys and Girls (Junior and Primary): *Just Around the Corner Tales*, by Lawrence: 50 cents.

Little Children: *Young American Picture Stories*: 50 cents.

GREAT MISSIONARIES:

Men's Class: *The Wandering Jew in Brazil*, by Ginsburg: 50 and 75 cents.

Women's Class: *Lottie Moon*, by Lawrence: 85c and \$1.25.

Young People (including Intermediates): *Ann of Ava*, by Hubbard: 75c and \$1.00.

Little Children: *Book of Other Babies*, 50c.

There can be no definite line drawn, as you can see by comparing these lists, where several books could be interchanged with others and still hold the theme. Other books may be used in the places of these listed. For the larger school having classes for Intermediates and Primaries add the following:

For Intermediates:

Foreign Missions: *Gospel Triumphs in Argentine and Brazil*, by Hart: 50 and 75c.

Home Missions: *Cuba for Christ*, by Lawrence: 40c.

Great Missionaries: *The Moffats*, by Hubbard: 75c and \$1.00.

For Primaries:

Foreign Missions: *They Love Him, Too*. 10 pictures: 35c.

Home Missions: *Nine Home Missions Stories*, 25c.

Great Missionaries: *Heroes of Modern Missions*, by Chipman: 25 cents.

OTHER BOOKS TO CHOOSE FROM

1. For Men, Women and Young People:

FOREIGN MISSIONS

The Bible and Missions, by Montgomery: 50 and 75 cents.

Prayer and Missions, by Montgomery: 50 cents.

China's Real Revolution, by Hutchinson: 50 and 75 cents.

Christianity's China Creations, by Bryan: 50 and 75 cents.

A Straight Way Toward Tomorrow, by Platt: 50 and 75 cents.

HOME MISSIONS

A Tale of Two Peoples—Gentile and Jews, by Seay: 60c and \$1.00.

In the Vanguard of a Race, by Hammonds (Negro): 75c and \$1.00.

Along the Highway of Service, by Buhlmaier: 35 and 60 cents.

2. For Intermediates:

FOREIGN MISSIONS

Christianity's China Creations, by Bryan: 50 and 75 cents.

Livingstone the Pathfinder, by Matthews: 75c and \$1.00.

Servants of the King, by Speer: 75c and \$1.00.

Uganda's White Man of Work, by Eahs: 75c and \$1.00.

HOME MISSIONS

The Upward Climb, by Haskin (Negro): 75 cents.

Early Baptist Missionaries and Pioneers, by Stewart: Vol. I and II (each): \$1.50.

The Land of All Nations, by Seebach: 75c and \$1.00.

3. For Juniors:

FOREIGN MISSIONS

Please Stand By, by Applegarth: 50 and 75 cents.

Lamplighters Across the Sea, by Applegarth: \$1.25.

Brave Adventurers, by Cronk: 50 cents.

The Honorable Japanese Fan, by Applegarth: 40 and 65 cents.

HOME MISSIONS

Pioneers of the Cross in the Southland, by Taylor: 50 cents.

Stay-at-Home Journeys, by Osborne: 40 and 60 cents.

Mr. Friend O' Man, by Stocking: 40 and 60 cents.

4. For Primaries:

See lists of Picture Story Sets in Foreign Mission Board Catalog. All are good.

Week of Prayer and Thank Offering for Home Missions

March 5-9 Inclusive

Greetings from the Corresponding Secretary, B. D. Gray

Dear Fellow-workers of

Woman's Missionary Union,

Southern Baptist Convention:

The year has been full of favor upon our Home Mission work. Thousands have been led to Christ and have followed him in baptism and arisen to walk in newness of life. Gracious revivals have refreshed and strengthened missions and churches. Many touching instances of sacrifice for the Lord's work are found in the reports of our missionaries from month to month. Hundreds are laying themselves upon the Lord's altar, begging to be sent unto the white harvest field. Their cries are so appealing and compelling! Yet, we are unable to send them. Many of them are superbly equipped, well educated, with special training and with hearts aglow with zeal for the Master's service. They are ready for hard fields. Dear fellow-workers, must the Board continue to say NO to these volunteers for service? My heart is distressed over the situation—fields everywhere white unto harvest, laborers ready to go—and our people able but unwilling to send them.

The Home Mission Board is so burdened with debt that our force of workers was cut down nearly one-third at the annual meeting last June. In one department we had to let off twenty-five workers, whereas we should have increased the force by that number. There was never such opportunity as we now have for winning the Southland for Christ. We must stop retrenchment and begin enlargement. Neglect now will bring misfortune for all time-to come.

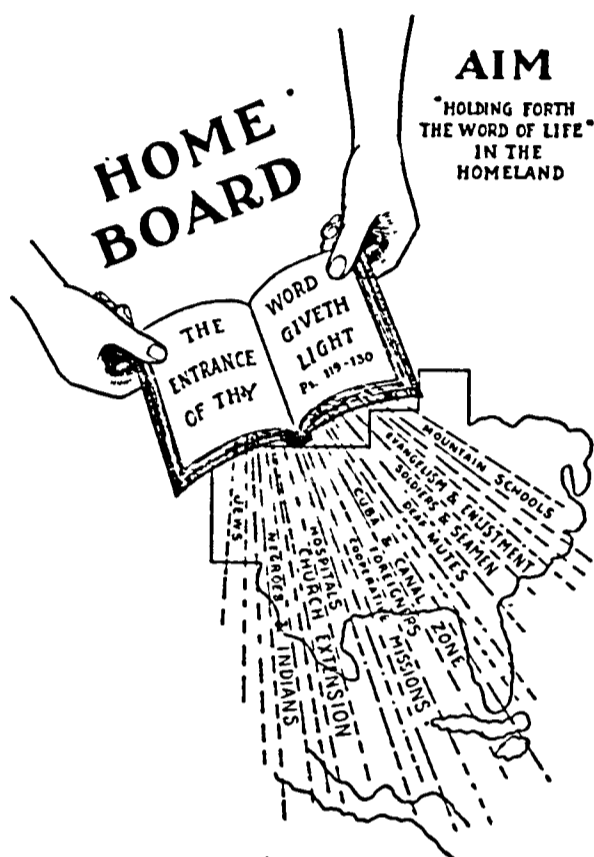
With the doors wide open everywhere, beckoning us to enter, with the favor of God upon our work the whole year through, with our people rich and growing richer, able abundantly to supply the means for a great forward movement in our Home Mission field, may we not dare to hope, as we surely do earnestly pray, that the burden of our crushing debt may soon be lifted and a signal advance made in our conquest of the South for Christ, our Saviour and Lord?

Your thank offering during this Week of Prayer and giving for Home Missions! May it be full of real joy and sacrifice! We must have sacrificial gifts from multiplied thousands of our devout godly women and like devotion and loyalty from those more abundantly blessed with the ability to give. Multitudes of smaller gifts and many large gifts are necessary. How we are looking to you for relief during this, your great Week of Prayer, the first of March! May the Holy Spirit prepare our women for that great season and, when it comes, make it a duplicate of Pentecost, is the earnest, unceasing prayer of your brother in Christ and fellow-worker.

From the Woman's Missionary Union

KATHLEEN MALLORY

W.M.U. WEEK OF PRAYER FOR
HOME MISSIONS
March 5-9 Inclusive



"True in Him and in You"

In the seventh and eighth verses of the second chapter of 1 John the writer speaks of a new commandment, but in explaining it he shows that it is really an old commandment—namely, obedience to the Word of God—adding that it is "true in him and in you." The more a Christian tries to store the mind with Scripture the more is it known to be true both from the viewpoint of God as the source of it and also from the viewpoint of the one guided by it.

In the light of this quotation from 1 John the illustration given above is all the more significant. Please look at it: the Home Mission Board is represented as "holding forth the Word of Life" in the homeland, the pages of the blessed book being open at the words, "The entrance of thy Word giveth light." As agencies for the taking of this light the Home Mission Board is shown to have its workers in the mountain schools, for soldiers, seamen, deaf-mutes, foreigners, Negroes, Indians and Jews, as well as its evangelistic and enlistment work, hospitals, co-operative missions, church extension and its mission stations in Cuba and the Canal Zone. All this is

the basis of the programs for the March Week of Prayer for Home Missions.

The dates for the week are March 5-9 inclusive, there being five W.M.U. programs, one for each of the four grades of W.M.U. organizations for the young people and another for a combined meeting by the women and young people. The suggested time for this last named program is at the evening prayer meeting hour, the pastor presiding. Societies which have not received the programs and envelopes for the Week of Prayer may secure them by writing to their state W.M.U. headquarters. The priced leaflets for the week are listed on this page.

Into the envelopes it is hoped that real "thank-offerings" will be joyfully put. Among the ancient Hebrews there were really only three kinds of offerings: burnt-offering, sacrifice for sin, thank (*or peace*) offering. The sin-offering was classed as an obligation while the thank (*or peace*) offering was foremost in the list of six kinds of free-will offerings. Thus the offering of the March Week of Prayer is not obligatory—and yet with two-thirds of the South unevangelized, does not a heavy obligation rest upon every Christian?—but it is a free-will gift expressing not only thanks to God but also rejoicing that it may be used to bring "peace" to many who are at enmity with God.

That an abundant offering is desirable is easily understood when the heavy debt of the Home Mission Board is considered. Last year the W.M.U. treasurer reported \$83,739 as the Thank-Offering. Such a total would be a genuine blessing this March, thus indicating that the average W.M.U. member is as "thankful" as he or she was last March. However, when one begins to "count up" the causes for gratitude to God it would seem natural for a Christian woman or young person to give at least a little extra in thanksgiving for another year under the protection and guidance of God.

Not of merely human origin would seem the decision of the S.B.C. Executive Committee to ask Southern Baptists to observe March 11 and 15 as special days of prayer, this decision having been made without reference to the W.M.U. Week of Prayer. It would seem, therefore, that the hand of God guided, thus helping to keep W.M.U. members in a most prayerful spirit and at the same time conserve for the entire denomination the power generated dur-

ing their Week of Prayer. Sincerely is it hoped that they will—both women and young people—encourage their pastors in the observance of Sunday, March 11, as a day not only for prayer but for fasting. Equally important is it that they render all possible aid to the men in charge of the associational rallies on Thursday, March 15. The human mind cannot grasp the power which will be generated for kingdom building if, throughout the bounds of the Southern Baptist Convention, associations meet simultaneously that Thursday for prayer and counsel concerning Baptist opportunity at home and abroad.

And so we come back to the title of this article—the Word of God, "which thing is true in him and in you." How faithfully will we pray and give this month of March that its blessing may likewise be shed abroad in other hearts and lives? Undoubtedly it will help many "a steward to be found faithful" if heed is given to the Week of Prayer, March 5-9 inclusive, and to the day of prayer and fasting on Sunday, March 11, and to the associational program on Thursday, March 15.

Priced Leaflets for Week of Prayer for Home Missions

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

(NOTE: Order the above listed leaflets—ordering EARLY, please—from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.)

Suggested Leaflets—Supplement to Program

MARCH—"FAR ABOVE RUBIES"	Cents
A Religion of Power	3
Empowering for Soul-Winning	3
Men of the Burning Heart	2
Sin and Sacrifice	2
The Soul of Evangelism	3
Twelve Reasons Why a Christian Should Be Happy	2
Two Men at a Shot	3

To be ordered, please, from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.

Program for March

TOPIC—"FAR ABOVE RUBIES"

Hymn for the Year—"Jesus Calls Us."

Watchword for Year (in unison)—"The Master is Come and Callesth for Thee."

Sentence Prayers of thanksgiving that God calls all Christians to be co-laborers with him.

Hymn—"Make Me a Channel of Blessing."

Scripture Lesson—Wisdom as Taught by the Wisest Man: Proverbs 2: 6; Eccles. 7: 11-12; Prov. 3: 13-18, 5-7; 21: 30; 4: 7-9; 11: 30.

Prayer that W.M.U. women and young people may seek "the wisdom that is from above."

Hymn—"Break Thou the Bread of Life."

Scripture Recitation—Proverbs 31: 10-31.

Talk—Characteristics of the woman whose "Price Is Far Above Rubies" (Prov. 31: 10-31).

(1) Faithful at Home—Verses 11-19, 21-23, 27.

(2) Business Ability—Verses 13, 15-16, 18-19, 24.

(3) Personal Service—Verses 20, 26.

(4) Reward—Verses 28-31.

Talk—"He That Is Wise Winneth Souls" (Prov. 11: 30.)

Reading of Leaflet—Empowering for Soul-Winning (order leaflet for 3 cents from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Reading of Article—Faithful in Manchuria (see this page).

Prayer for native Christians the world around.

Hymn—"Stand Up, Stand Up for Jesus."

Reading of Leaflet—Men of the Burning Heart (order leaflet for 2 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Hymn—"More Like the Master."

Business Session—Reports concerning: (1) Week of Prayer for Home Missions, March 5-9; (2) Day of Prayer and Fasting, March 11; (3) Associational Meeting, March 15. (See article "True in Him and in You" on page 26); (4) W.M.U. Young People's Organizations; (5) Ruby Anniversary; (6) 1928 Southern Baptist Convention Cooperative Program Payments; (7) Mission Study; (8) Personal Service—Minutes; Offering.

Lord's Prayer in Unison.

Faithful in Manchuria

From far North China comes the following encouraging testimony by Mrs. Charles A. Leonard of Harbin:

We are having many wonderful experiences these days. Almost every day God sends us to those who gladly confess Christ as their Saviour. Two weeks ago we found an old woman who said: (1) she was deaf; (2) she couldn't understand our dialect; (3) she was just too stupid anyway. We sat down beside her and stated a few plain facts: (1) you are lost; (2) you must go to eternal punishment unless you are saved from your sins; (3) do you want to be saved? (4) do you want to know about a Saviour who loves you?

She said: "Yes, I want to know—I want to be saved." We answered: "All right, pray this prayer: 'Lord Jesus, forgive my sins and save me.'" She was amazed. "Is that all?" she asked. "Yes, if you truly want Jesus to save you, pray that prayer constantly and believe him."

We left her. After a week we went again to her home and she met us with these words: "It did work after all! I'm still praying and believing." That was not all: she had told eight women in her yard (or compound where

ten families live). She went and called them together and there for an hour we told them of the love of Jesus. They, every one, said they believed and wanted to pray the prayer the old lady was praying.

The third time we went back she was radiant. She said: "Now I can do more than pray that prayer. I know he hears me and I love to talk to him." All the women in that compound asked us to come every week and teach them the Bible. Truly God's grace is wonderful!

Mrs. Leonard sends still another proof of fidelity on the part of Chinese Christians as set forth in the following account:

Mrs. Hwoa went home to be with her Lord a few days ago. She had been ill with cancer for many months. In the early stages of the disease she had been sent to Peking for radium treatment, but it was not God's will for her to be healed. She was a wonderfully patient sufferer because in her affliction she had accepted Jesus as her Saviour. She loved to have us drop in and pray with her as we went into the homes of the people, and many tears she shed as she prayed God to save the lost.

One day when a certain fund was being raised for the church the Bible woman said to her: "Mrs. Hwoa, would you like to help us in raising this money?" "How much must I give?" "How much has the Lord blessed you? You give what you would like to give." She said, "Put me down 50 cents." As the Bible woman was writing it, she said, "Oh, don't put that down, it's too little—write \$1.00." The Bible woman said, "That is just with you. I will write what you want me to." As she began writing, again this dear woman said, "No, don't write that—God has been wonderful to me—I'm ashamed—write \$2.00." Again the Bible woman smiled and comforted her, saying, "God has truly blessed you, and you will be blessed in your gift to him." She was writing the \$2.00 and again Mrs. Hwoa was thoughtful. "I can't give him so little when he has done so much for me. Please write \$5.00." And so \$5.00 was written. She did not have the \$5.00 but she saved it from the money her heathen (and none too kind) husband gave her to buy the extras that she so needed in her illness. Every penny of it was saved and paid before her soul went out to meet God.

* * *

Sunshine in the Midst of Shadows

By Rev. W. D. King, Canton, China.

On Tuesday afternoon, October 11, 1927, the Two Kwong Baptist Association of South China began their forty-third annual session. They met in the beautiful new church building at Tung Shan, Canton. (See page 8.)

A year ago the annual meeting was held in the midst of the turmoil, strife and confusion, contingent with the struggle between the "Reds" and "Whites" of South China. The spirit of the time permeated the session to such an extent that the general remembrance of the meeting is that of confusion.

This recent session was quite the opposite of the one just described. There was a spirit of unity and brotherly love, and an air of reverence manifest at each session. There were two hundred and twenty messengers in attendance who came from districts within a radius of from five to two hundred fifty miles from Canton. Many of these messengers had to pass through robber infested districts, yet they came.

One incident may be of special interest. Three of our Bible-women were on a boat coming from the Kong Moon field. At about

one o'clock in the morning the passengers on the boat were awakened by an explosion of a mine which had been laid in the river by robbers. The mine wrecked the boat and the passengers soon found themselves in total darkness, wading in water which was rapidly filling the holds of the boat. One of the oldest of our Bible-women gives the following as her testimony. She was in the very lowest part of the boat when the explosion occurred. The water had filled that section until it was up to her chin. In the darkness she seemed to hear a voice which said, "Come this way." She turned and went in the direction indicated by the voice and found a door leading to the deck above. Had she turned in any other direction she could not have been saved, for there was only one door leading from that lower deck. Upon reaching the deck above, in the midst of the confusion, she found the other two Bible-women. Another explosion occurred and all thought they were lost and without hope of being rescued, but the Lord was mindful of his own. A boat soon came to their rescue and took them to safety, although they lost most of their belongings. The water was waist-deep on the top deck when they were removed from the wrecked boat. Had the boat been wrecked in deep water all, doubtless, would have been lost; as it was, over a hundred people were drowned. These women came on to Canton in their wet clothing, clinging to what few things they had left. Provision was made for them by their friends and fellow-Christians when they reached Tung Shan. Such is the wonderful spirit of many of our Chinese Bible-women.

The opening address of the Association on Tuesday evening was delivered by one of our pastors from an outer district, a district where robbers and "Reds" have done much to intimidate the Christians. We felt that his message was directed by the Holy Spirit. It truly prepared the hearts of the messengers for the work of the coming sessions.

Each morning at 7:30 there was a prayer meeting and each evening at 7:00 there was a revival service. Mr. Leland Wong, a visiting preacher, brought wonderful, spirit-filled messages at these evening services. At 10:00 A.M. and 2:00 P.M. the business sessions of the Association were held, when the work was presented and discussed by our Chinese leaders. Reports to the Association were made by representatives of the various Boards, namely, Evangelistic, Theological, Educational, Hospital and Orphanage. New members of these different Boards were appointed for the coming year and subscriptions were taken to cover the prospective budget. Many of the messengers made sacrificial gifts to the different causes. The speeches, prayers and fellowship of the entire session were most inspiring to our body of missionaries who were in attendance.

The final service of the Association was held Sunday evening. The closing message was delivered by one of our seminary professors, Pastor Chan Chok Fei, on "The Progress of the Kingdom of Heaven." It was just such a message as would send our people back to their stations with a broader vision of their task, greater hope and deeper faith in their hearts.

One special service which should be mentioned is that of the last Sunday afternoon at 3:00 o'clock. Every seat in the Tung Shan Church was filled and many people stood during the entire two hours of the service. Of the more than fifteen hundred people present the majority were students from our Baptist schools at Tung Shan. A simple, evangelistic message was given, at the close of which an appeal was made to accept Christ as Saviour. More than sixty came forward

professing their faith in Christ. Most of those making the decision were young people, although there were some adults among them. Such a wonderful ingathering in the midst of persecution and disappointments is something for which we are brought to praise the name of our marvelous Saviour. Opportunity, wonderful opportunity, is that awaiting our Baptists of the Southland.

* * *

A Glimpse into a Chinese Village

By Margie Shumate, Shiu Hing, China.

I am on my annual pilgrimage to Koon Nai Tin. Koon Nai Tin is the very nicest little mud village you ever saw, away up on the side of the very nicest mountain you ever saw. The air is fragrant from the odor of the scrubby pine trees which cover its higher slopes, a pretty mountain stream passes the village and dances its way down the valley. The scenery is enhanced by the rice fields terraced up the lower slopes more than fifty terraces high, which are just turning golden for the harvest, a pretty contrast to the patches of dull green tea bushes on the opposite side of the valley. The weather at this season is delightful, the atmosphere being clear, bright and crisp. It just makes one glad to be alive.

But I must introduce you to the folks, for the inhabitants of this enchanted spot are its chief attraction.

Dear old grandfather and grandmother are not church members but they are believers at heart. Grandmother had planned once or twice to go to Shiu Hing to be baptized but bad weather hindered her. You see, she is past seventy and it is quite an undertaking for a woman of her age to traverse the steep mountain trails which would take her to the river where she could get a boat to Shiu Hing. Both of the old folks give guests such a royal welcome and treat one with such kindness that it warms one's heart.

However, their hospitality does not exceed that of their oldest son and his jolly wife whose face is always wreathed in smiles. This son, Loh Teng Chung, is a strapping mountaineer who sometimes makes a plunge into the outside world beyond the confines of his native hills. On one such occasion some three or four years ago he was in a distant market town on business and wandered into a chapel where he heard the gospel. He was interested and after investigating it more fully he accepted Christ and invited the preacher to come to his village and preach the gospel. He soon came to Shiu Hing, where he was baptized, and it was there that I met him. I was cordially invited to visit him, which I did, and that was the first of several happy visits to Koon Nai Tin. Since then four or five others have been baptized, Teng Chung's wife among them, and several others are believers at heart but have not been baptized. Among those who have already joined the church is old Kong Poak, a poor, pitiful old man whose body is racked with a tubercular cough. He is mistreated and neglected by his sons, who do not even give him enough to eat. But old Long Poak will soon go on to a better land, and I am so glad that he has a living hope in a living God.

In this home we also have I-Shuk, the younger brother of Teng Chung, and his wife, I-Sham. I believe that I-Shuk would like to be a Christian, but has been held back by his wife. She is a thin little woman with snapping eyes and a will of her own. She has been quite antagonistic to the gospel all along, has not even been willing to listen to it, but I am happy to say that this time she has

seemed different. Last night I sat down beside her and talked with her for a while and she seemed to listen with interest. Formerly she would have made some excuse to get up and leave the room.

I must not pass on without mentioning the four lovely children in the home, two of whom are Teng Chung's and two are I-Shuk's. They range in age from fifteen years to fifteen months. I think perhaps Ah Kat, the seven-year-old son of I-Shuk, is the most charming of the children. He has the manners of a cavalier, and is as solicitous for my comfort and safety as are his elders. It is really "cute" the way he begs me to be careful and not slip and fall as I climb the steep path up to the kitchen, which is on a higher level than the house in which I live. At mealtime he vies with his grandmother in helping my bowl to dainty tidbits of dried fish or ancient eggs with his own chopsticks.

We never have the evening meal until after dark. The family boasts of only one real lamp and that is a very small one with a broken chimney which evidently has not been cleaned for weeks, therefore the beams thereof are anything but brilliant. The men use this lamp at their high table in the back of the room. We women and the children partake of our nourishment sitting on low stools around a table about eighteen inches high, one of those tables that is just high enough for the dog's tail to curl over the edge and get into things as he goes in and out under the table in search of scraps. Yes, it is quite proper to throw the scraps and bones under the table. A dim light is thrown over our table from a sort of taper fixed to the wall above us. The whole room, and indeed all the homes in the village, are so dimly lighted that the folks, who are all dressed in dark clothing, look like weird phantom shadows as they move about in their houses after night, but there is nothing suggestive of ghosts in the noises one hears, for the dogs bark, babies cry and folks laugh and chatter constantly.

The nights are chilly and after the meal is finished I move my stool over to the brick furnace and sit by grandmother as she heats the water in a large iron vessel for the evening ablutions, grateful for an opportunity to warm my toes. As she pokes the dried grass into the furnace billows of smoke come pouring out and soon the interior of the already soot-blackened room is dense with smoke. I weep a few tears, but since they are due to smoke and not to grief, you need not worry.

Later on in the evening we have a meeting. If perchance the preacher from across the mountain has come with us, he conducts the meeting, preaching at great length, only calling on the lady visitors to say something edifying at the end. When we do not have a preacher, we women—the Bible woman, my servant and myself—manage the meeting ourselves. The room is usually filled with dusky figures, men, women and children, sitting on rough benches, who listen respectfully and with evident interest until the meeting is closed, and we have a happy time together. They love to learn to sing, but the light is not sufficient for any to see the song books except two or three who are seated near the little lamp on the table. There are several who are interested in the gospel and I hope they will soon take a stand for Christ.

During the daytime we do personal work among the folks here and also visit two other villages further down the valley. What a blessed privilege it is to preach the unsearchable riches of Christ among these lovable, simple-hearted people! I thank you good people at home for making it possible for me to have this privilege. Won't you pray for them, and me?

Back in Wusih

By Rev. P. W. Hamlett, Wusih, China

I'm happy to be back in Wusih again, though it has been necessary to leave the family in Shanghai for the present. I came to Wusih on September 15, and have spent the greater part of my time since then in evangelistic work here in the city.

When I first came the Nationalist troops had just a few days before vacated the Compound. Some of our workers, with the consent of the missionaries, had moved into our residences in order to protect the property, but they had been forced to leave all the buildings except the Britton residence.

I told these workers of my plan to live with them in case the soldiers came back to my house. This they actually did that very week while I was on a brief trip to Shanghai making preparations for a permanent stay in Wusih. However, I came on back feeling a little doubt about the security of my position. Providentially, the Britton house was still held by our Chinese co-workers, all except one room, which was occupied by an officer who gave no serious trouble. I went in with them and lived, ate, and slept on the verandah, and fellowshipped with these dear people for ten days, during which time they made me thoroughly acquainted with the local situation.

I soon discovered that the soldiers were friendly, and some of them sought opportunities to talk with me, which I largely used to tell them of the love of Jesus. After a few days this company was disbanded, and again the Compound was vacated.

Then we decided to occupy all the buildings, if possible, with our own people. So we got busy and cleaned up a mighty dirty Compound! It was decided that I should move back into my house. The pastor of the Wusih Church was to move into the Jackson house, and the church was to use the school building, since it had given up the old rented house which was then being occupied by two hundred soldiers.

But we had hardly finished cleaning before another company came in. Thanks to our Chinese, we were able with some difficulty to hold the two large residences for our own use, and to induce the military to use only the school building, and the small residence, which they have been using ever since.

I invited the pastor and family to move in with me, so as to enable me to hold my own, and incidentally to give him a place to live, which he willingly did. After some hesitation we moved some of the church furniture into our dining and sitting rooms, which fortunately could be thrown together, making a nice little assembly room for the church. The congregation seemed to be delighted with the new home, and has been meeting here for several Sundays for worship, and Sunday school.

The Nationalist armies have caused a lot of trouble for all the churches and missions in the city, except a small mission of the Seventh Day Adventists, and a center of the Southern Methodists, both being so situated as not to attract much attention. Considerable damage to houses and personal property has been done in every mission where the soldiers have been quartered. Some valuable furniture and very useful articles have been abused, broken up, or carried off. We are greatly indebted to our Chinese friends, preachers, Bible women and personal servants, for risking their lives many times in order to protect the buildings and property.

In spite of many inconveniences caused by the soldiers, constantly coming and going, and taking privileges that other people would not dare to take, we have a great door open, to preach the gospel and lead soldiers and local people to Christ.

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Three Measures

This heading refers to three matters stressed at the recent meeting of the Executive Committee and the Promotional Agency. It is hoped that every layman who may see these words will lend his heartiest support to these measures.

The first action, if properly heeded, should have tremendous bearing on the success of our co-operative work. It provides that Sunday, March 11, shall be observed as a day of fasting and prayer in all our churches on behalf of every denominational enterprise. This concert of prayer should avail much and pave the way for the conferences to be held in central churches in every association in the South on Thursday, March 15, to pray and plan for a successful campaign to enlist every church. This should be great preparation for the spring round-up, that will bring a large amount of extra money into the Lord's treasury.

In the second place it was decided that the spring round-up should have large publicity and that men of good income shall be urged to make extra and even sacrificial gifts to help relieve the present burdens. While this writer does not have a large income, he shall count it a privilege to make an extra offering to the whole Program; some may prefer to limit their gifts to the relief of Home and Foreign Missions. In addition to making liberal gifts personally, will not the laymen do all in their power to create sentiment and to assist in the associational campaign?

This effort should be directed also to leading those in arrears to pay their full pledges by April 30, and of securing offerings from thousands who have made no pledges. A special envelope, properly inscribed, and placed in the hands of every Baptist, might stimulate many to contribute.

In the third place shall not all the laymen do their utmost to make a great success of Mission Day in the Sunday schools during March?

The Brotherhood Secretaries in the various states will surely co-operate most fully with these plans of the Executive Committee.

Nothing more stimulating could be reported in Chattanooga than the receipt of several hundred thousand dollars of extra money to apply on the debts. Laymen, let's do our best.

New Year

On the first day of the new year the secretary had the rare privilege of attending the worship of his own church and of hearing his pastor in two most helpful sermons. The way-faring secretaries highly prize these occasional days when they can relax and enjoy the fellowship of worship with tried and trusted friends. While these occasional Sundays at home are planned for rest, it is unusual that an opportunity for some limited service is not offered. On this occasion it was an invitation to speak briefly to a choice company of men who had braved the zero weather to be present at the Human Interest Bible class; this was followed by brief remarks to an equally large group of elect women in Mrs. Mason's class.

Oakdale, Tennessee

Considerable correspondence and other local duties that come with the opening of the new year, kept the general secretary about the office the first week and gave him the opportunity to accept the invitation of Rev. David Burris to spend the second Sunday of January with the Baptist Church at Oakdale, Tennessee. This is a junction point on the Southern Railway, fifty-five miles from Knoxville; most of the men in the town have some kind of employment with the railroad.

The rains descended all day long and yet the people did not "forsake the assembling of themselves together." The visitor was kept busy, speaking twice both morning and evening. The interest and responsiveness of the people made this service easy and delightful.

Pastor Burris is evangelistic, missionary, and especially effective in advocating stewardship. He undertakes to indoctrinate the people thoroughly, magnifies the spiritual element in giving, and the people of their own free will place their gifts in the treasury, which is a chest located near the entrance. The offerings have increased in a remarkable way. A recent report states that on the Sunday following the conference, there were a considerable number of new givers and the offering was a gratifying advance over the usual contribution.

The men have a Brotherhood that has started off with vigor and it is hoped that these laymen will persevere. There are some records of faithfulness in this church that are remarkable.

For years the pastor was in railroad service and finds himself peculiarly adapted to this field. He expects the church in 1928 to double the gifts of 1927 to the Co-operative Program.

Johnson City, Tennessee

When this writer began to visit Johnson City, it had about fifteen hundred people and one small Baptist church. It now claims twenty-five thousand population and has four Baptist churches. The Central Baptist Church, of which Dr. L. M. Roper has been pastor for nearly eight years, has a little more than twelve hundred members and a good building. The other churches are well located and are said to be growing.

The occasion of this visit was to conduct a study of Stewardship and Scriptural Finance, preparatory to the every-member canvass, which was set for the Sunday afternoon fol-

lowing. The meetings opened on Thursday evening, January 12, and continued through the fifteenth. While there were some unfavorable conditions, the attendance was good and the interest gratifying.

An attractive banquet was served the second evening and most of the canvassers, with other members, were present.

The canvass was not completed Sunday night, but the pastor and the treasurer expressed the opinion that the church would reach its goal, which includes an enlarged amount for the Co-operative Program. Dr. Roper, the able pastor, expressed primary interest in this part of the three-fold budget and suggested that the secretary speak on this subject Sunday morning, which he was glad to do.

The bulletin of the following Sunday, just received, contains this statement: "The report of the canvassers was glowing; they received both new and enlarged pledges."

This visit gave opportunity for the renewal of some valued friendship of other days; one would like to mention names and go into detail, but the number is too large for the limited space available.

Greenville, South Carolina

The Brotherhood secretary had the privilege of spending only one day at the great meeting in Greenville. The morning session of the last day closed the Sunday School Conference; it was given to a most practical and helpful discussion of the Rural Sunday School, followed by an eloquent address by Dr. B. D. Gray.

The Department of Church Administration held its first conference that afternoon and evening in the First Baptist Church. Following the three and a half strenuous days of the Sunday School Conference, it was very gratifying to find the large auditorium practically filled in the afternoon with interested people to hear a discussion of church officers by Dr. W. H. Knight, Dr. J. R. Jester, Mr. D. C. Cooper, and the writer.

The evening session was likewise well attended and was devoted to addresses by Drs. I. J. Van Ness and C. W. Daniel, the former speaking of the policies of this new department and the latter discussing "The Church in the Present Day." Drs. P. E. Burroughs and Clay I. Hudson, who are entrusted with the conduct of this new work, have reason to be gratified with the success of this initial meeting. These two leaders presided and each spoke briefly of the plans projected for the Department of Church Administration.

Suffolk, Virginia

These notes for the Brotherhood Department of HOME AND FOREIGN FIELDS are written at Suffolk, Virginia, where the secretary is engaged in a conference with the Baptist church of this city.

Suffolk claims a population of about seventeen thousand, has six railroads, and one Baptist church with more than fourteen hundred members.

This meeting is sponsored by the Brotherhood of the church. The opening session each evening is devoted to a conference with the men, but the people generally are invited to attend at the second period. Last night there were good delegations from three other Baptist churches; the Presbyterian and Methodist churches of Suffolk were also represented. The meetings opened auspiciously on Sunday, December 22, and give promise of cumulative interest until the close, Wednesday night.

The pastor, Rev. Harry Jeter Goodwin, is an expert in organization; the church has not only organizations for the young people,

women, and men, but it has elected forty deacons and an equal number of deaconesses. The pastor undertakes to enlist every member in the support and activities of the church.

During this visit the Brotherhood secretary had the privilege of attending the Baptist Pastors' Conference of greater Norfolk, of speaking briefly, and of hearing a great address on Science and Religion by Dr. Gordon of the Disciples Church.

Associate Secretary

During the first half of January, Secretary Burnett was engaged with D. H. Howerton, associational missionary, in promoting every-member canvasses with three churches in northwest Missouri. In one of these, the pledges were increased fifty per cent over last year and the church voted to relieve the State Board of an appropriation of \$600.00. A similar work was accomplished in the other two. Professor Burnett visited and addressed four other churches in this territory and conducted three conferences.

In the midst of this aggressive campaign, he was summoned by wire to the bedside of a daughter seriously ill at a hospital in Belton, Texas.

Secretary Burnett is entitled to the prayerful sympathy of all the brotherhood.

Brotherhood Secretaries

Secretary Brittain writes of a strenuous effort that is being made by the State Board of Florida to induce a prominent business man, a member of the State Senate and a former mayor of his city, to accept the position of Brotherhood Secretary.

Secretary Bryan reports that the Brotherhood in Tennessee, under the direction of Secretary Hudgins, has been a very valuable factor in the advances made in his state the past year.

Most favorable reports come from the nine Brotherhood Secretaries already at work.

Suggested Program for the Monthly Brotherhood Meeting

Give special attention to the Song Service, Scripture Reading or Quotations, and Prayer. Appoint some members in advance to conduct this part of the program.

Business Meeting.

TOPIC—PALESTINE

1. Its Location, Area, Three Divisions, Leading Cities, Seas, etc. (Five minutes.)

2. The Leading Denominations and Number of Members in Palestine. (Five minutes.)

Song.

3. Tell of the beginning of Baptist work at Beirut and the Baptist church at Nazareth. (Five minutes.)

4. Speak of the condition and outlook in Jerusalem. (Five minutes.)

5. Tell of the Michigan brother and the three women who made gifts to this work. (Five minutes.)

Voluntary remarks of two minutes each.

Final words by the pastor.

Song.

Closing Prayer.

SOURCES OF INFORMATION:

Read the first two articles in the January issue of HOME AND FOREIGN FIELDS by Dr. Hight C. Moore and Missionary J. Wash Watts. For further information regarding the country, consult a map of Palestine, also a Geography or Encyclopedia. There are many interesting items not covered by the assigned topics; the voluntary speakers should use these.

The Missionary Message in the Sunday School Lessons

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

MARCH 4—JESUS AND THE TWELVE. MARK 3: 13-19; 6: 7-13

General Topic: THE TRAINING OF THE TWELVE

Missionary Topic: WITH JESUS AND UNTO ALL THE WORLD

Missionary Text (the Golden Text for the Lesson)—Verse 16: 15: *Go ye into all the world, and preach the gospel to the whole creation.*

Besides the passages for more direct study our committee have given us other passages, completing Mark's account of the Twelve: 1: 16-20; 2: 13, 14; 7: 30. Let every teacher study all these passages. All those especially who deal with classes of youth have in this lesson a great opportunity to present the relation of human workers to the plans of Jesus, and to indicate how Jesus calls men and women into his service. Something more than generalizations will be needed. There will be those who are interested to know somewhat definitely the forms of service into which they may be called and how they will be able to know that they are called.

There are four stages in Mark's record of the call and commission of these men.

1. They came to know Jesus as their Master and to be drawn to follow him in discipleship. Already they had come to believe in him under the preaching of John the Baptist and had had some association with him. Now they make their business subordinate to their attendance on him. He has come to mean more to him than everything else. They have felt the power of the attraction of his person, and the supreme worth of his gospel and his work.

2. The next passage (the first in the lesson text for the day) shows Jesus calling twelve of his disciples, "that they might be with him, and that he might send them forth, and to have authority to cast out demons." Jesus is now organizing his following. This must be done in all beginnings of the kingdom of God in all lands. It is important to note the order of this experience. These men were to be with Jesus first of all. This association with him until we know him and have his spirit and his plans is the first step in the way of the largest service of our Lord. Being with him makes us different, and prepares for ministering to men in his name. Jesus appointed them "that he might send them" wherever he might wish. He would thus extend his own mission. Recall God's inquiry which Isaiah heard and answered: "Whom shall I send, and who will go for us?" Jesus needs many today whom he may send forth to preach, and to work in various forms of service. And the text tells us that Jesus wished those to whom he could give authority over demons. He still desires men who can master the spirits that ruin men and break souls to pieces.

Jesus chose these men after a night of prayer. Our prayers while he prays will help in his finding those whom he may include among his workers.

3. The third stage was the sending of these twelve out in pairs to extend the range of the work of Jesus. He had this in mind in choosing them. It was more than a year after their choosing that we first find them thus at work

for him. They had first to "be with him." Then they would go together in pairs to represent him. This work of evangelizing and healing in their own land was of great value in itself. It had the further value of preparing them for yet wider sending. No one should ever be sent as a foreign missionary who has not felt the call to home service and done that service successfully.

4. The last stage is that of the commission to go into all the world and preach to the whole creation. To some part in that work Jesus calls all his followers. Some of us he calls to go in our own persons. Actual volunteering for such service in foreign lands should be sought and made with great caution; but this lesson ought to result in such a holy calling in the hearts of boys and girls which will give us missionaries to all the lands in the years that lie ahead. Better days are coming for our work abroad. God is not giving up any part of his world field. Let us plant his word and his world in our hearts today. Accept his sending in the local places now. He will lead on to the distant lands later.

MARCH 11—JESUS FEEDS THE MULTITUDES. MARK 6: 33-44; 8: 1-10

General Topic: JESUS' COMPASSION FOR HUMAN NEED

Missionary Topic: THE BREAD OF JESUS FOR THE LIFE OF THE WORLD

Missionary Text—Verse 37: *He answered and said unto them, Give ye them to eat.*

Let us begin with the Golden Text, and the Missionary Text. "I am the bread of life"; "Give ye them to eat." This connection is more than legitimate; it is necessary if we are to follow the mind of the Lord. On the day following the feeding of the five thousand, in a synagogue back on the western side of the sea, whither he had gone in the night, Jesus used the miracle of the feeding as a parable of the bread of life "which comes down from heaven and gives life unto the world," and he urges this lesson with an earnestness nowhere surpassed in all his ministry. We should refresh our memories by reading again the whole of John 6. All the world is famishing before Jesus. He will teach them but also he will feed them. When his disciples came to him about the hungry crowds, that he had brought upon them, even as he has brought the hungry millions of all the nations upon us who are disciples today, he turned upon them and said, "Give ye them to eat." He says the same to us today. If we answer as they did by the sea that other day: "We have no food, and no means of getting it," he answers: "I am the bread of life"; prepare the people to eat; take me and give me to them and they will "all be filled."

Jesus does not feed the hungry without the help of his disciples. He blessed the bread—made the multiplying pieces as they fell from his hands; but "he gave to his disciples to set before them." That is his appointed way, the only way. The hungry world and the feeding Christ wait on the disciples to make the connection between the need and the supply. His providences have set the world in waiting companies before us. We have not fed them. They are turning upon the disciples of Christ in some quarters in ridicule and anger today because we have not fed them, when they see that the Christ has offered the food.

Our committee has done well to suggest that we study in this connection that other and later feeding of the hungry multitudes. At that time four thousand were fed with seven loaves. If we study closely the connection we shall find that this second incident was in the territory populated largely by Greeks and other Gentiles, and that besides the feeding Jesus was teaching them, healing them and casting out their demons. It has not been sufficiently attended to that this was a sort of foreign mission on the part of Jesus. This fact serves to emphasize the universal application which Jesus made of his feeding of the five thousand when he came to talk of it the next day. Thus we have additional emphasis on his statement that the bread of his flesh he gives "for the life of the world." (See John 6: 51.)

After the feeding the people came to force Jesus to accept a crown and be their king. Of course he put this away. His was a higher work, a greater blessing for them and for all mankind. But there was in the offer temptation—temptation of various kinds. He went off into the mountain and prayed. Those who will serve Jesus in feeding the world must have divine insight to see that the people do not know how they may best be served, divine courage to be willing to disappoint the people, divine self-denial that can put aside all crowns while they serve in humble simplicity and holy wisdom. The missionary of this Master must decline all offers and all opportunities for position, prominence, prosperity, property. Jesus was careful when he sent out the twelve on their first mission to the cities of Galilee to warn them against seeking or accepting gain for themselves. Nothing must be allowed to get between them and service. That call is equally important today. Most of us will be sufficiently worldly wise to discount, if we do not condemn, Sherwood Eddy for surrendering his home and fortune in order fully to give himself to service of humanity in need of the Christ and of his way of life.

MARCH 18—JESUS TEACHES SINCERITY.
MARK 7: 1-23

General Topic: JESUS DENOUNCES FORMALISM

Missionary Topic: THE TESTING OF THE RELIGIONS OF THE WORLD

Missionary Text—Verse 7: *In vain do they worship me.*

The world seems to think that it has reached an era of searching sincerity. It would thoroughly approve the arraignment which Jesus here makes of the formalism and ceremonialism of "the Pharisees and certain of their scribes." Religions were never so extensively and so violently criticised. It is so in all lands. Formally the demand is for reality, consistency, vitality. The demand is just, if only it is understanding and sincere. Unfortunately it is not possible to say that insincerity is absent from much of the criticism. Jesus was seeking to purify religion. Nothing could have been further from his thought than to discredit and to do away with religion. There is no worse hypocrite than the man who in the name of integrity, sincerity, and love of genuineness, seeks to destroy or to discredit religion as a function of life.

There are today many to find fault with Christian missions. We are told that Christianity is a failure in the Christian lands, and has no message, therefore, for those of other lands. A great enthusiasm is professed for maintaining the rights of other faiths which Christianity would destroy through its missionary work. "Every man has a right to his own religion." Those who make these pleas have no interest in the other religions. They simply wish to interfere, and to discredit. They would be just as ready to sneer

at Buddhism in Japan, Taoism in China, Saivism in India.

Then there are those who criticise missions for the sake of excusing their own unwillingness to support them. There are not a few among Southern Baptists today who are finding fault with the method and the policies of our missionary work chiefly for the reason that they do not wish to give to their support and are unwilling to be honest in their stinginess.

Yet the danger of formalism and of insincerity is ever present in human nature. We should humbly search the criticisms that the world is making of the churches today. We ought to distinguish between religion and the forms in which we, often so very poorly, express religion. We need to examine our practices, to see whether they are founded on the traditions of the elders or on the truth of God, whether we are teaching for our doctrines the commandments of men, and not the mind of Jesus Christ. In it all Jesus Christ is to be our judge. We own no other right. Yet we must be quite sure that our critics are not actually justly arraigning us before his judgment seat.

It is worthy of most serious thought that from all lands today there comes the charge that Christians are not Christ-like. He is the touchstone. We are able to reply to our critics that it is before our Master and not theirs that we are guilty. If they see this then are they also bound to turn to him. He will judge them and us. If they know him well enough to condemn us at his judgment seat, they know him well enough to accept him and follow him, or to fall under his displeasure.

Yet while this answer may be made and must be made in all fairness, there are two words of most solemn caution to add. First, we must say this in the spirit of love and persuasion. It is not an argument but an appeal with a warning. It is a gospel message that we thus enforce. And the other word is this: we must confess in humility and with all penitence our sins against our Christ. Sincerity demands of us all that we come to him, accept his grace and commit ourselves to his standards and seek to realize the religion of the spirit which he brings to us. It is a testing time for the religions of all the world, and for each man's religion.

Jesus' criticisms were in the interest of truth, of sincerity and of salvation. In these interests we too may criticise. But with us judgment must begin at the individual life. Will our religion bear the test of the Christ? If so every man in this world needs the same Christ.

MARCH 25—HOME AND FOREIGN MISSIONS IN THE MIND OF JESUS. MARK 1: 35-39; 16: 14-20

General Topic: WHY HOME AND FOREIGN MISSIONS?

The Golden Text is a Missionary Text, the Ascension Commission, Acts 1: 8: Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.

The entire Scripture for the day constitutes a missionary text, and is admirably adapted, together with the summing up of the Golden Text, to set out the example, the impulse, the motives, the scope, and the single duty of believers to witness to the saving and the world-building purpose and power of Jesus Christ our Lord.

This is the annual Missionary Lesson in connection with which collections are expected to be made in all our Convention Schools. This has long been a good and happy custom of Southern Baptists. There is peculiar need

this year for making it a great, glad, helpful day of instruction and of financial relief through gifts and offerings. Our people will gladly give if they are informed of the needs and at the same time brought intimately near to the heart hope of our Saviour and to the heart hunger of the lost in all the world, for whose sins as well as for ours it is the longing of Jesus Christ that he shall be the propitiation.

Our lessons all the quarter have led naturally up to such an expression as is provided for in this special day. Two weeks ago we had the parable of the miracle in which by feeding five thousand men, and as many women and children perhaps, with the small supply of an unknown lad, Jesus sets before us the hungry, needy world, and himself as its saving Bread, and asks us to take the bread and feed the world, sending no one away empty. Let us recall the striking conclusion of the narrative, that "they did all eat and were filled." That is the aim of Jesus in his Gospel Feast.

Last Sunday we had the stern lesson of Jesus demanding sincerity in religion. This couples up well with the preceding lesson, and with the plan by which Jesus links us all up with himself in the task and the privilege of meeting the need of a lost human race.

When it comes to handling the lesson, the helps all are directly intended for the missionary application, and are well prepared. I would make only a few suggestions.

1. Bring out clearly the work of Jesus himself, his plans, his tours, his forms of service, his ultimate program. Then show his use of his friends and helpers, that class in which we are to include ourselves. Note how he used them, how he depended on them, how they responded, wherein they failed him.

2. In dealing with our own present-day situation an outline which seems to promise some novelty and completeness at the same time might include:

(1) Home missions in the home lands.

(2) Home missions in the foreign fields, where more and more the opportunities and demands increase and where our native brethren are taking hold with great vigor and success.

(3) Foreign missions from the home base. This includes all our missionaries sent out from America, and all the work that they do and direct.

(4) Foreign missions in the home land. Here will fall all our work for and with immigrants and foreigners. This is in a way included in (1), but the advantage of such a classification will doubtless appeal to some.

However we handle the materials, let us aim first of all at developing an intelligent loyalty based on conviction and love of Christ. Then let us aim at getting full expression of this loyalty in the offerings on this day. Loyalty and consistency in the sharing of the world program of Jesus must dominate.

* * *

Do we want to be financially stronger at home? God's plan is, give abroad. Do we want to save souls at home? Save souls abroad.—*Len G. Broughton.*

* * *

"There is a place upon some distant shore
Where thou canst send the worker or the Word;

There is a place where God's resistless power

Responsive moves to thine insistent plea;
There is a place, a simple trysting place,
Where God himself descends and fights for thee.

Where is that blessed place? Dost thou ask where?

O soul, it is the secret place of prayer."

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

Rev. and Mrs. D. F. Stamps announce the birth of Winston Fletcher Stamps, on December 2, 1927.

Arrivals on Furlough:

Miss Mary Walters, Shimonoseki, Japan. Home address, DeLand, Fla.

Miss Effie Baker, Fukuoka, Japan. Home address, 1506 Fourth St., Brownwood, Texas.

Miss Cornelia Brower, Temuco, Chile. Home address, 330 W. Hampton Ave., Sumter, S. C.

Dr. and Mrs. Everett Gill, Europe. Home address, 1227 Third Ave., Louisville, Ky.

Rev. and Mrs. C. H. Westbrook, Shanghai, China. Home address, New York.

Sailings:

January 6, on *S.S. President Madison*, Miss Willie Kelly, to Shanghai, China.

January 7, on *S.S. Vauban*:

Rev. and Mrs. A. J. Terry, to Corrente, Brazil.

Rev. and Mrs. W. C. Taylor, to Pernambuco, Brazil.

Rev. and Mrs. E. G. Wilcox, to Pernambuco, Brazil.

Miss Essie Fuller, to Pernambuco, Brazil.

Rev. and Mrs. A. E. Hayes, to Parahyba, Brazil.

January 17, on *S.S. Siberia Maru*:

Rev. and Mrs. C. W. Pruitt, to Hwanghsien, China.

Dr. and Mrs. N. A. Bryan, to Hwanghsien, China.

Facing the Future with Joy.—"You understand as few do, I think, just how happy I am to return to China—so you know how full of thanksgiving my heart is tonight."—*Doris Knight, Hwanghsien, China.*

The Real Missionary.—"The real missionary is one who has the faith to wait 30 years for visible results from his Christian living and labors."—*C. G. McDaniel, Soochow, China.*

Chinese Faithful Under Trying Conditions.—"I have been with the brethren at Chinkiang and know somewhat of their troubles in the last year. But so far as the church work is concerned I am very much encouraged. While our church buildings, that is, those that are foreign buildings, are still occupied by the soldiers, the services have gone on. In some instances they were forced to leave the rented houses or chapels but they rented other places and did not miss a service. The last time a service was held in the First Church of Chinkiang building was the Sunday before we were evacuated last March. But every Sunday the brethren have met in the Bible School Chapel and had services. The association was held there last week, and in all the associations that I have attended in sixteen years this was the best. In the first place there was a full representation of almost all the churches—only one that was not represented. Then the spirit of the brethren was better than I have ever seen it before. The

reports of the churches showed that there had not been a very great falling off. We were not surprised at those who had left off. The financial report of the churches was better than any other year in its history. There was none who reported a shortage in what had been promised. One reported that more than it had promised had been contributed.

"I am hoping at the beginning of the year to be able to go around to all of the churches in the Mandarin Association and hold a few days' meeting at each place. I was asked by the association to do this and I hope it will be so that we can begin it early in the spring. Those who have the Bible and believe it and teach it we can trust. Let us all pray that we ourselves and all the Chinese pastors and evangelists may be filled with the Holy Spirit and then we can have no fear for the work."—*C. C. Marriott, Shanghai, China.*

Progress in Nigeria.—"In many respects our work this year has been encouraging. We believe we have had the best year in school that we have ever had. While not many of the non-Christian girls have openly confessed Christ, most of them seem to be growing in the knowledge of our Lord and Saviour. They are getting some idea of what being a Christian means.

"There seems to be increased interest in the Sunday schools. The one at Ijaiye Church that we attend is a joy most of the time. We have an average of about two hundred each Sunday. Of these about fifty or sixty are Mohammedans and heathen. I believe they contribute more generously according to what they have than our Sunday schools at home. This year they have spent \$15.00 on seats for the church, \$10.00 for an organ which the church is trying to get and they contribute regularly to the fund to help the poor in the church."—*May Perry, Abeokuta, Africa.*

Pastor Soren Bears Testimony.—"We had a good school year, and a very inspiring commencement week for a glorious climax. Surely this institution, Rio College, is a great blessing to the cause of our Lord in Brazil. It is simply wonderful, the influence of our great college and seminary. You may think you know it, but you don't know all about it for you have to be here, and see it for yourself; you have to go into the business houses of this city, to talk to the professional men, to go to the government buildings, etc., etc., to find out what the public say and think of our great institution. I have such a peculiar joy in my heart that I have been permitted to be a helper in this most wonderful enterprise of our Board in Brazil.

"Precious must be in the sight of the Lord the sacrifices of the lives of his children like Shepard's, Langston's, and others, to establish this work. We are all very glad to learn that Dr. Shepard is so much better, and hope he will soon be able to return to his great work. Poor Dr. Langston, he needs a rest, too, before he breaks down completely. As soon as Dr. Shepard gets in he ought to go. We must save the lives of men like these. We don't find men like Shepard and Langston every day. In fact, we ought to take a very special care of these and other men of extraordinary value on the field. We have them now, and we thank God for them, but where are the men to take their places if they drop

out? Our great Board cannot send new men to be in preparation to take the places of these brave generals of the Army of the Lord when they are gone, and what will become of the Lord's work here and on the other fields of our Board in Brazil and in other countries? Surely we need to have faith, that we may find grace before our Father in heaven for the solution of this great problem."—*F. F. Soren, pastor, First Baptist Church, Rio, Brazil.*

Somewhere in China.—"I tried to preach to the assembled faithful. We had a very sweet service, and at the close we had a testimony meeting. There were, if I counted correctly, fifty at this service. It was great to hear them testify of the Lord's mercy to them through those trying months. How they had been able to face their enemies in the Master's spirit and how under the direst attacks from their persecutors they had felt the power of the Lord sustaining them. How they praised the Lord that he had thus convinced them of his presence at that time and at all times.

"Brother ——— said some things that were fine. Among others he recalled that there had been three periods in his life. The first was the years that he lived as a heathen in the shadow of the church, but was not in the least concerned with what it stood for—blinded by the superstitions of the heathen, unwilling to listen to any of the messengers that the Lord sent to him. Then the time that he became a nominal Christian, when he considered that he was better than some while not so good as others and when he realized he had made wrong standards. On he lived until that day when he heard a cry on the street to make away with the Christians. Then the heathen for the first time asked himself how much he loved Jesus. 'Am I willing to die for him?' The answer to this question he had to give. He lifted up his voice to God in prayer and the assurance came to him that he was willing, if called upon, to indeed die for Jesus' sake. So he had no more fears, and from this time on he wanted to be a faithful servant of the Lord.

"I was very much struck with what Mr. ——— had to say. He began by calling attention to the large scar on his forehead, saying that he had received that scar in the Boxer uprising, when they tried to break his head. He faced the wrath of both this and that time when evil men had undertaken to destroy the Christian faith. He believed that he could say with his Lord, 'Father, forgive them.' He believed that it is possible to love your enemies in fact as well as theory, and he said that he had in a measure tested all these qualities that are peculiar to the Christian religion—of loving his enemies, and returning good for evil."

Shall It Be One Loaf or Two?—"We have recently organized a W.M.S. here in Toluca. We had a lesson on finances two weeks ago. The president in her talk said something as follows: 'I always try to put aside my money each day for the Lord. I am accustomed to eating two pieces of bread at each meal, if my money does not hold out I put the price of one piece of bread in my mite box and eat only one piece.' The sacrificial giving of some of our native workers would put some of our own women and men, too, to shame."—*Mrs. L. O. Engleman, Toluca, Mexico.*

* * *

"Let not your heart be troubled: ye believe in God, believe also in me" (John 14: 1).

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