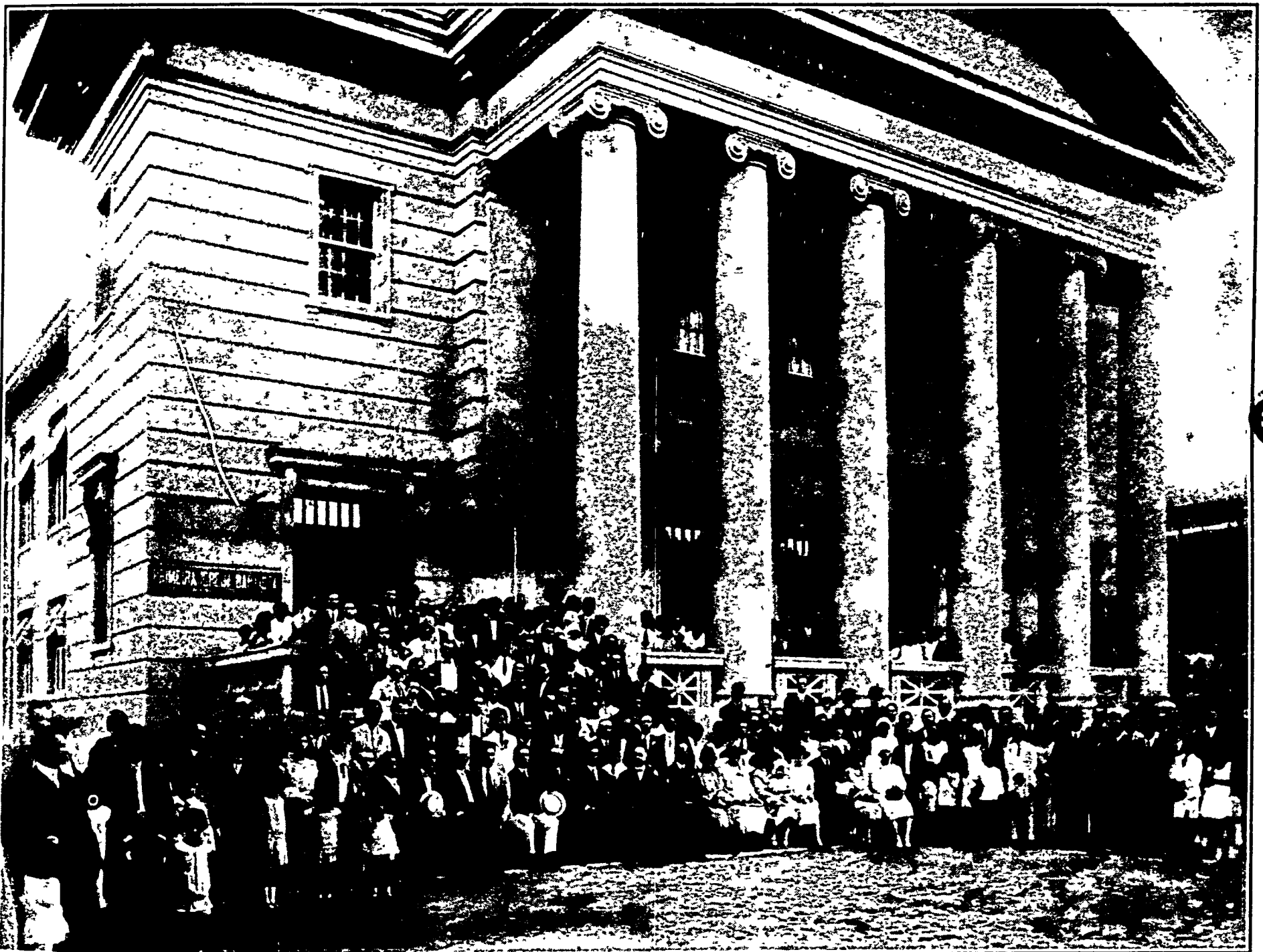


HOME ^{and} FOREIGN FIELDS

Vol. 12

APRIL, 1928

No. 4



DEDICATION OF FIRST BAPTIST CHURCH, RIO DE JANEIRO

"For the first time in the history of missions in South America a Baptist congregation has the equipment necessary for the building of a really great church. Since the landing of the first missionary couple in Brazil there has been no other event of greater significance than this dedication."

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HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

APRIL, 1928

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- April 1—Topic, "The Power of a Consecrated Life." Close the program with the reading of the thrilling story on page 17 by Ruth Randall, "A Victory of Faith."
- April 8—Topic, "The Place of Vision in Human Lives." An excellent illustration of the value of far-seeing vision is given in the article on page 12 by Dr. Whittinghill, "Why the Work Goes Slowly—but Surely—in Rome."
- April 15—Topic, "The Tithe a Practical Minimum in Giving." Supplement the discussion as given in the Quarterly with the searching article by Mr. Burnett, "The Menace of Materialism," on page 22.
- April 22—Topic, "What kind of a Person was Jesus?" Who Jesus is can best be proven by what he does through his present power among men, and this may be illustrated by the article of Dr. Gill's, "On the Trail of the Apostles in Modern Europe," page 18.
- April 29—Topic, "Our Mission Work Among the Jews." Let the leader close the discussion with Dr. Dodd's informing and inspiring article, "The Baptists, the Jews, and World Evangelism," page 24.

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

The leader will find an abundance of story material in this number for use in the opening and closing periods of

worship in the meetings of children and young people. See especially the articles and pictures on pages 6 to 14, "The Progress of the Gospel in Europe."

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

For the program on "European Missions" abundant supplementary material will be found in this number. Attention is called to the outlined program furnished by Miss Mallory on page 27, which may be used as a guide to the articles and stories furnished in this number.

SUNDAY SCHOOL

A brief missionary program may be arranged for each Sunday in April on "Europe as a Mission Field." Assign to someone who reads well, one of the articles on pages 6 to 14.

PRAYER MEETING

See page 21 for a suggestive program, intended primarily for use in the meeting of the Men's Brotherhood, but equally attractive for a prayer meeting service conducted by the men. Let one prayer meeting during the month be devoted to "The Progress of the Gospel in Europe." Pray that the approaching meeting of the Southern Baptist Convention may be one of great power.

"The Work Moves on—God's Kingdom Comes"

Dedication of the First Baptist Church of Rio de Janeiro, Brazil

By Rev. L. M. Bratcher, D.D., Dean of Rio Baptist College and Seminary

"Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son and Holy Ghost."

Oh, how the melody of that glorious chorus filled the beautiful building, whose walls were echoing for the first time with the praise of the great Father of all men. The words were not those mentioned above, for the hymn was being sung in the beautiful Portuguese language. However, there was no spiritual power lost by that fact. God's people had met together to worship him and they were pouring out their gratitude to him because of the wonderful occasion that had drawn us together.

For the first time in the history of Brazil, more than a thousand believers and friends were met together in one building to praise him. And what was the reason of their coming together? It was the dedication of the First Baptist Church of Rio de Janeiro, Brazil, an occasion that had been waited for so long.

It was on the first day of January, 1928, that the doors of the beautiful auditorium were thrown open and the people invited to enter to worship God. About thirteen hundred people accepted that invitation and with their entering a new day had dawned for Brazilian Baptists, for the building is not for the First Church alone, but for all Brazil.

With this brief introduction we want to call the attention of the readers to that dedication because of its great historic import. The dedication of the house marked a new epoch in the history of the church and in the Baptist denomination of Brazil.

The program was a varied one and continued for the entire week. The first meeting was presided over by the pastor, Dr. F. F. Soren, who delivered the principal address. That address, contrary to Pastor Soren's custom, was read. He gave as a reason for the reading the impossibility of controlling his emotions should he attempt to speak without the guidance of the written address. As it was, many times during the address he was compelled to hesi-



PULPIT OF THE BEAUTIFUL RIO CHURCH

Pastor Soren and Missionaries Entzminger and Langston on the occasion of the dedication service when the new building of the First Baptist Church, Rio, was formally occupied.

tate, for the emotions of the hour were overwhelming.

The address itself was a short history of the movement to provide a suitable building for the First Baptist Church. As he told of the struggles, of the disappointments, of the triumphs and of the blessings, our hearts burned within us and we felt that we were on holy ground. We were seeing the struggle of a great soul in its attempts to bring into realization a great and noble vision. When our pastor had finished his speech and had turned over the building to God and the First Church, then we realized how great is faith and what a wonderful victory had been won.

The work continued during the week. On Monday night the friends of the church were invited and one of the ad-

resses was made by Dr. Julio Noronha, the architect of the building. Dr. Noronha is not a professed believer, but he had given his time for the construction of the building without accepting a single penny as a recompense. In the explanation that he made, he said that it would have been impossible for a Brazilian engineer to charge for the construction of a building which had been given by friends from afar and whose plans had been furnished free of charge by a foreign architect. The cost of the engineer's service would have been about ten thousand dollars if it had have been necessary to pay him, so that Dr. Noronha's contribution was a great and worthy one. At that service hundreds heard for the first time the preaching of the gospel by

one of our greatest preachers, Pastor Manoel Avelino de Sousa. We felt that it was a great hour for the gospel.

Tuesday night was denominational night and the representatives of the different denominations spoke. It was a matter of great regret to all that Dr. Soren could not be present at that meeting. The task of getting the building ready had been too much for him and he was prohibited by the doctor to leave his bed on that night and during the rest of the week. The other nights were devoted to missions, evangelization and doctrine. Great crowds attended during the entire week and many people heard the gospel for the first time.

Over and over again, as we entered the beautiful building, we heard one person asking another if after all it was not a dream. Could it be possible that we were receiving so great a blessing? Later would we not wake up and find that we were still in the old building where we had been for so many years? But it was not a dream but a reality. The beautiful house was standing there, a monument to the faith and devotion of those who love the Lord more than their own selves.

In any great movement like the building of the First Church, there is always one moving spirit. As the editor of the *Jornal Baptista* well said, "There is always one that is the soul of the movement." As he well said, the soul of that movement was and is Dr. F. F. Soren, the beloved pastor of the church. He it was who conceived the vision and with untiring efforts led to its realization.

There is not time nor space here to give the history of that great task. Later it may be possible to do so. Suffice it to say that many years ago a young and hopeful pastor conceived the plan of erecting in the capital of his beloved country a building that would honor the name of his Master and attract many souls to the feet of the Master. The realization of that plan led him to foreign shores, where he went to interest the people of the South of the United States in his plan. Many were the difficulties that he met. Many were the discouragements that he encountered, but through it all he kept one vision before him—that vision was the beautiful building that he hoped to see erected.

With the coming of the Judson Centennial that hope, it seemed, was to become a reality. But after a time it was discovered that the amount realized from that campaign would not be sufficient for the task. Pastor Soren was not dismayed but went once again for the prosecution of the task. Promises, disappointments, new hopes, all of these were his portion until one day

he came in touch with Mrs. G. W. Bottoms, that worthy servant of God who has desired to erect monuments on the foreign field, rather than to leave her wealth in the hands of others. From the meeting of those two servants of God the plans for the great building were assured. At last Pastor Soren was to see the realization of his dream.

Once Mrs. Bottoms had espoused the cause, there was no more delay, and today there stands in Rio de Janeiro a building, the like of which there is not in all South America, and one that is an honor to the cause of our Lord Jesus Christ. It stands as a monument to the consecration of service and wealth, the service of Pastor Soren and the wealth of Mrs. Bottoms and other friends. Surely there could be no other monument finer or better.

To those afar it is very difficult and even impossible to understand what it means to the cause here in Brazil to have a building like that which belongs to the First Baptist Church. Since the landing of the first missionary couple in Brazil, there has been no other event of greater significance. Only eternity will tell the full meaning of that historic occasion.

It means, first of all, that Dr. Soren and his church will have a place where the work can be developed. For more than forty years the church, and more than twenty-five years the pastor, have labored to develop the cause, but always handicapped by the lack of space.

There was no room to develop and grow. Now that condition is changed and there can be great development and growth.

In the second place, it means that the Baptists of Brazil have in the capital of their country a building that is an honor to the cause. The Brazilian Baptist Convention has just closed its sessions. It was able to meet in a building that would comfortably seat, not only its more than two hundred messengers, but also the hundreds of Baptists and friends who wanted to attend its meetings. The First Church holds a peculiar place in the denomination and it is most fitting that she could entertain all of those who wanted to attend.

In the third place, it means that the cause of the Baptists is being advertised as never before in the great Brazilian capital. The building, which is one of the most imposing of the city, stands on one of the principal arteries of traffic. The building itself would call attention to the thousands who pass there every day. But add to that attention the hundreds who attended the inauguration and the convention and you can understand something of the manner in which the Baptist cause was advertised during the last few weeks. Today this great city knows that the Baptists are here to stay.

So with all of this there is new hope for the Baptists in Rio de Janeiro and in all Brazil. For the first time in the history of missions in South America



"PRAISE GOD FROM WHOM ALL BLESSINGS FLOW"

"Oh, how the melody of that glorious chorus filled the beautiful building, whose walls were echoing for the first time with the praise of the great Father of all men."

a Baptist congregation has the equipment necessary for the building of a really great church, we mean great in numbers. Of course, no true greatness depends on numbers and the future will have to tell whether the First Church is to be really great. The material equipment it now has and those of us who know the pastor and his helpers are sure that they will not fail in their great task of developing the spiritual side of the church.

In spite of the failure at home, such events as that of the dedication of the First Church, prove that the cause of missions cannot fail. The work moves on and the kingdom of God is coming. Never in the history of missions in Brazil have we had so many proofs that the above statement is true. The cause of the Master cannot fail, so we all look to the future with renewed courage and hope.

* * *

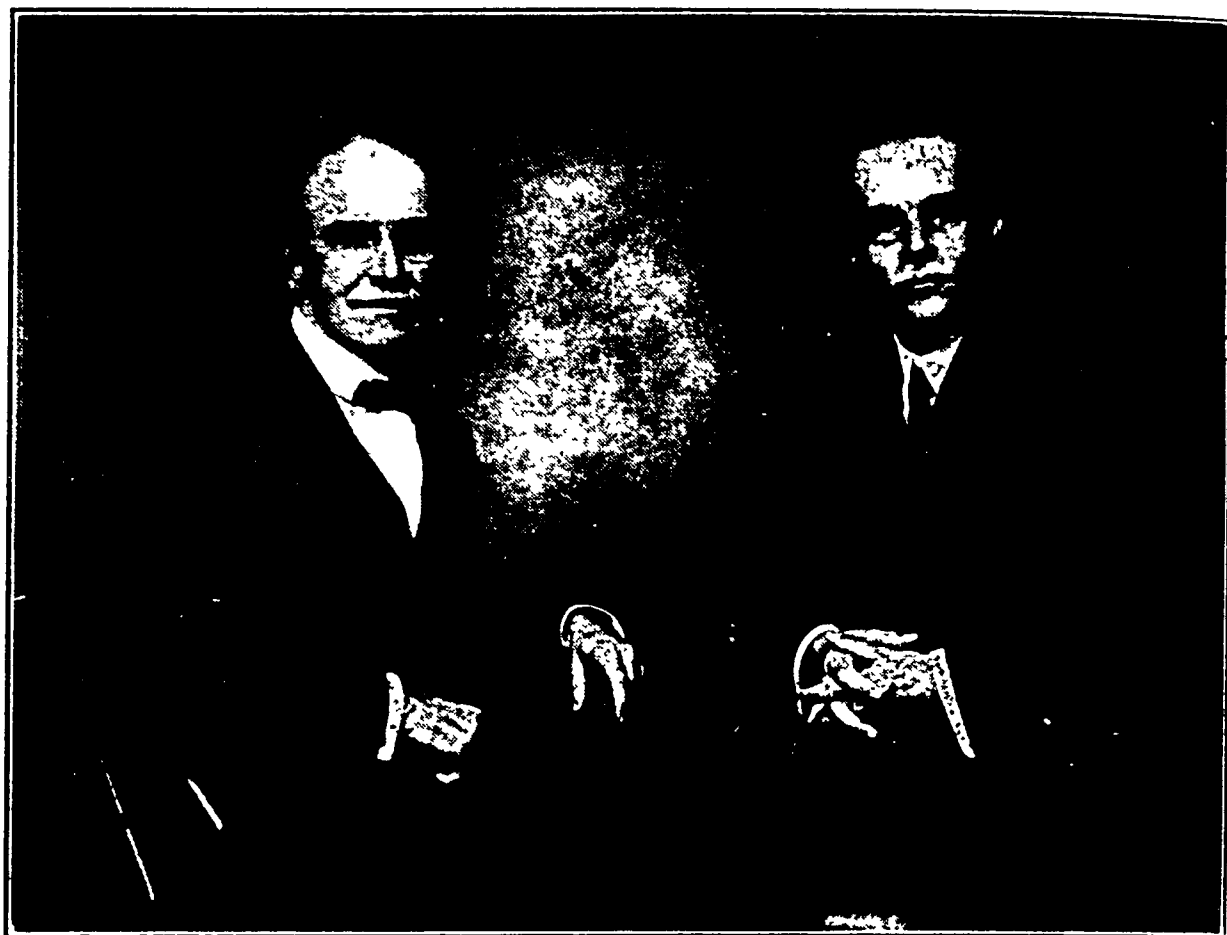
Troubles and Triumphs in Mexico

By Rev. L. O. Englemann Fruindt,
Toluca

The missionary was sitting, together with a number of other workers of the South, in a second-class coach of the north-bound train, waiting for the south-bound train to come and pass. We were bound for the *Convencion Nacional Bautista de Mexico*, the Mexican National Baptist Convention, which met at Monterrey, state of Nuevo Leon, this year. As we looked up the track and saw the train a mile or so away, we were a bit puzzled to see about it a cloud of dust and smoke, and some who had been standing longer watching, said that they had heard three explosions. We waited, growing anxious as time went on, for our train carried no guards, and attacks on trains by the rebel Catholics were common.

After an hour of waiting, a man was seen coming on horseback, lashing his horse to foam, and barely able to ride. Almost falling off his horse as he arrived, he cried: "The rebels; they have blown up the other train and killed the passengers." We waited while the message was telegraphed for troops to come, and after a bit an engine came in with eighteen soldiers and preceded us to the scene of the accident. The rebels had already gone, and we could see the dust of their horses as they made for the mountains east of us.

After the soldiers had explored to see that no other bombs were on the track, we went on up, and one of the other



PASTOR SOREN AND THE ARCHITECT, COL. JULIO CESAR DE NORONHA

Dr. Noronha refused to accept any fee for his services on the ground that it would be impossible for a Brazilian engineer to charge for the construction of a building which had been given by friends from afar.

workers, together with the missionary, helped carry out the dead and wounded from the wrecked train. The bandits had placed three bombs on the track near where the two trains were to pass, and the other train arriving first was blown up. The bomb which did most damage was exploded under the second-class coach, where the poor people ride, and scarcely a person in it was uninjured. A little girl cried pitifully beside the body of her mother. A man had his leg blown off. Two other men had their faces shot off. Eighteen more were wounded and two dead, and most of the wounded died later. The Mexican presidential campaign was on.

That was two months ago. Now the campaign is over, and two of the candidates are dead, and fighting has settled down to little fights out away from the towns. No army of any size is in the field against the government, and traveling, while not yet entirely safe, is much better than it was. The revolution is, for the time being, over, it seems.

At the convention we had a fine time. It was one of the best, most inspiring and progressive conventions we have had in years. The Spirit of God was evidently leading, and the work was carried forward in a great way.

One of the matters voted at the convention which will have far-reaching results was the decision to publish a Baptist paper in Mexico. *La Luz* (The Light) was the name chosen, and, while it is to be a denominational paper, it

is also to do the work of a mission journal for the convention. On the fifteenth of November the first edition of the paper left the press, and a fine piece of work it was, worthy of the men who published it. A campaign is to be made to place it in every Baptist home, and in Toluca, the capital of the state of Mexico, this has already been done.

Another forward step was taken when the convention decided to employ another missionary, who is to work in the field centering in Teremendo, Michoacan, in the Tarascan Indian country. Thousands of Indians live in this territory, in much the same condition in which the Spaniards found them more than four centuries ago. Several millions of them are in the country. And this section is now, for the first time, open to the gospel, ready and willing to hear and accept. The convention has been sustaining three missionaries among the Indians, one in Chihuahua among the Tarahumares, of world fame as runners; one among the Zapotecas in Oaxaca, and one in Nahuatzen, Michoacan, among the Tarascans. Now there is to be another among the latter race, and the convention budget has been increased two thousand pesos for the coming year to care for this additional worker. The Mexicans are gradually waking up to the need of carrying on the message that the Americans have brought them. And, while poor beyond anything which the average American can imagine, yet they are carrying on



THE BUILDING COMMITTEE OF THE RIO BAPTIST CHURCH

While the pastor, Dr. F. F. Soren, has been the soul of the building movement, he has surrounded himself with this splendid group of devoted and able Baptists, to whom much of the credit belongs.

an increasingly active work, both in the so-called civilized Mexican country, and as mission work among the Indians who live in their primitive state.

For two years the Baptists of Mexico have carried on a simultaneous evangelistic campaign each year during the months of March, April, May and June, with one man to direct this work for the entire land. The value of this united campaign, in which meetings are held, literature distributed, and new villages visited by pastors and laymen, may be seen from the fact that the number of baptisms has increased materially in that time. In the south Mexican field, where the writer works, the baptisms have gone from something over two hundred to more than four hundred in these two years. In this next year the convention has decided to divide the work, having one central director and five regional assistants who will direct evangelism through the associations. The two months preceding the campaign are to be given over to preparations, prayer, study, information, training of workers, and securing of literature.

In general, the outlook is bright. With the end of the revolutionary activity at the death of the leaders, we hope for a more quiet season after a bit. Fighting has not entirely ceased, but seems near an end. The agitation of the last year or so has left the hatred of the Catholics and liberals stirred to white heat, but in general the Baptists have acted wisely enough to be able to take advantage now of the lull that

seems to be coming. The laws, while strict in matter of education and religion, still leave us enough liberty to be able to continue our work, and a majority of the Baptists seem to know how to take advantage of this relatively good fortune. The fact that the Baptists, while not endorsing the religious laws, have steadily refused to oppose constituted authority or take part in any revolutionary activity, has won them the friendship of a majority of those in the government who are liberally inclined. And while the number of martyrs in south Mexico during the past eighteen months has been large enough to sadden us, even the Catholics are, in a great part, coming to see that we try to carry out the spirit of true Christianity. And thus they are more willing to listen, both to us and to our gospel. And we now feel that the time of open persecution is passing, for the time being at least.

Brother Benjamin Munoz, pastor of our church in Colima, the only evangelical worker in that state, offers a good illustration of the attitude that has won us the friendship and respect of many. Brother Munoz was on a visit to Manzanillo, where he preaches each month in a mission, and while distributing tracts in the street he was suddenly fired at with a pistol by a man on the flat roof of a house next him. The man was less than twenty feet away when he fired, but, in spite of the fact that at such close range he fired five shots at him,

he failed to harm him. Just then several soldiers came around the corner, and seeing what was going on they arrested the man and carried him to their captain, who was in command of the troops there at the time. Brother Munoz was taken along as a witness. The captain, after investigating, found that the would-be assassin was the janitor of a Catholic church there, and at once, angered at his attempted assassination, ordered him shot by a firing squad.

But Brother Munoz then showed his Christian spirit. Going to the captain, he begged for the life of the man who would have killed him. The captain was amazed. "But he tried to kill you," he said, "and do you ask for his life?" The pastor then explained that Christians do not seek vengeance, and again begged for the life of his enemy. At last the captain relented, and said that in place of shooting him he would merely order him sent to headquarters to be jailed until matters quieted down. The Catholic did not even thank the man who had saved his life, but the bystanders and soldiers became the friends of the gospel which makes men so forgiving. Praised be a God who can remake men thus!

"Go"

By Margery Isabel

TUNE: "Jesus, Lover of My Soul"

Go ye into all the world,
Go to nations far away;
Bear the message of my love,
Turning darkness into day.
Go to give the weary rest,
Go to set the captive free;
Leave no lonely heart unblest,
Who has never heard of me.

Go ye into all the world,
Armed with faith and winged
with prayer;
With my word and spirit go,
I am with you ev'rywhere.
In the darkness I'll be light,
At thy side a constant friend;
In thy weakness I'll be might,
I am with you to the end.

Go ye into all the world,
Cross with me the ocean foam;
If you cannot go for me
Live and work for me at home.
Happy they who do my will,
And a faithful witness bear;
I to them my word fulfill,
I am with you ev'rywhere.

The Progress of the Gospel in Europe.

Europe as a Mission Field

By Rev. W. O. Lewis, D.D., European Representative American Baptist Foreign Mission Society, Paris, France

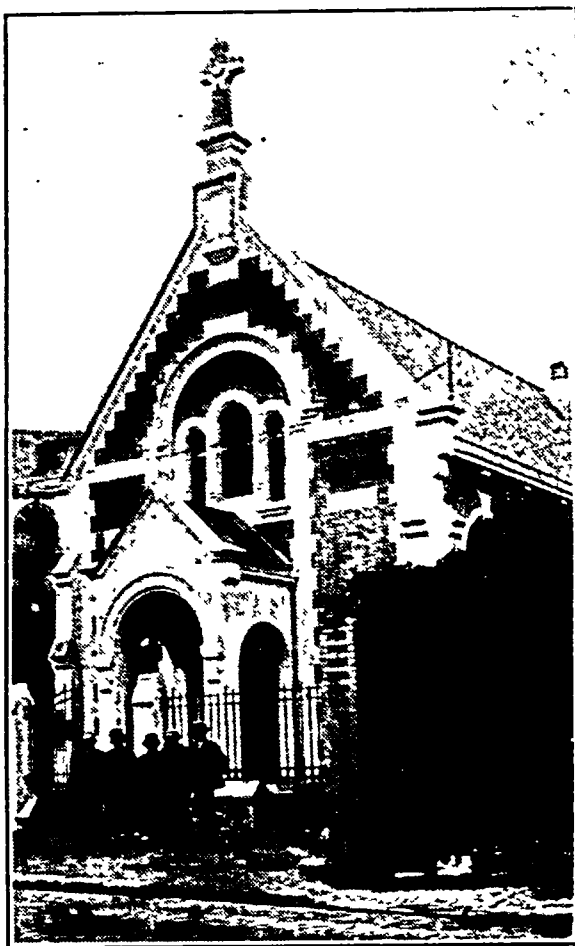
Unless we are prepared to admit that Europe is Christian, we, as Christians, must regard it as in some sense a mission field. And unless we, as Baptists, are prepared to admit that we have nothing distinctive of importance to offer, we cannot ignore our obligations in Europe.

THE LONDON CONFERENCE

With a view to meeting our obligation more effectively, a conference of Baptist leaders from America and Europe met in London in 1920. This conference deserves to be regarded as a turning point in the history of the Baptists of Europe.

The Baptists of the United States began to take an interest in preaching the gospel in Europe about a hundred years ago. At that time the Baptists of the States were working together in one missionary organization. When Oncken, who had been supported by the Edinburgh Bible Society and a German tract society, accepted Baptist views in 1834, he lost this support and was taunted as an "Anabaptist." He turned to America and was taken up by the Triennial Convention in 1835. The story of his labors and sufferings was read all over our country. Money from the South, as well as the North, helped him to plant Baptist churches in Germany and neighboring countries. And the first Baptist churches in France were organized before 1845. After that year, Northern Baptists continued to aid their brethren in France, Germany and the Scandinavian countries. Later, Southern Baptists became interested in Italy and southern Europe. Baptists in Europe are coming more and more into contact with each other and a feeling of unity is growing. And, as Europeans in the States are scattering all over our country, it is well for Northern and Southern Baptists to keep in touch with each other.

But the World War changed things. The Baptist churches already in existence were greatly weakened. And countries where we had never had the legal right to carry on our work opened up. Hence the London Conference asked the older and stronger Baptist bodies of Britain and America to take over as mandates, so to speak, the vari-



"RECONSTRUCTION"

This chapel, at Chauny, France, was built to take the place of the one ruined by the war.

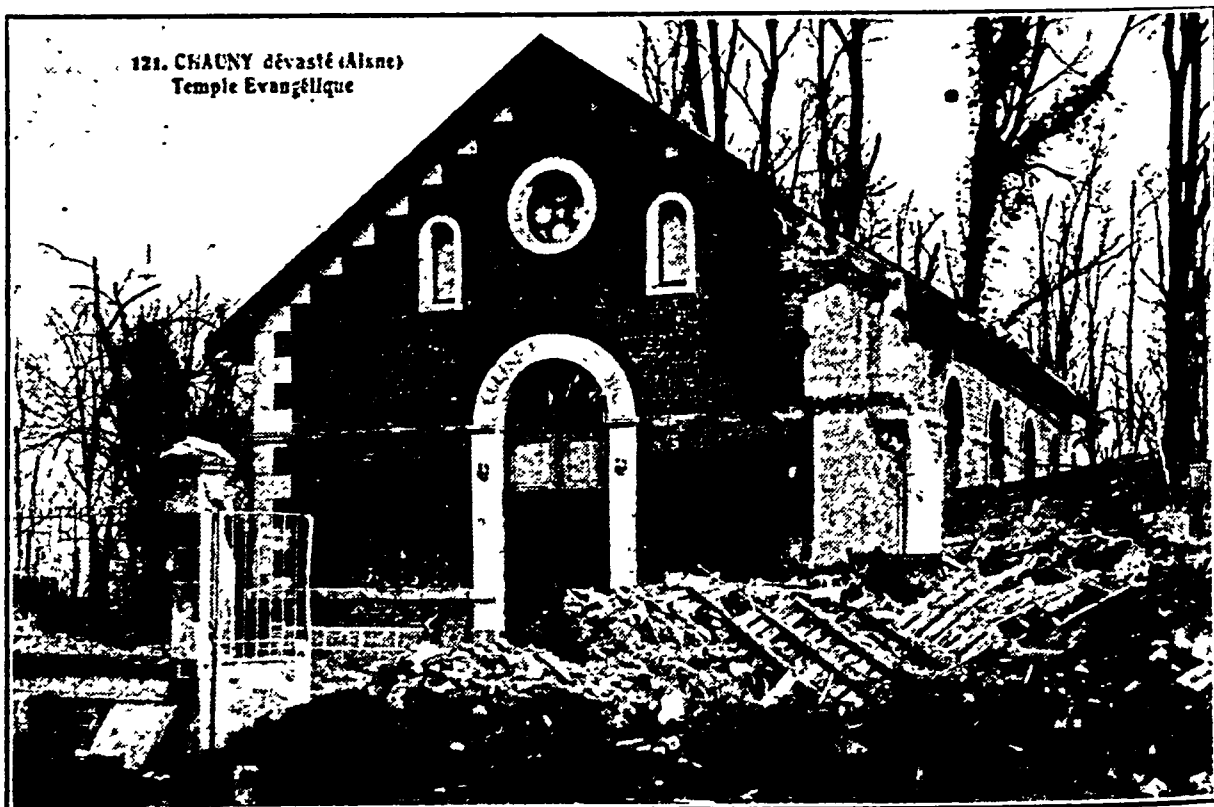
ous countries on the Continent. And thus it fell to the lot of Northern Baptists to continue to aid France, Germany, Denmark, Norway and Sweden. The Slavic work in Poland was assigned to Northern Baptists as a new field.

They also co-operate with British and Canadian Baptists in the Baltic States and with the British Baptists in Czechoslovakia. All of us have done a little, and hope to do more in Russia.

THE SOIL

What kind of soil do we find in our part of the European field?

In Germany, the Scandinavian countries, and to some extent in the Baltic States, we have a Protestant mentality to deal with. Not long ago, in these countries, our people were persecuted for refusing to have their babies christened. Now they have practically full freedom to work in all these countries. While there is next to no legal interference with our churches, this does not mean that every position in these countries is open to Baptists. In some cases they cannot teach school. And no Baptist could be king—where they still have kings, and if a king should turn Baptist he would lose his throne. The Scandinavian countries still have State churches. In all State churches we find much formalism and rationalism alongside groups of sincere and earnest believers. There are many unconverted everywhere. Our work is to reach these and by our influence and example to do what we can to influence the people really to accept the principles of the Reformation and carry them to a logical conclusion. In some of these northern



AN EXAMPLE OF WAR'S DESTRUCTION

The Baptist church house at Chauny, France, while not completely destroyed, was dynamited so that it was not worth repairing. This was the first Baptist church building in France.

countries our people have been troubled with Pentecostalism.

In France we have Catholic soil. Here the mentality of the people has been shaped by the old Roman Empire and the Roman Catholic Church, which is a continuation of the Roman Empire. Most of our members are converted Roman Catholics. It usually takes a good while to make good Baptists out of people who have grown up where they never saw a Protestant church. There is great religious indifference in France. Probably three-fourths of the people have next to no interest in any religion.

In Czechoslovakia the situation resembles France somewhat. Although since the days of Huss there have never failed those who have stoutly resisted Rome, the country is predominantly Catholic. There has been a breaking away from Rome, but those who have broken with Rome have not become Baptists. A national Czechoslovakia church has been organized which has no connection with the Pope, but is not as Protestant as one could wish. One sometimes gets the impression that nationalism plays about as much part as religion in this church. Church and State are not yet separated. The soil is hard and progress slow.

Poland is another Roman Catholic field. The Reformation was taken up for awhile by some of the nobility, but left the masses, who were very ignorant, untouched. The common folks are devoted to church, but the more intelligent people, while conforming outwardly in their hearts, have no use for the priests or the church. For many years



AMBROSIA CELMA

Pastor of the Baptist Church in Barcelona, and Secretary of the Spanish Baptist work.

the Roman Catholic Church has contrived to make the Polish peasants believe that one is not a good Pole unless a Catholic. But this has changed a little since the war. Pilsudski is a Protestant. We have a number of Uniat churches in Poland. These acknowl-

edge the supremacy of the Pope, but retain a number of customs not common among Western Catholics. Their priests marry and they do not use Latin in their church service. It is claimed that at the present time a strong effort is being made to bring these churches into entire harmony with Latin forms. There are also in Poland a few congregations of the Polish National Independent Catholic Church which originated among the Poles of America.

We have had German-speaking Baptist churches in Poland for a long time. Until recently nearly all the Slav Baptists in the country were members of these churches. But since the war they have organized their own churches. They started up without chapels and with few experienced preachers. Their situation is not unlike that of our colored brethren in the South at the close of the Civil War. But they have made much progress. Beginning with next to nothing, we have now in Poland 30 Slav Baptist churches with over 3,000 members. Last year 450 were baptized. Besides, we have in certain parts of Poland a number of baptized believers who are practically Baptists, though they prefer the name Evangelical Christian.

We have no trouble getting the people to come to hear our preachers. But in spots in Poland, Pentecostals, Russelites and Adventists have disturbed our people. And sometimes Polish Baptists have exercised their freedom in a way that has not always made for unity. But upon the whole, Poland is one of our most promising fields. There is some persecution in the part of Poland which formerly belonged to Austria, as old Austrian law still prevails there. Meetings are sometimes broken up by the police. Hymn books and Bibles are sometimes confiscated. And sometimes Baptist fathers are put in jail for refusing to allow their children to receive Catholic instruction in the public schools.

In Russia we have another kind of soil. The Orthodox Church still holds the allegiance of millions. Russia never had a Renaissance nor a Reformation. But now she seems to be passing through what Europe went through in the sixteenth century, as well as what the French went through at the time of the French Revolution. Baptists seem destined to play a considerable part in making a new Russia.

* * *

"Thou wilt show me the path of life:

In thy presence is fulness of joy;

At thy right hand there are pleasures for evermore."



RECENTLY BAPTIZED BELIEVERS AT GALICIA, POLAND

The Pastor, Rev. A. Czaplík, spent several days in jail for baptizing some of these people.

Evangelizing in Spain

By Ambrosio Celma, Secretary Evangelical Baptist Union

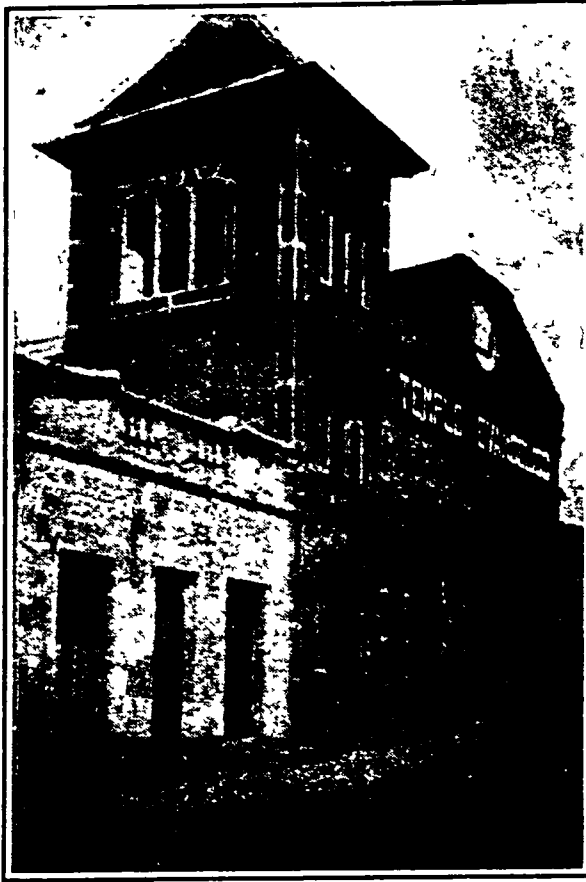
When, a few years ago, we were invited to give a discourse at the First Evangelical Congress held in Madrid, concerning the future for the evangelizing of Spain, we used the words of the great Missionary Morrison concerning the future of the work in Burma: "As bright as the promises of God." We still say the same. God has wonderfully helped us in our labors and, although last year was a hard trial for the work of evangelizing, because of the limited means which we had, and the lack of workers in various cities where we have small groups of Baptists, we have had the happiness of seeing fine examples of self-denial and love for the work of the Baptist Mission given by our brothers. They had to satisfy their spiritual hunger and carry to others the knowledge of Christ without pastors, but we are sure that this work will not be in vain.

When we had to close our church in Murcia, a city of more than 125,000 inhabitants, a widow and member of our church, with five children, offered her home as a meeting place for the brethren to worship. She herself took over the work of acting secretary to keep the group in touch with the mission. She did everything possible to hold the meetings regularly each Sunday.

In Leon, another large city, one of our brethren who was retired as a worker because of the lack of funds, has assumed the responsibility of volunteer pastor to the small church there and does evangelistic work in the nearby towns.

In two towns close to Barcelona—Villafranca and Martorell—we have mission stations in the private homes of some Christians. The brethren in these homes not only allow services to be held, but receive with joy those who preach to them. In this evangelizing work the advanced students of the Baptist Institute of Barcelona, which is directed by the enthusiastic American missionary, Mr. V. L. David, take an active part.

Another brother who lives in the center of Spain (near Madrid) has built and splendidly equipped with his own money a beautiful chapel for the evangelistic work, although the opposition in that part of the country is very strong. Our brother hopes that the testimony of the Baptists in the heart of Spain will not be without results. We believe that all of these examples of faith will receive their reward and



THE BAPTIST CHURCH AT TARASSA

Our Spanish brethren are gradually acquiring worthy houses of worship.

that God will bless in some way the faithfulness of his children, permitting them to win many souls for Christ.

One of the most beautiful acts of the Spanish Baptists is the undertaking by the church in Carlet to build a church. It will be built with the agreement that the building will be given to the Board in recognition of, and as an expression to, our brethren in America for the help they have given to the Spanish work.

One of our best churches has had a serious difficulty, because the owner of the hall, which is used by the church, wanted to sell the building. A brother, who was baptized last year, in trying to help the situation, bought the church recently, thus assuring the church of a permanent, well-equipped hall. Including this, we now have five halls which are owned by Baptists, which is a guarantee of the stability of the work in these respective churches.

The women's societies, lately organized in some of the churches, are making better progress than we could hope for when they began. Our sisters, for the most part young ladies, are animated with the best desires and, although their organizations are very rudimentary, we are confident that God will raise up some leaders who will lead the Spanish women to occupy the place which belongs to them in the great work of giving the gospel to Spain.

Our young people's groups are doing a good work among their comrades. Much spiritual progress is being made. This gives us confidence that God is raising a new generation of believers who, by their Christian experience and their freedom from old prejudices and superstitions, will be stalwart soldiers for the cause of the Master here where Rome has its strongest bulwark.

Continually we see the forces of Romanism working more directly than ever before against us. Near each one of our chapels the Catholics open day schools, which nearly always are free, or they have Sunday schools and visit



•INAUGURATING THE BAPTIST SEMINARY IN BARCELONA, SPAIN

The training of native preachers and Christian workers is fundamental to the success of our work in Spain, and the Baptist Institute, under the direction of Missionary V. L. David, is doing a far-reaching work.

the families to offer them free instruction to the children, or clothes, toys, etc. They take advantage of all possible means to prevent the people from attending our services. These actions are favored by the increasing spirit of nationalism which is growing in all the world, and which in Spain is identified with Catholicism. They make it appear that those who leave the Catholic church are bad Spaniards. We Baptists cannot, nor do we want to, fight with these arms, "for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," and we wish to use them with faith until the strongholds of evil and error are destroyed and Christ reigns in many hearts.

We wish to thank our dear American brethren for their interest in our work and for the help which they give us. We ask that they will not forget these nine hundred Baptists who maintain their testimony in this country, when it is so difficult to be a disciple of Christ and worship God in spirit and in truth.

* * *

The Struggle of the Gospel in Spain

By Rev. Nils J. Bengston, Barcelona

Spain, the mission field of the Apostle Paul's ambition, has been and is the field of struggle for the gospel truth. Various denominations are doing their best to extend the knowledge of Christ, and the Baptists, though in minority, have here, as everywhere, their



A RENTED MISSION HALL

By order of the authorities the Baptist brethren were compelled to remove the signs on this Barcelona Chapel.

important mission. For more than seven years the Baptist work in Spain has been carried on by the Foreign Mission Board of the Southern Baptist Convention, and those years have been a time of blessing, and we think that next to God's blessing it is due to the wise leadership of Dr. Everett Gill, who is in charge of the work there, as well as in other European countries.

One thing that makes the struggle so intense in Spain is the prevailing re-

ligious superstition which takes the form of paganism. There is still remaining the spirit of the Middle Ages, and the people are kept to believe in the power of scapularies and images to save. For instance, not long ago an ecclesiastical person promised 500 days of indulgences for each time they would kiss the scapulary. People kneel down before the images pretending to represent saints and the Virgin, and they attribute to those objects miraculous power. How pagan this cult can be I had occasion to see one day in a village when I noticed a lamp that hung burning on the front of a house at noontime. Inquiring the reason, they told me that they had a hog sick in the farmer's house and that the lighted lamp had been placed before the picture of the Saint Anthony which was on the front wall in order to incline the saint to heal the hog. I don't know of the result, but the case is typical.

It seems incredible that papal bulls are still sold in order that people shall obtain papal pardon and indulgences in exchange for the money the pope gets. The traffic of the mass, which has to be paid for in order to serve for the dead, is of great reputation and it would be dangerous to exhibit public doubt as to the pretended value of it. It is a sad thing that people are kept to trust in such things for salvation when only Christ can save (Acts 4: 14).

Another thing that causes struggle is the religious intolerance which aims to prevent the furtherance of the gospel. The clergy tries to impose upon the people that the Bible is a bad book and keep them away from it, because they know that the Bible followed will save people from the unbiblical practice of the Roman church, and so we find the colporters not only insulted but often expelled from villages when they come to sell the Word of the living God. I have seen the priest destroy with his own hand copies of the Gospels that I have sold to the people and it is not uncommon that the fanatical people burn the Scriptures.

The clerical element incites wherever possible the civil authority to deprive the people of their rights. As an example of the inquisition spirit, a quotation from the Jesuitic organ, *Sal Terrac*, will serve, where they say, "Let us fight against these Protestant pastors, who come to destroy our country, by every means within our power, directly or indirectly, and, whenever possible let us haul them up before the public tribunals. Let us oppose them with the greatest tenacity and energy in order that not only no more Protestants should enter the country but that those who are here should be driven out." They have succeeded in taking away the signs of



A GROUP OF SPANISH CHRISTIAN WORKERS

"We ask that our American brethren will not forget these nine hundred Baptists who maintain their testimony in this country, when it is so difficult to be a disciple of Christ and worship God in spirit and in truth."

the evangelical halls, as this is considered to hurt the Roman Catholic feelings. Moreover they have got people charged to pay fines for singing in their own homes, and others have had to pay a heavy fine for distributing tracts. One of our evangelists was expelled from the district by the governor for preaching the gospel, but still worse was it for another of our preachers who came under a similar doom after he had been ill-treated by the mob on the instigation of the priest of the village.

The evangelical press suffers from previous censure, due to the Catholic determination to suppress all evangelical propaganda, according to information in the government. An example of how zealous the Roman Church is for pure doctrine is the case of a woman who had been sentenced to two years imprisonment for saying to some neighbor that the Virgin had other sons besides Jesus.

In the struggle the divine favor has been shown to be on their side who stand for the Word of God and that in spite of the overwhelming majority against it. Since the Southern Convention took over the responsibility of the work in Spain the Baptists have increased 100 per cent, and one of the most efficient examples is the church in Tarrasa, where in less than six years they have a church of about one hundred twenty-five members and have built their own chapel, which is the best we have of that kind in Spain. Persecution cannot prevent the work of Christ and we are glad to testify to the manifest power of the gospel.

The Spanish Baptists are worthy of our support and sympathy in their



A BIBLE STALL IN VALENCIA

A priest is examining the books. "Continually we see the forces of Romanism working more directly than ever before against us."

struggle. Our preachers who received help from the Mission when the big cut of the budget was made last year, have manifested a nobility and self-sacrifice that cannot be excelled and above that they have to suffer so much in their work. The church in Madrid under Brother Nogals as director has to be confined to a little hall that measures only twelve feet by twenty-four and in which they pack every Sunday over one hundred people. They have made a gigantic effort to gather money for a

proper hall, but it is in that city of a million inhabitants far above their capacity and we hope that hearts may be stirred to help the Board get a decent building in that big center of the country.

We have a noble force of thirteen or fourteen native workers and the Seminary of which V. L. David is the head, and the future of the gospel depends largely upon these activities. May the Baptist work among Spain's nearly 22 millions of inhabitants be the object of your sympathy and God's work there receive your support, and we are sure that a more glorious day will come when the struggle will be crowned with victory and our blessed Saviour who died even for the Spaniard will be glorified.

* * *

Citizen of the World

No longer of him be it said
"He hath no place to lay his head."

In every land a constant lamp
Flames by his small and mighty camp.

There is no strange and distant place
That is not gladdened by his face.

And every nation kneels to hail
The Splendor shining through its veil.

Cloistered beside the shouting street,
Silent, he calls me to his feet.

Imprisoned for his love of me
He makes my spirit greatly free.

And through my lips that uttered sin
The King of Glory enters in.

—Joyce Kilmer.



MEMBERS OF THE TARASSA BAPTIST CHURCH

"Since the Southern Convention took over the responsibility of the work in Spain the Baptists have increased 100 per cent, and one of the most efficient examples is the church in Tarrasa, where in less than six years they have a church of about one hundred twenty-five members."

The Spirit of the Middle Ages in the Twentieth Century

By Rev. V. L. David, Barcelona, Spain

The following is the message sent to Southern Baptists by the Baptist Seminary in Barcelona, Spain. Students gave their messages to Dr. and Mrs. Gill in December, 1927, just before they returned to the States.

THE MESSAGE TO SOUTHERN BAPTISTS:

Dr. Gill: We are very happy to see you and Mrs. Gill again and to have you in Spain. We hope you have had a pleasant visit with our brethren in Rumania, Hungary, and Jugo-Slavia. Doubtless you have many happy remembrances and varied experiences to relate in America from these countries. We desire to take advantage of your visit to send a word to American Baptists along with the messages from our other European brethren.

JOSE BELTRAN.

Dr. Gill: Perhaps you will be asked, "Do converts in Spain give clear proofs of conversion?" We answer, "Yes." In the Evangelical Hospital of Barcelona this fall there was a patient eighty years of age. Two years ago this man lived some twelve kilometers from Murcia. Every Sunday he walked to Murcia so that he might attend the services in our chapel; then after the services returned home by foot. Men do not walk twenty-four kilometers in a day at the age of seventy-eight to worship if there is nothing in the heart to incite them.

BAUTISTA GARCIA.

This summer a girl twelve years of age was baptized at Jativa. Three years ago when the Baptist worker visited her town she formed the habit of going with him in his visits from one house to another. Her father tried to destroy her admiration for the evangelist and his chats. Naturally, most of the father's words were directed at the mean Protestants in general. The girl was attracted to the evangelicals, and after some time passed she began attending the services. In a few months she was converted.

As there was to be a baptizing this summer, the girl began making plans to be baptized. A month before the baptism was to be held, the girl, of delicate health, was taken sick and was in bed three weeks. During her sickness she talked of the baptizing she expected to take part in. Not only the child's father and grandmother but her mother, the members of the church, and even the pastor tried to dissuade her, but to

no avail. The day before the service was to be held, Maria, for that is her name, was told for the last time that she could not be baptized. That evening several members of the church began a walk of twenty-five kilometers to the town where a church has a baptistry (bath-tub). Seeing the others go, the girl began to plead again. Finally she was permitted to go in an autobus to be a spectator. When the hour for the service arrived it was found Maria had brought extra clothing in order to be baptized. Fear of a relapse, were the girl denied baptism, caused the brethren to consent to the baptizing. The work of grace is as clear in Spain as elsewhere.

ISAIAH ESTEVE.

In the last few years the cry of religious persecution has been heard from various directions, notably from Russia, Armenia and Rumania. It seems the Protestant world thinks of Spain as a country which has its state church but which grants liberty to other faiths, or perhaps the Protestant world thinks that persecution in Spain is to be expected and, therefore, no thought is given to this country. We even dare to think that the Protestant world looks at Spain as a dead nation; dead politically, dead internationally, dead religiously and of no promise; therefore, there is no reason to think of Spain and her persecution. The nation just does not have any attraction. Poor sin-cursed, priest-ridden, ignorant Spain! Oh, that God would arouse some Christians, some Baptists, even Southern Baptists, to challenge the

forces of hell and give rout to the devil in this fair, sunny Spain, one of the richest countries of Europe in resources and populated by 22,000,000 souls. Spain, the country of poets, painters, discoverers! Spain, the "Mother of Nations," cries out from her inmost soul for the gospel of love, peace, hope and everlasting salvation.

FELIO SIMON.

As we look at the rapid improvements being made by Catholics in the educational work we see the youth of the land readily proclaiming its benefactor. We see the old dark churches being cleaned up and remodeled. We note the people flocking to these churches as a new pride is kindled. The best hospitals of Spain are owned or directed by the Catholics and as the sick lie there in their beds they turn to the church to give thanks. The schools, the churches, the hospitals all are lending to the tightening of the stranglehold of Catholicism, or better, the stranglehold of pagan-Christianity.

We would not be unmindful of the vast outreach of Southern Baptists as they are helping the nations to the ends of the earth, but let us humbly ask that as the minds and hearts sweep out over the fields they will pause and consider Spain. Give Spain four more missionaries, let them come from Cuba, Mexico, or America. Give us funds to buy a building so we can have one school of primary and secondary education with the seminary, where the workers can send their children, knowing that they will not be maltreated and will learn



A GROUP OF CONVERTED LEPCERS IN ESTHONIA

Leprosy was brought into Esthonia by returning soldiers. It spread over the country before it was recognized. The lepers are gathered into leper asylums, where the work of Rev. Adams Podin has been wonderfully blessed.

of Christ as they learn subjects of general education. Give us one nurse who can devote herself to the help of our sick, that the sick may rest in peace on their beds of pain enwrapped in the arms of love. ANTONIO SANCHES.

We ask our fellow Baptists, Shall the blood of martyrs cry out in vain? Shall the Christianity of the first centuries, as it then flourished in Spain, remain a closed chapter in Christian history? Shall the stamp of the Inquisition hang over Spain always? In the name of Elijah's God, we pray not! Echoes of the Macedonian call come from Spain today. The Spaniards "are weary and heavy laden," but they have not heard Christ's invitation, "Come unto me."

MARGARITA SIMON (a young lady who is studying English and music).

DOES IT HAPPEN ON OTHER FIELDS?

1. Last year an evangelical (Protestant) and his son were fined five dollars apiece because they sang religious hymns in their home and their voices could be heard from the street.
2. A woman is now serving a year in jail because she said the mother of Jesus had more than one child.
3. In 1926 a Baptist pastor was ordered out of town because the priest accused him of disturbing the peace. He and his wife left the town within twenty-four hours and a brother-in-law went to the town some weeks later for the furniture. The only disturbance was the large attendance at the Baptist services where the gospel had been preached for three months.
4. In 1926 a Baptist worker was stoned by women and children at the instigation of a priest.
5. Within the last five months an Englishman was jailed for five days because he preached in the civil section of a graveyard at a funeral. It has been the custom to permit Jews, Atheists, and Protestants to have such services as they desire in their little cemeteries.
6. Recently some evangelicals had to pay a priest for the privilege of burying a corpse.
7. One Baptist church has lost ten members in the last two years because of persecution. Fathers and others were deprived of work. No bread was in sight. The homes were not their own. The Spaniard convert in a village or town is to a good extent ostracised by his fellow-townsmen. After suffering two years and no work to be had, the converts in this town were offered flattering propositions by the Catholic church or its agents.

Are these evidences not sufficient to convince of Spain's need of the gospel?

Why the Work Goes Slowly—but Surely—in Rome

By Rev. D. G. Whittinghill, D.D., Italy

"The kingdom of God cometh not with observation" is a fact which might with advantage be constantly repeated, so material is oftentimes our vision of religious work.

Some American travelers who spend four or five days in Rome and know nothing of the people or local conditions are ever ready with suggestions and criticisms which oftentimes are out of proportion to their own gifts or services to missions. Some of our bolder friends are sometimes heard to speak as follows: "Build a million-dollar church in a prominent place which will vie with St. Peter's"; "you will never get anywhere with your modest halls and chapels tucked away on side-streets and in obscure parts of the city"; "oh, no, we have not time to come to the Baptist services on Sunday, we should not understand the Italian preaching and, besides, we are going to a high mass in St. Peter's or to a papal audience."

Then follow adverse criticisms which are not pleasant to the missionaries who are doing the best they can: "Why is the mission not better and more prominently located?" "Why do you not have notices of church services in all the Roman papers?" "Why do you live up so many stairs?" "Why do you not have an elevator?" "Why do you not have your house heated throughout?" "Why have you not an automobile for your work?" "How can you live in one of the best-known squares in Rome?" "This is really a nice flat for a missionary." "Why do you not have nice soup kitchens where we can get better broth than is served in the restaurants where we go, as Rome is a fearfully expensive city?"

The above questions and observations are made by the few indiscreet, over-zealous and ill-informed friends who make hurried visits to Rome. The great majority who come to us are full of deep sympathy and consideration and have words of encouragement and generally of approval for what we are trying to do. We are deeply grateful to these friends for their help and encouragement and trust that in ever-increasing numbers they may visit the Eternal City and continue their efficient help to the Italian Mission.

When Christ said, "Let your light so shine before men," he was not speaking of mosaics and marbles or the

glories of the Temple; and his parable of the unseen leaven which leaveneth the whole lump is of comfort to the unseen and unheard of laborers. It is the little bee and not the noisy bumble-bee which garners honey. We who live here think that it was the large advertising of themselves and of their property by some of our fellow missionaries of another evangelical church which so antagonized the political authority and aroused the Roman Catholic Church. Their conduct brought infinite worries and costs, and they came near losing their property altogether. We need the fair churches which will not antagonize the beauty-loving eyes of Italians; even more we need decent and permanent places of worship and schools in the smaller places, where we might reach people more easily than in large centers like Rome, where theatres, cinemas and dance halls distract the attention of the young from every form of religion. We also greatly need decent and commodious baptistries to be built in all of our mission stations in order to counteract the ridicule and irreverence associated with an ordinance celebrated in a tin bath-tub or a public bath-house, and quite absurd to a community unfamiliar with the New Testament teachings.

Many people are prone to construct for themselves in fancy romantic and picturesque mission fields and to require snappy stories and sensational incidents to keep their own interests and generousities alive. For the majority, "the love of Christ constraineth us" is not sufficient and they forget that spiritual processes are regulated by gradual laws as inherent as those which produce the rose or the cluster of grapes. These things cannot be healthily produced instantaneously by a hocus-pocus any more than a healthy, living, growing plant can be created in a man's hat by a juggler.

All the human weaknesses of worldliness, selfishness, jealousy, spite, envy and smallness of soul which retard the growth of Christlikeness in the heart of American Christians, retard its growth in Italian hearts; and, in addition, the little weak Italian churches have no community of Bible-nurtured people to draw from, no tradition of a self-supporting Christendom. These little churches are surrounded by temptations and weaknesses which are common to humanity everywhere and are more easily felt by the smaller churches than by the larger ones, such as those in America and England.

To those who know this country and understand its people, every conversion and consequent perseverance in the faith appears to be a fresh miracle of divine grace; and I have often wondered at

the patience and the zeal with which our Italian pastors have kept on preaching the gospel in the face of unparalleled discouragements and difficulties. The average American pastor has no conception of the isolation of our Italian ministers, especially in a small town where they are looked upon as rene-grades in foreign pay, trying to talk in a humble shop or "hired house" which no one wishes to enter for social, religious and political reasons. "And yet," as Galileo said of the world, on rising from his knees, before the Inquisition, "it moves."

The Lord's work, as we are trying to do it, moves, and I believe will still move if our brethren will pray and hold the ropes. It moves this year in an increased number of baptisms, larger congregations, in the larger increased contributions of members, most of whom are poor, and in the increased unction and earnestness of our pastors and students who have the same defects and limitations of their fellow pastors in America, but who have not had the same Christian training and support. But here, as in America, we find that the most far-reaching influence is that of loving, consecrated lives. Pray that our Italian Baptists may be set on fire with the love of Christ, and in praying you and they will work miracles for the saving of this nation.

* * *

Glimpses of Bucharest

By Mrs. Everett Gill, London, England

Bucharest, now the capital of one of the largest of eastern European states, is rapidly changing from a sprawling town into a city worthy of the name. Here the new and the old, the ancient and the modern, the oriental and the western jostle each other more than in any other European city. One minute one seems to be in Palestine or Turkey, in another, Paris or Berlin. Certainly "the East and West" do "meet" here, though perhaps not in Kipling's sense.

Recently I went early to the big city market, and how the soul of an artist would have reveled in the color of it! Great piles of purple egg-plant, vivid green and yellow peppers, and brilliant red tomatoes made a glory of color. Groups of gypsy women, with bright handkerchiefs over their dark hair, were seated on the ground before large, flat baskets filled with white and purple asters. From a mountain of water-melons workmen were stopping to buy a rosy, juicy slice before starting the labors of the day. Hucksters with a sort of yoke, something like a large

wooden bow across the shoulders, with great, flat baskets suspended from the ends, piled high with grapes, plums, peaches and apples in one basket and fresh vegetables in the other, called out their wares as they started out on their journey through the city streets. Sometimes the baskets were filled with chickens or geese in a cage-like net. At other times the burden was two large tins of oil. As I saw these men so heavily burdened, with the yoke across the shoulders, I wondered if this was not what Christ meant when he said, "My yoke is easy and my burden light!" Occasionally the vendor of sweets, with his tray of candy in his hands and a shining brass vessel, something like a huge coffee pot, slung over his shoulders would pass by selling a few pennies of sweets from the tray and a small glass of lemonade from the vessel.

In the marketplace stood a group of gypsy women holding erect long-handled whitewash brushes, and nearby a group of men with saws, all waiting to be called for work, "A householder . . . went out early in the morning to hire laborers. . . And he went out about the third hour and saw others standing in the marketplace."

Passing by in the crowded streets were wagons laden with huge barrels of wine drawn by oxen with wide-spreading horns. A student of hygiene would have noticed the decaying vegetables, the unpleasant odors and the half-naked little gypsy children.

Near by the marketplace they were erecting a new house. Gypsies do the mason work and gypsy women carry the brick and mortar. During the time they are employed they camp on the grounds of the new building. In the evening a fire is built and they gather around the big iron pot in which the corn-meal mush is cooking. A gypsy child may be born and grow up, scarcely knowing any other home than the grounds about a new building. During the erection of the James Memorial Building last summer in this city a baby was born, which happy event was celebrated with great rejoicings and a feast in the basement of the unfinished building; and the mother was at work again within two days carrying her yoke, burdened with buckets of mortar. These gypsies are a ragged, romantic race wandering with song and dance and hard labor over this part of the world. Yet "Gypsy Smith" came from such as these, and in Transylvania we have numbers of gypsy Baptists, and in Bulgaria there is a Baptist church composed entirely of gypsies.

Not far from the marketplace is the principal street of the city, Calle Victorei, with modern hotels and beautiful

shops, where smartly dressed women step from automobiles or carriages; and the push and bustle of it at certain hours is like that of a city of our own land. The continuation of this famous street through the park is the boulevard which resembles, in a small way, the Champs des Elysees of Paris, for it also leads to an Arc de Triomphe. On sunny afternoons the procession of cars and carriages and the crowded sidewalks filled with fashionably dressed people make it seem like a "Little Paris," which the inhabitants of Bucarest love to call it. Yet, mingling with all this modernity may be seen both men and women dressed in their picturesque and beautiful national costumes.

In this city of contrasts, our new school for young women, the James Memorial Building, is fast nearing completion. When finished, it will be a building that passers-by will stop and notice, standing, as it does, at the intersection of two streets. It is admirably planned by the architect, Mr. Hurley, and eventually will accommodate fifty young women.

Near the Seminary and James Memorial buildings, which are on the same lot, is a lovely park. It is said that one day three queens, one of whom was Queen Marie of Rumania, were walking through this park, then a very small one, and realizing what it would mean to the people, bought the surrounding land and planned one of the most artistic parks in Europe. In the spring it is a mass of roses and other spring flowers growing in apparently natural confusion. Each season brings its tribute of flowers. In the center is a large lake where boats and swans glide along shady banks or under arched bridges or around splashing fountains. In winter it is covered with ice and skaters. It is fortunate that our Baptist students have so near at hand so beautiful a place in which to take their exercise.

With the two splendid school buildings, and later an adequate church building, along with Rumanian spirit of sacrifice and the dawning of religious freedom, one can look into the future of the Baptists of Rumania and see them bringing Christ to the people in this strangely beautiful oriental-occidental city.

* * *

Thy Will

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but Thine," who only pray
"Let this cup pass," and cannot see
The purpose in Gethsemane.

—Ella Wheeler Wilcox.

Among Russians in France

By Rev. P. I. Rogosin, 89 Rue de la Sante, Paris, France

I wonder how many of God's people do co-operate with me in prayer on behalf of the Russian Mission here in France? Not many. And the reason, first, is because few know of its existence, and, second, the people of God are interested but little in the mission to the exiles of Slavonic nations.

For several years, since millions of Russians have been swept out by the Bolsheviks from their country and have taken refuge here, this vast corner of the world-wide missionary field was ignored and fearfully neglected. But, praise God, today a large Russian multitude are privileged to hear the sound message of the full salvation through the precious blood of the Lamb. God's love is revealed before many, hungry souls are fed, and Christ is exalted and the Holy Spirit honored.

The Lord brought me to this place to minister in a wonderful way. He cancelled my plans and wisely removed the possible choice of other labor. Here in Paris I was met by the scattered Russian refugee believers, who looked upon my arrival as an answer to their earnest prayers. The Lord united us in his love. The thirst to save souls, which was common to us all, strengthened this tie. Very soon the Lord blessed our testimony of his saving grace, and gave us some conversions. Hearts that for many years had yearned after the truth found it in the crucified Christ. Our ranks were filled with new witnesses, who testified to the power of the gospel, deciding to enter into covenant with the Lord through baptism. So, on the first of January, at the beginning of the New Year, these souls were baptized, thus witnessing of their death with Christ. They had become new creatures in Christ Jesus. The communion of the Lord which followed completed our joy.

A few days after the baptismal service we organized a little Russian church. At present we have twenty-four members, all baptized upon the confession of their faith. The church has three halls rented for meetings. A young people's circle also has been organized. We have a small choir. Our church is composed primarily of young people, possessing great vigor and zeal for the Lord. The work has only begun and needs special spiritual strength and wisdom from on high. We need the prayers of God's children to bring be-

fore the throne of grace the need of the work of God among the Russians in France. This country at present is considered the center of Russian immigration. In Paris alone, there are over 70,000 Russians, and in the whole of France there are more than one-half million.

They are all waiting for the time when their return home may be possible. We believe that moment is approaching us! The field of activity is large. The need is great. The opportunity for evangelization is extraordinary. Work has to be done among the moving masses. There have been many cases when Russians passing through Paris have stopped at our meeting, have become interested, bought the Bible and returned to the province, and there, through reading the Word of God, have come to the Lord. We pray that the masses of Russians gathered here from all parts of Russia may learn to know Christ as their Saviour, and upon their return to their home country be torchbearers in the darkness of vast Russia.

It was a great blessing for me to visit a group of Russian believers in the provinces of Elzas and Lotaringia. I have held several meetings there, and the Spirit of God has awakened a great interest in his children to serve God. Now the group of seven baptized believers have united. As they had had no meetings before, we found a place for their gatherings, and I organized regular gospel meetings on Sunday. The Lord has already blessed them with a new convert.

The moral state of the Russian refugees there is terrible. I have seen, while out walking on Sunday afternoon, Russian men lying dead drunk by the side of the road. I have been told that there is a special club of drunkards, and members are under obligation to be well drunk on Sundays. For that purpose they arrange to spend, one by one, the money received during a fortnight and if a member does not attend at that time he will be punished by his fellows in a very cruel way.

There is no rest on Sunday for the workers in many of the factories, which makes it difficult for our believers to be present at the Lord's table, as well as at other meetings. Some of them are paying a substitute for Sunday, and others openly refuse to work, even at the cost of their occupation. One brother, who refused to work on Sunday underwent a great deal of persecution. When the master learned what the young man had been like before he knew Jesus and what he was professing to be now, he called upon the brother and tearfully asked his pardon and gave him Sundays free.

Some days ago a man who was in our meetings was converted. He was an officer of the Cossacks and had been living a very sinful life. Praise God, he is now witnessing before many of his former friends.

Last week we witnessed three cases of conversion. On Saturday last the marriage ceremony was celebrated in our church, which was also the cause of joy and blessing to us all. I am overwhelmed with work now as never before and am praying for a helper in this vast and needy vineyard.

Pray that we may be able, by the grace of God, to accomplish great things during the coming winter. At present our meetings are largely increased, many people are interested in the gospel.

These are the blessings and the burdens of my soul. Will you kindly take it into your loving heart and breathe with prayer for the perishing? The time is short. Where are the reapers?

I am quite alone here. There is a crying need for a traveling evangelist, who would be able to undertake the work in the province. There are many Russian places where gospel meetings should be organized, but I cannot do it by myself, as my absence from the church is almost impossible. Will you join us in prayer on behalf of this need that some friends of yours may respond toward the needed monthly sum?

Six Russian newspapers and two illustrated magazines are edited in Paris alone. Will you lend us a hand to start a small Christian magazine among the Russians?

Our hearts are made to burn within us, therefore as we are sure, God wants us to let you know about it.

A single word of your sympathy will be much appreciated.

* * *

Is Your Bible Interesting?

Little Mary wanted to learn her Sunday school lesson, and had asked her older sister to help her. At length the sister finished her duties and taking her Bible from the bureau called:

"Come, Mary! I will help you now, and then you can go back to your play."

Mary came running, all ready to begin, but on seeing the Bible her sister had brought said:

"Sister, let's read the lesson out of Grandpa's Bible."

"Why, what difference will that make?"

"Grandpa's Bible is so much more interesting than yours."

"Oh, no, Mary! They are exactly alike."

"Well," replied the observant little girl, "I think Grandpa's Bible must be more interesting than yours, he reads it so much more."—*Christian World*.

HOME AND FOREIGN FIELDS

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The Progress of the Gospel in Europe

War—such a war as recently devastated the European Continent—may be likened to a storm. A cyclone or hurricane first wreaks its destruction in uncontrollable fury; then follows a period of painful, heart-rending reconstruction; after which life tends to return to normal on the new and often improved level made possible by the catastrophe.

From 1914 to 1919 Europe bent to the blast of the most destructive war history has known. Millions of lives were lost, other multiplied millions were brought to indescribable suffering, and billions of dollars were squandered. Soon ten years will have elapsed since the subsiding of the storm, and the period of reconstruction is slowly giving way to the resumption of life on a relatively normal plane. Ten years more will doubtless see the old scars largely healed or forgotten, and Europe will be on a sound footing economically, industrially, educationally. Many readjustments will of course have been made, and a vastly improved Europe will no doubt emerge. The question which concerns us is, Will this material, social, political improvement be matched by a like spiritual improvement?

It is quite probable that material advancement, in Europe as in America and other parts of the world, will outrun spiritual achievements. Our scientific, materialistic age makes this almost inevitable. It is extremely difficult to maintain a balance in this respect. But when the disparity reaches a certain point, and materialism gets sufficiently ahead of spirituality, disaster always follows. This is what happened in 1914, and it is what will happen fifty years later—or less—if the same conditions prevail.

While, therefore, we are intensely interested in every indication of and effort toward the full recovery of Europe financially and politically, we ought, for the sake of the world's peace and the progress of Christ's kingdom, to be far more interested in signs of spiritual vitality and re-awakening, and exceedingly concerned over evidences of religious reaction and decline.

If we could look through a telescope designed to give us a view of England and the Continent spiritually, we would discover dark spots intermingled with bright spots. Whether the dark spots are spreading to the dispelling of the bright spots, or whether the light is gradually overcoming and dispelling the darkness, would be difficult to determine, at first

glance; but on closer investigation, and comparison with pre-war conditions, we would doubtless conclude that the shadows, however thick, are doomed to flee before the rising sun of New Testament religion and its application in a democratic world.

The darkest spots on this spiritual map are those sections of the Continent where Catholicism is or has been most strongly entrenched. The situation in Spain is typical. In that unhappy land religious liberty is unknown, and Church and State are but little removed from the days of the Inquisition. Conditions in Italy are scarcely better. Mussolini needs the Catholic Church to maintain his dictatorship, and is quite willing to pay the price of intolerance toward all evangelicals and dissenters. France grants the form of religious freedom without its substance. Intolerance and persecution have had their boldest expression in Roumania, until public opinion recently forced a cessation of outrages. Bolshevism in Russia has sworn undying enmity toward every form of organized religion, and has strenuously sought to propagate atheism among a people who are "incurably religious." In England the Revised Prayer Book has introduced so large an element of Catholicism as to widen the breach between "high" and "low" church men, and threatens to bring England back under Catholic domination.

The very description of these spiritual "dark spots" on the map of Europe involves suggestion of "bright spots" in relief. Slowly but surely the leaven of the gospel, and of the religious liberty which is inseparable from the gospel, is permeating even such tough dough as Italy and Spain! Spectacular results are neither to be desired nor expected, but the quiet, pervasive preaching and teaching of our Baptist brethren is having its effect—witness the one hundred per cent increase in our church membership in Catholic Spain within the past seven years! The recent removal of all legal disabilities of Baptists in Roumania is a victory which brings gladness to every lover of liberty of every name. The Communists of Russia have turned their back on their leaders, and when Trotsky went into exile a few weeks ago it spelled the beginning of the end for a regime that has brought nothing but bloodshed and horror, to a great people. In the meantime Russian Baptists have increased at an amazing rate, and give promise of becoming the most virile and prolific of all European evangelical bodies. The Baptist Union of Russia has been granted a permit to establish a preachers' school in Moscow, and are reported to have secured a building in the very heart of the city, upon a forty-year lease. One hundred and fifty students made application for admission upon the opening of the school, of whom only fifty could be received.

The threatened split of English Churchmen and politicians over the Revised Prayer Book has brought about a renewal of agitation for the disestablishment of the Church of England—a consummation devoutly to be wished. English Baptists are utilizing the opportunity to voice their protest against a tax-supported, governmentally controlled "church," and are receiving a favorable hearing from some unexpected quarters. Baptist progress in Great Britain is manifested by remarkable achievements in debt-paying and in missionary giving and activity, though a falling off in the number of baptisms is reported.

What is the duty of American Baptists, and of Southern Baptists in particular, toward these brethren of like faith in Europe? Is it not that of the strong to help the weak? American Baptists have come to be nearly ten million strong because, by the grace of God, we have had a wonderful new country in which conditions favorable to our growth have been provided. European Baptists are relatively few in numbers—though assuredly not weak in faith and courage!—because of age-old prejudices and prohibitions which hamper them at every turn. They need our sympathetic interest,

our prayers, our fellowship, our material help at points of strategic need. In some respects Europe is the world's greatest Baptist mission field, for here we have the vast background of Christian history, and the largest native constituency of Baptists, of any other land.

Read with thoughtful interest the presentation of needs and opportunities in Europe as given in this number of HOME AND FOREIGN FIELDS. Pray that reconstruction days may give way to a glorious period of material and spiritual growth that will make Europe and America co-laborers in the greatest missionary movement the world has yet known.

* * *

Christian Union in Non-Christian Lands

The church union movement is one of the most powerful, persistent, and popular movements of our day. It has back of it much earnest sentiment and "practical" demand, and compels our attention. Its zealous advocates in America lose no opportunity to press the claims of organic union of all the so-called "Protestant" denominations into one great "church," and failure to achieve their purposes seems to have little effect upon their enthusiasm.

The slow progress of church unity in lands where Christianity has been long established has naturally turned the attention of unionists to non-Christian lands, where tradition and historic denominational alignments and loyalties are less binding and hindering. For many years there has been persistent, aggressive, unceasing effort to establish "United Churches" on the foreign fields—particularly in India, China, the Philippines, and South America. The appeal of the "United Church" is naturally stronger among the few and scattered Christians of a mission field, and the success of the union movement has, on paper at least, been more considerable than in the United States. Constitutions have been devised which propose to unite several religious bodies into one organic "church," on the basis of the fewest and most commonly accepted creedal statements, under a church government which combines the best elements of episcopal, presbyterial, and congregational polity.

The preamble of the constitution of "The Church of Christ in China" makes interesting reading:

"The Church of Christ in China, being autonomous, will have the prerogative of formulating its own doctrinal statements, but these will, we believe, in the providence of God, and under the teaching of his spirit, be in essential harmony with the beliefs of the Christian church in other lands. As such a declaration of beliefs has not yet been formulated the united church formulates this creedal statement of fundamentals.

"Our bond of union consists:

"(1) In our faith in Jesus Christ as our Redeemer and Lord on whom the Christian church is founded; and in an earnest desire for the establishment of his kingdom throughout the whole earth.

"(2) In our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired Word of God, and the supreme authority in matters of faith and duty.

"(3) In our acknowledgment of the Apostles' Creed as expressing the fundamental doctrines of our common evangelical faith.

"Every office bearer in the district associations and local churches of the Church of Christ in China shall declare his sincere acceptance and observance of this Doctrinal Basis of Union.

"Believing in the unity of the body of Christ, we declare that everyone who from the heart accepts the above statement of faith is sincerely welcomed by us, and recognized as united with us in the one communion."

A casual reader might find little serious objection to these glittering generalities, though he might find difficulty in reconciling the statement that each United Church, being autonomous, will have the right to formulate its own creedal

statement, with the declaration that all office-bearers must declare their acceptance of this imposed Doctrinal Basis, prepared by a self-appointed church council, in order to be accepted in the Union! We heartily agree with the confession of Jesus as Saviour and Lord and the purpose of establishing his kingdom throughout the earth, provided it really means what it says; but "Saviour and Lord" and "kingdom" mean one thing to a Baptist and another thing to a Unitarian. The statement as to the acceptance of the Bible as the divinely inspired Word of God, and the supreme authority in matters of faith and duty, sounds as if it had been taken from a Baptist Confession of Faith; but it can not mean what it says if sprinkling and immersion, infant baptism and believers' baptism, open communion and restricted communion, Arminianism and Calvinism, are accepted alike as being according to the Scriptures!

Reading further, we discover that the Bible is not taken as "the supreme authority in matters of faith and duty" in the type of church organization proposed: "The Church of Christ in China shall administer its affairs through (1) the local church (parish); (2) the district association (presbytery); (3) the divisional council (synod); and (4) the general assembly." That each local church is to be autonomous is contradicted in the explication in paragraph C, which reads:

"To the divisional council belongs the power to decide all controversies respecting doctrine and church government. Should there be error in doctrine or wrong practice in any local church or district association, the divisional council has the right to point this out and, if necessary, give reproof. It reviews the minutes of the district associations. It controls education and all forms of educational and medical work under the charge of the church within its bounds; it controls (or may delegate this control to large district associations) the examination, licensure, ordination, appointment, dismissal and discipline of all ministers and evangelists. The divisional council has authority to inaugurate missionary enterprise and to advance the same, and to further evangelistic work, to appoint commissions, committees, and officers for all branches of work (within its bounds) and give them instructions and suitable authority and receive their reports."

Is it not strange that the plain lessons of history should be ignored in these schemes looking to organic union of religious bodies by compromise, mechanical combination, overhead authority? Declaring religious groups united who still hold to distinctive positions and interpret Scripture variously does not unite them; and the only resort by which such "union" is to be made effective is obviously some form of coercion; and coercion in religion gets us back inevitably to a hierarchy.

Baptists are not now and have never been opposed to vital doctrinal, spiritual unity. But they know too well the lesson of history, and have purchased their liberty at too great a cost, to be willing to experiment with mechanical combinations of diverse religious groups in the name of Christian Unity. True Christian union demands a common basis of belief founded upon personal convictions, a common background of spiritual traditions and ideals, oneness of purpose and aim, co-operation wholly consistent with independence, ties of fellowship that bind more strongly than ecclesiastical authority. Is not this the kind of unity for which Jesus prayed? Is it not the only kind that will really accomplish the purposes which all true Christians seek?

How shall unity be secured? Assuredly not by compromise and legislation. That unity which alone is worth seeking will be the product of a process—the wider and more intelligent study of God's Word, the deeper and more thoroughly honest application of its principles, the gradual removal of the accumulated rubbish of man-made devices in church life and organization, the sincerer and more spiritual appreciation of the inwardness of the Christian gospel, the humbler and more complete surrender to the Lordship of Jesus Christ as divine Son of God and as present, per-

sonal Saviour. There are many indications that such vital processes are at work, silently but irresistibly, to bring the world to an acceptance of New Testament Christianity. Those who are forwarding this movement toward vital Christian union are not the professional agitators but the earnest lovers of and seekers after the Truth who are proclaiming the Truth and following it at any cost. As we approach the Bible and the Christ of the Bible we find ourselves getting nearer and nearer together, whatever may be our denominational names; and who shall say that true unity of this type may not ultimately be achieved, if we as Baptists are true to our faith, even though our names remain the same?

While much is made of the "186 denominations" in America, with all their "damnable divisions and wasteful overlappings," the simple fact is that 90 per cent of American Christians belong to seven major Christian denominations; and there never was a time when there was so much tolerance, fellowship, good feeling, Christian spirit and helpfulness, among differing religious bodies as among the great major denominations of our land today. We submit that a sane, wholesome, Christian denominationalism, ever moving toward Christ and the Bible as a common center, is the surest and safest route to Christian union which history has yet disclosed.

* * *

Baptist World Alliance, June 23-29

By President E. Y. Mullins

The approaching meeting of the Alliance gives every promise of being the largest which has ever been held in the history of the organization. A large body of several hundred will come from England. We learn also that a number will be present from the continental countries of Europe. A letter which I have received in my mail today announces that there will be between forty and fifty from far-away Australia. No doubt there will also be a good representation from New Zealand, and we hope from the Far East and from South America.

Of course the attendance from the Western Hemisphere will be very large. From the Southern Baptist Convention there come tidings that our people will be very widely represented. I hear of caravans of automobiles which are being organized for the trip. Of course many others will go by train. From the Northern Baptist Convention no doubt a great host will be present, since the Northern Baptist Convention meets in Detroit just prior to the Toronto Convention, and of course Canada will have a great representation. It was heartening to know that through Dr. Webb the interest in Canada is alert and wide-spread.

It was the conviction of all the members of the Executive Committee that the revised program for the Alliance presented an exceedingly impressive array of speeches and speakers. No doubt the addresses will be full of inspiration to all who hear them. There is an embarrassment of riches now-a-days, when it comes to selecting speakers for a limited program, as there are so many more speakers than there are subjects. It is encouraging to know that Baptists are so rich in talent that they are compelled to leave out some of the very best material when they make their programs for great meetings. It is to be hoped that the Toronto Convention will surpass all the meetings of the Alliance which have been held in promoting Baptist unity, Baptist idealism and inspiration for Baptist world service.

A Victory of Faith

By Ruth M. Randall, Rio de Janeiro, Brazil

On New Year's Day of 1928, the First Baptist Church of Rio de Janeiro, Brazil, dedicated its new church house. An historic date, this, since it marks the realization of dreams and hopes of many years past. In the midst of the general depression in mission ranks, to see this marvelous building coming to completion, and indeed a large part of it available for immediate use, convinces us all that the missionary spirit still burns bright in the hearts of many Southern Baptists, and that the Lord has yet left for himself seven thousand and seven times seven thousand of those who have not yet bowed the knee to that Baal who has been causing many to lose their missionary enthusiasm and their loyalty to the Saviour's commands. Blessed be the God and Father of our Lord Jesus Christ who has set up in this corner of a needy world the visible testimony of the triumph of faith over apparently insurmountable obstacles, and who has signally honored a heroic Brazilian pastor and a faithful Brazilian church with this magnificent equipment for service.

The dedication really began at the old church, when the congregation, taking leaving of that spot hallowed by many treasured associations, took the Lord's Supper together, and pleaded with the God of all grace that he would yet accompany them into the wonderful privileges and responsibilities of the new location. This was on Sunday morning. At 3 o'clock Sunday evening, a great host of Baptists and friends from outside had gathered in the beautiful new auditorium to take part in the dedication ceremonies. All about was the soft mellowness of old ivory coloring, relieved by the dark surfaces of the furniture made of the beautiful Brazilian wood. There were no decorations save two great crystal vases of pink carnations. All was anticipation and joy when the pastor, Dr. F. F. Soren, for the first time stood before the new pulpit and the congregation rose to its feet to voice the praise that was filling every heart. Some could scarcely sing for weeping; it seemed difficult to believe that dreams had come true and that this marvelous building was really our new church home.

The most important part of the exercises was the dedicatory discourse by the pastor. He told of the struggles, the hopes, the disappointments, the victories, of the past years. Several times he had to pause to conquer his emotion as he told of the splendid co-operation of the Foreign Mission Board, of Southern Baptists in general. He told of his experiences before the Conventions and in the churches of the homeland. He told of Mr. and Mrs. George W. Bottoms' generous gifts, of the co-operation of Mrs. Greathouse, of the gift of the plans by R. H. Hunt Co., of Chattanooga, Tennessee, of the gift of service by the Brazilian constructor, Dr. J. C. de Noronha. He made all hearts thrill with this tale of persistent, heroic faith, of unswerving devotion to an ideal, of prodigious, indefatigable service.

At the close, in ringing tones, Pastor Soren made the presentation, as requested by the Foreign Mission Board, formally delivering the edifice to the church. It was a great moment. The leader of the music sprang to his place and began the Doxology, and all rose as one man to sing "Praise God from Whom All Blessings Flow," with a sense of profound gratitude and of triumphant praise.

This one occasion, gracious though it was, did not conclude the dedication ceremonies. For eight days the services continued, taking advantage of the popular interest and of the visits of those in high places, to explain the Baptist position, to present the simple gospel as a substitute for empty religiosity, to call souls into right relations with Christ, to begin the great mission for which this magnificent building was given.

On the Trail of the Apostles in Modern Europe

By Rev. Everett Gill, D.D., European Representative

The recent spread of the gospel in Europe is a veritable twenty-ninth chapter of Acts. We have in this movement practically everything but the miracles. Yet, the moral miracles are the same as those recorded by Luke. We have the same spirit of simple faith, courage, self-sacrifice, martyrdom and the moral miracle of conversion that characterized the first Christians. It's a glorious story!

It seems clear that the greatest future for evangelical Christianity in Europe lies in the eastern lands. There the Slavic and Hungarian peoples and their kinsmen are not so held back by racial tendencies and held down by the might of the Roman Catholic Church. Our hope is in Jugoslavia, Hungary, Rumania and Russia. In these lands great progress is being made in spite of opposition.

THE MIRACLE OF PAUL'S DAY

In the propagation of the gospel these European peoples are manifesting the same spirit of the first century Christians. I have learned much in my almost quarter-of-a-century experience in mission work in Europe. I have a new estimate of the mission work accomplished by the Apostles and their fellow-workers. To me, for example, the greatest miracle of Paul's first missionary journey was not his rising almost from death at Lystra, but the fact that he left self-propagating groups at each center, but not a farthing from the funds of a foreign missionary society at Antioch or Jerusalem for paying the hall-rent or the salary of the "native-pastor" of the various groups. Furthermore, the miracle was even greater when he returned after a time and found the groups of converts alive and active and, in the case of Lystra, a young brother who was so developed in Christian character and gifts that he was deemed worthy to join the apostolic party. That's the miracle of the Acts—that Christianity was *founded but not financed* in foreign parts by the churches at the home-base. Who financed the church at Antioch, Ephesus or Rome? The converts themselves!

THE EUROPEAN MIRACLE

The European miracle is similar. Who financed the preaching of the gospel in England (and we might add, America) in the seventeenth and following centuries? The converts themselves! Even so, we find practically the same situation in Europe today. Who "financed" the Baptist movement in Sweden, Germany, Hungary, Rumania and Russia? With the exception of comparatively small help from America and England at the first, especially in the matter of training the leaders, these "native brethren" have carried on their own work in their home-lands and even pushed on to other lands. That is splendid; that is apostolic; that is hopeful!

Herein is our hope in our European work. We do not go there to carry on a mission and assume all the financial responsibility. We go to help these various groups to evangelize their own lands. It is a commonplace of history that no land has ever been really evangelized by foreigners. The home-people must do that sacred work. The roots of the gospel must strike into the soil and hold. Until that happens the Christianity produced has but little vitality; and after a given and sufficient period, if the native forces do not assume the responsibility of the evangelization of their own land, with all its dangers, self-sacrifice and suffering, then, as I judge it, that type of Christianity is not worth keeping alive by artificial means.

THE RUSSIAN MIRACLE

I may not be using the word "miracle" in its strictest sense. I mean by "miracle" a moral fact that cannot be explained apart from a divine enablement, a real work of God's Spirit. Every conversion of the New Testament type is a miracle.

It seems that the greatest hope for the gospel among any single people in the world is in Russia. That marvelous work is almost entirely an indigenous one. It is the result of the mixture of the Word of God and the Russian Soul. There has come but very little help from the outside. Many tens of thousands of souls have been won to the gospel by the untrained evangelists that have sprung up from the heart of the converts. The people are by nature of an open mind ready for the Word of God. They are by nature evangelistic. It has been said that a man is converted one day and becomes an evangelist the next. This is beautiful, but dangerous. They become an easy prey to strange doctrines. They need training in the Word of God; and there is where we can come in with our help without harm.

We have made a beginning in this kind of help in Lenin-grad and just in these days in Moscow. There are difficulties in the way, but let us pray that all these may be overcome. For here is our great opportunity. We must help to train thousands of young Russian evangelists and missionaries who, under God, I believe, will win untold tens of thousands to Christ.

The need of Europe, with its partial and imperfect gospel, is a call to us to "come over and *help* us." The call is not to come over and do everything for them, but to *help* them to accomplish the glorious task of evangelizing their own lands. This means a large outlay. Schools are always expensive.

What a task, a privilege, a joy is ours to come to their help! It is altogether possible that the gospel will win its greatest triumphs in numbers and characters, in the days to come, in the land of the Great Slavic Soul.

* * *

Persecution and Progress of Baptists of Roumania

By Rev. P. J. Andrisan, Bucharest

When I left Roumania on September 13, our Roumanian Baptist brethren were still under the persecutions pressure. Secret orders have been issued by the Ministry of Instructions that the children whose parents are Baptists should not be permitted in high schools. A young, bright and promising girl was driven out of high school because she refused to take communion from priestly hands.

Secret orders have also been issued by the Ministry of Justice that no intervention should be made for the Baptists. The result of this order was that in the village Petriceni, District Strojineti, Bucovina, Roumania, a young couple who was visiting the little Baptist church of that village was beaten in a very cruel manner by the chief gendarme, Stephen Jarga, and threatened with death if they dared to visit the Baptist church. They were kept the whole day in prison and when on the evening they were allowed to go home, they found in the place of their home a heap of ashes! The chief gendarme ordered that their house, barn and stable be burned and his orders had been carried out while they were in prison. Thanks be to the Lord, this young couple were not discouraged, but instead they were baptized four weeks after this hard trial.

Baptist ministers and traveling evangelists are no longer permitted to visit their mission stations. They are con-

fined to preach in the localities in which they reside. Should a Baptist preacher dare to go in another place and be found by gendarmes, he is fined 1,000 lei (equal to \$5) or imprisonment.

The most daring act of persecution which was recently taken on the part of the Roumanian authorities against the Baptist denomination was to erase the name "church" and to have it known thereafter as an "association!" The members of the Baptist churches should not call themselves members of the Baptist "church" but members of the Baptist "association" or "society." They have written statements called "verbal process" which are presented to the leaders of Baptist churches and under the iron fist of threatening are being asked to sign their names that they agree with the declaration on the written statement presented before them.

THE PROGRESS AND THE NEEDS

Though the Baptists of Roumania are so cruelly persecuted, they do not faint in their courage—they "are used to it," as some have expressed themselves. The sword and the cruel gendarmes of Roumania cannot hinder the expansion of the gospel of Jesus Christ. They are wonderfully progressing in every respect. A large number of conversions are being made every year. New church buildings are being erected under the hardest and most difficult conditions. They have a number of boys and girls in high schools, colleges and universities, and a young lady, Mrs. Stanetchi, has received her doctor's degree as surgeon. Of course they do not figure as Baptists nor do they openly profess their faith in Christ while they are in school. This would endanger them to be excluded as many others are.

In their organization there is seen a great step of development. The Baptist churches from the beginning have been organized in such a way as to meet their immediate needs. Thus one pastor had many churches, the number extending sometimes to fifty. Under the persecution they could no longer administer to so many churches and they are now dividing them in four, three, two and one church and for each of these groups are placed ordained pastors so as to be near their work. Thus is given a greater hope for far larger success than before. The organizations within the church are also progressing. Sunday school has a large attendance, B.Y.P.U. and W.M.S. are doing great work for the extension of the kingdom of God.

The hope of the Roumanian Baptist churches is in their Seminary at Bucharest. What a wonderful institution is that! The new building for young women, when completed, will add a new number of students. Thus the Seminary will have over forty students within its walls. Within twenty-five years the Baptist church of Roumania will begin a new step in its history.

I want to state the present needs of the Baptists of Roumania.

First, is to further maintain, if not increase, the mission fund. I think it should be kept at least for the next fifteen years if not longer. It takes a long time to develop the grace of giving of the church members. In some parts they are right well developed, but the larger part still remains to be supported. There are places where the work of the gospel has not reached. These parts of the country ought to be supported for many years to come. In Bucovina are 300,000 Ukrainians and work for them has been started by the Roumanian Baptists of Bucovina, but they do not have one single Ukrainian worker. No one has thought to take care of this people! We have also 10,000 Hungarians in Bucovina, and no one is working with the gospel among them! The Germans are taken care of by the German Bap-

tists of the United States, but who will take care of the above-mentioned two groups of people?

Second, an increase of the literary fund is greatly needed. Let me call the attention of every reader to this important point. Do you know that our Baptists of Roumania have no printed religious books except the Bible and the Pilgrim's Progress and a few tracts? With the support they now receive they can hardly publish two periodicals and a very insignificant Sunday school lesson quarterly. And I am sure that you are convinced of the importance of literature in the church.

What a pity to think that the students in the Seminary have no books to study in their own tongue! I earnestly request our American Baptist brethren to find some means and some ways to help our Roumanian brethren in this difficult and important problem.

Third, the building fund is a very helpful means for the building of new prayer houses, but it is too small to reach the present needs and it is impossible to help all who are asking for loans. I believe it should be increased, if not doubled, in order to help the brethren who are striving to build houses of prayer under the most difficult conditions. The progress depends largely upon having suitable church buildings.

Finally, the Baptist brethren of Roumania need the prayers and the sympathies of their American brethren. Pray for them and sympathize with them in their trying days.

(EDITOR'S NOTE. Since this article from our trusted brother was written, word comes that Baptists have been declared a "legal" religious body, and granted full privileges. It remains to be seen how trustworthy is this report.)

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The Gospel Leaven at Work in Brazil

By Rev. W. E. Allen, Rio de Janeiro

"The gospel works in various ways its wonder to perform." Please accept the adaptation! The purpose of these lines is to illustrate with specific instances the truth of the foregoing statement.

Come with me to the kitchen. I want you to meet Purity. She is our cook and queen of the washpot as well. When Dr. Sampey was told her name he remarked that it was a fine thing to have Purity in the kitchen.

About a year ago this faithful servant of the Lord and of her employers cut her finger and as a result blood poisoning set in. When we discovered what the trouble was, she was sent to the Evangelical Hospital of Rio de Janeiro. The physicians there held out no hope for her life but decided to operate anyhow. Centers of infection developed all over her body. She was operated on repeatedly until it seemed that flesh and blood could not stand the strain. One Sunday prayer was made for her recovery in various churches, among them the one of which she is a member. On Monday a change came, not so much in her physical condition as in her spirit. She became confident that she would recover and told me so. I was dubious but told her all were praying for her. She still had to undergo another operation or two but from that moment began improving and left the hospital two months after the day she entered it.

She knows that she was saved through prayer. The surgeon (and he is a good one) does not take credit for her cure, though he admits he did all that man could do. Now we are coming to the point. Purity thinks that her life was spared for a purpose, and that the winning of souls to Christ. Since then she is tireless in that work. She tries to let no

opportunity slip to speak a word for Jesus—to the milkman, to the fruit vender, to the grocer's delivery boy, to fellow-passengers on the street cars and trains, to all with whom she comes in contact. She has mastered Evans' Methods in Soul-Winning. She is constantly at work distributing gospel tracts, visiting the sick in the hospitals, visiting the homes of acquaintances and always telling the gospel story wherever she goes. The results are beginning to come in a wonderful way. Those who paid her expenses at the hospital are convinced that it was one of the best investments of money ever made for evangelism.

Another instance. Here is George. He writes it in Portuguese, *Jorge*. A member of the Children's Society and also of the class of Junior boys in the Sunday School of the Baptist church in Ricardo de Albuquerque, which is a suburb of Rio de Janeiro, he was faithful in attendance and earnest in his study of the lessons and programs. Other members of his family began to come. Before long he was converted and asked for baptism. He answered a list of questions that would almost be sufficient for the ordination of a preacher here in the States. Soon his sister, somewhat older, came and presented herself for baptism. Not long afterward came his uncle and then his own mother, and finally his white-haired grandmother, some eighty years of age. From her I learned how little Jorge would tell the story of Jesus and lead in family worship unmindful that brothers and cousins and playmates might ridicule him. When the pastor went to baptize the old and almost invalid grandmother, he asked her if she were not afraid to go down into the water and be buried in it. She folded her hands in an attitude of prayer and, raising her eyes as if looking at some invisible face, said: "I have no fear."

Now I want you to meet Peter. That is not exactly his name but near enough for our purpose. He is almost 13 years old and is a boarding pupil of the Rio College. Some three years ago his father away up in the northern part of Brazil decided to send Peter and his younger brother to the famous "Collegio Baptista" in Rio de Janeiro. He probably thought "Mr. Baptista" was the man who owned the college. So Peter and his brother made the five-day voyage on a coast steamer down to Rio, the beautiful capital city so dear to the heart of every true son of the "Patria Brasileira."

Of course Peter began attending chapel where, five mornings every week, the gospel or some closely related subject, is presented to three hundred boys. (You know, I am sure, that there are three other chapel services going on at the same time in other departments of our school.) In a short time Peter wanted to know more about the gospel, and either bought or had given him a New Testament. He read it at almost every spare moment, as many of the school boys do, and soon discovered Jesus as his Saviour. At a meeting held in the college, he declared himself on the Lord's side.

He began telling the gospel story in his letters to the home folks and urged them to leave the superstition they were accustomed to think of as religion and become "crentes" (believers) in Jesus. His father wrote him to stop filling his letters full of such "stuff." But Peter was taking orders from a Higher Authority now and kept on sending tracts and quoting Scripture to his father. The latter wrote to the president of the college *protesting* against our "making a Protestant" of his boy and finally on a trip to Rio came by to reinforce his protest. Of course this gave the president the desired opportunity to explain our principles of religious freedom and our desire that our students should have the right to read and interpret the New Testament for themselves. He went away somewhat mollified and has not renewed his protest. He is not converted yet but the gospel leaven will work. Just wait and see!

Signs of Reconstruction in China

By H. H. Snuggs, Wuchow

If any two words could characterize the outlook for the Kwong Sai Cantonese evangelistic field, they would be the words "hopeful expectancy." Hopeful, in the sense that the field is ripe for intensive evangelization by consecrated servants of the Lord, who will live by what they proclaim. Expectancy, in the sense that the years of labor already spent in the interior will yield an abundant harvest for the Master.

The record for the past year is not a spectacular one. Considering, however, the internal political strife of the country, the ever-present menace of banditti, and the recollections of last year's unfortunate denominational trouble, the record is a very creditable one indeed. High lights in the achievements are the following incidents:

The holding of the associational meeting in Wuchow, attended by all the preachers and one colporter. At this meeting, where the work of the year was reviewed and plans made for the new year, the spirit of the Lord was manifested in the proceedings, culminating in the evening preaching services, led by Dr. Cheung Wan Man of Shiu Hing, the "George Truett of South China." The holding of the association was in doubt up until the very last day, and was made even more doubtful by the terrible happenings in Canton of December 11, when the Communists seized control of the Government, but thanks be unto God, no such disturbances took place in this Province, and comparative quiet prevailed.

An event of gratifying achievement is the ever-increasing strength and labors of the First Baptist Church, Wuchow. After the disaster of 1926, when the church was scattered and no services were held in the church, the evangelistic committee, composed of Dr. J. M. Bailey, Rev. C. J. Lowe, and Miss M. J. McMinn, undertook the task of bringing together the earnest members of this church, and with the co-operation of the native members of the committee, succeeded in putting the church on its feet once more. Rev. So Oon T'eng, pastor at Kwei Uen, was called to Wuchow, and has proved a man sent by the Lord to lead during a most difficult time. Too much credit cannot be given to Pastor So for the constructive work that he has done during the past year, and for the loyal support given him by Deacon On Kwoon Saam. The church has made plans to carry its own financial budget for 1928, thus relieving the Board of this load. Two years ago there were over three hundred names on the church roll, but this year there are only recorded a little over one hundred. These hundred-odd members contributed nearly eight dollars each for the support of the church, and have subscribed a liberal increase for 1928. The work of two out of the four out-stations belonging to this church is very encouraging indeed. Pray for this great church, where Pastor Wan King Chung, of blessed memory, labored so long and so faithfully, for this congregation is capable of great things. The only baptisms in the entire field were the seven baptized by Pastor So here.

In the statistics, five things stand out prominently, namely: the special services held for students and street preaching at one of the out-stations, prayer meetings held weekly in all of the churches and out-stations, the two hundred and twenty-five enquirers after the Truth, the three hundred and eighty-three Bible classes held, and the one thousand one hundred and seventy miles walked by the preachers to proclaim the Word of God.

Due to the lack of funds and of consecrated men, the stations at Nanning, Kwei Uen and Taan Chuk had to be closed for the current year, while the station at Wat Lam was

discontinued after July first, due to the execution of the local preacher by the Provincial Government on charges of being a Communist. Plans have been made to reopen the work at Kwei Uen and Taan Chuk, and preachers are being sent up there with instructions to find a suitable shop for renting as a chapel. We are hoping that Pastor So will be able to take some evangelistic trips into the interior to hold revival services, to baptize and administer the Lord's Supper. The writer, not being an ordained man, feels his limitations, but is anxiously waiting for an opportunity also to go into the interior and proclaim the precious Truth as best he can. The continued absence of Brother Rex Ray, whose field this is, is greatly felt, and it is hoped that he can soon be returned, where the present conditions challenge the services of one man to give his entire time to this very important service.

* * *

The Gospel's Universality

By Rev. W. B. Johnson, Soochow, China

One day as we were returning from one of our country churches near Soochow, members of our party began talking to fellow passengers on the steam launch about Jesus. One of the boatmen stopped to listen to the discussion and after a few minutes said, "Oh, I know about the Jesus doctrine. That's the religion of the foreigners." One of the Chinese Christians in our party immediately took him to task for his statement and with a few tactful questions and simple statements showed, in a beautiful way, that Christ did not belong to the white man alone but that he is the Saviour of all the world.

I have also been told by fellow missionaries of the older generation that immediately following the Boxer uprising in 1900 Christian missionaries were regarded as spies of their respective home countries. The prevalent idea among non-Christian Chinese was that these foreigners were paid representatives of their home governments and that they posed as missionaries in order to conceal what was considered as their real reasons for being in China.

By the above attitudes one may be able to get a little picture of some of the mistaken ideas that a foreign missionary has to clear up before much progress can be made toward leading an unsaved Chinese into a saving knowledge of Jesus Christ as his or her personal Saviour. However, let me hasten to say that there have been at all times an ever-increasing number who have trusted the missionaries and responded to the preaching and teaching of the gospel.

With the coming of the Nationalist movement and its attendant revolution, Christian missionaries are being shown up in a truer light. Many of the old false notions and misunderstandings as to the real purposes and aims of missionaries are being dispelled. This means a more direct approach and an unbiased response in our work of trying to get men and women to see and know the Christ.

Recent letters from fellow missionaries now on the field picture the pitiful hopelessness and helplessness of the masses during these times of revolution and war. As was so well stated by Dr. McMillan in the January issue, truly the old order is being broken up and torn asunder as if by dynamite. In vain do those who know not Christ turn to Buddha and other heathen deities for help and comfort. Where can they find peace of soul save in Jesus Christ? How can they know the Lord unless someone tells them of his wonderful salvation? May we not fail them in this time of their distress and need!

The Problem of the Mexican in the United States—and a Solution

Pastor Paul C. Bell, Bastrop, Texas

(Perhaps no man among us is so well entitled to a hearing on the subject of the Mexican in the United States as Paul C. Bell. To those who have come to know him in the fifteen years of his remarkable work among the Mexican population of Texas, his name stands for heroism and devotion. In this article he gives a keen and sane analysis of the problem the Mexican presents to us. If his solution seems like a vision, a dream, then remember that Paul C. Bell is entitled to see visions and dream dreams. For down there at Bastrop, Texas, he has spent himself unselfishly, even recklessly, to make this dream come true. El Instituto Bautista Mexicano is the Mexican Training School for ministers and missionaries, which is known far and wide as "Paul Bell's School"—one dream that this man, still in his youth, has made come true. Now he looks far ahead to an even greater field of usefulness for this school. The school is operating this year with about thirty pupils, and three teachers, Paul C. Bell, his devoted wife and Gregoria Garcia, talented graduate of Southwestern Seminary. Paul Bell has earned a right to a hearing from us. He states his case convincingly. His vision is clear, and if it look down the years, let us thank God for missionaries who can be eyes for us in the long length of the missionary task God has given to Southern Baptists.—U. R. L.)

There are in Texas approximately 700,000 Mexican people—80,000 came across the Rio Grande last year. It would be a safe guess to say that there were 20,000 more births than deaths last year. At that rate we see the Mexican population in Texas increasing 100,000 per year. Labor organizations as well as a lot of other folks are becoming very much alarmed over this rapid increase of the people, from our nearest foreign neighbor country. Politicians who court the favor of a certain class of voters are making capital of this "alarming" situation and are having much to say about passing more drastic immigration laws to limit the numbers coming this way. As a matter of fact, laws will do little good to keep these people back, for the seven hundred miles of the Rio Grande, much of which passes through sparsely settled country, affords an easy access to those who want to come as "wet backs" (i.e. wade or swim the river).

As we study the causes for these people emigrating to this country we find a more effective and beneficent means of checking them. There are two outstanding reasons why the Mexican comes to the United States. One is the undeveloped condition of the natural resources of Mexico and the demand for Mexican labor in this country. The other is, that this country affords a haven of peace for those who have incurred the wrath or jealousy of an opposing political or belligerent party. These two causes have something to do with determining the class of immigrants that come, and the condition they are in when they get here.

Now, the question that confronts us is: What are we going to do with this ever-increasing number of people who are crowding into this country? First, let it be said with emphasis that we would not merely "Americanize" them. They are our neighbors and some of them have come to live here, but they are a different people, with a different culture and a different language. We can do better than Americanize them. Let us *evangelize* them with all that evangelization carries with it. Let us treat them as good neighbors should treat a neighbor, ever encouraging them to remain loyal to their own "patria" and as soon as they can, to go back, taking with them new ideals and a higher vision of real Christian life, equipped with such training as will enable them to become more progressive and worthy servants of the cause of Christ and their fellowmen in their own native land where such are so greatly needed.

When we consider sending the Mexican back to his native land we are again confronted with the cause of his coming

here. We must therefore prepare him to be able to go back and change those undesirable conditions. He came here because he could not make a living in his own country or because his life was in danger. Now a study of the reports of the natural resources shows that there are abundant possibilities in Mexico to supply all their people with plenty. Fertile soils, rich mines, vast ranges for cattle, dense forests with the finest of woods, and fine climate are only a few of the wonderful advantages the Mexican is leaving behind when he comes to this country. Then when we know the Mexican himself, we find that he has much natural ability. The hunger and misery that drives him out is only due to the undeveloped natural resources of his country and his own lack of training to know how to go about developing those resources adequately to supply his needs.

Our proposition then as good neighbors with a missionary spirit is to give the Mexican a Gospel that inspires, stimulates, and energizes a people to attain the better things of life in the right way, a gospel that not only prepares him for future life but that teaches him how to live and help others live.

When we come to carry out our proposition we are confronted with several obstacles. The first is, the Mexican is a Catholic and by nature very superstitious. Another is, the majority of these people are very poor. A third is our own lack of funds at hand to do what we would like to do. But all these difficulties can be overcome. We are of the earth and naturally we return to the earth to find the source of our needs. Specially in the present case, for we find the Mexican particularly a man of the soil. Soon upon his arrival here he becomes the best of tenant farmers. With no training except as he is shown by American landlords, who know little or no Spanish, he is soon producing abundant crops. Here, then, is the crevice in which to drive our wedge. An institution featuring several lines of industry, particularly agriculture and its attendant branches, is our hope. Such an institution would break down the barrier of Catholic prejudice and superstition. The industrial training that would enable him to make a better living would make even the fanatic think more intelligently about his religion. The earnings from the produce grown in the fields and gardens, together with that from the dairy, from the beef cattle, hogs, poultry barns, and a number of other industries that might be introduced, would defray the expenses of the student while he secured his training. As this training would consist more of practical experience, and "learning by doing," even much of the operating expenses could be defrayed if the system were properly managed.

The greatest difficulty is that of getting started. At least 1,000 or 1,500 acres of good fertile land should be purchased. This would cost between \$50,000 and \$100,000. Then there would be the building and equipment. But even this greatest of difficulties has its solution. Three million and more Baptists live in the Southland and many of them are rich. There are worthy Baptists all over our country that could buy the land that is needed and then the buildings could be added as the institution grows. We have a building that will provide for 150 students and hard by and adjoining our present property is just the land that is needed and in the most desirable location that can be found.

It should be the purpose of those conducting such an institution as we speak of, aside from giving the student a practical knowledge of the various industrial trades and occupations, to engender or instill into him that much-needed quality of initiative and resourcefulness, also the spirit of thrift and progressiveness. One of the great difficulties in helping a needy people is the danger of making them dependent and of encouraging the loss of self-reliance and

even laziness. But when they see and know that they are earning what they get with an ever-increasing efficiency of valuable service they are inspired to a sense of pride and stimulated to press forward to higher standards.

Furthermore, it should never be forgotten that these students we are training are to play a vital part in our great program of evangelization and the remaking of a whole nationality. There should ever be held before them this responsibility to their own people, along with the wonderful opportunity they will have in bringing order and prosperity out of chaos and waste in their own beautiful Mexico, and of implanting there the gospel of peace and salvation.

Even the ministerial students should be given the industrial and economic training along with their other courses and encouraged to earn their way through school, so that when they go out to begin their service they will not be dependent on boards and American churches for their support. Properly trained and with the right attitude and heroic spirit of service and determination that does characterize the Latin Christians, they will be able to settle in almost any locality, work their field or truck garden and thereby derive a good living while they preach the gospel of salvation together with that of thrift and progressive economic and industrial advancement, and soon have the people about them so increasing their earning capacity that they can support their pastor independently of outside help from American churches. This in itself will be a blessing of untold value to the cause of missions among the Mexican people.

Thus we see that, by a proper system of industrial training, we solve numerous problems. By enabling these people to properly evaluate and develop the wonderful natural resources of Mexico, we stop the large number of immigrants, who come to find a better living. As the people become more prosperous they will be less likely to leave their homes of contentment to follow some exploiting politician who throws his hat into the ring or starts a revolution, and they, therefore, will need no haven of peace on this side of the Rio Grande. It will afford a wonderful opportunity for reaching directly thousands of students with a saving gospel. Finally, it is the solution of the financial problem of doing the great missionary work to the Mexican people that we feel that, under God, we are called to do.

* * *

The Menace of Materialism

By George J. Burnett, Associate Secretary, Baptist Brotherhood of the South, Memphis, Tenn.

On July 1, 1927, I began my duties as the Associate Secretary of the Baptist Brotherhood of the South, with headquarters in Memphis, Tennessee, at 1364 Vinton Avenue. The work takes me into ten of the states of the Southern Baptist Convention territory. These are Mississippi, Tennessee, Kentucky and Illinois, on the east side of the Mississippi, and Missouri, Arkansas, Louisiana, Oklahoma, Texas and New Mexico, on the west side of the river. During the first six months I have been in all of these states in an effort to be of some service in churches, district associations, and state conventions. It is my judgment the Baptists in these states are more hopeful about the future of our denominational work than at any time for the past six years. A note of optimism has been sounded at each state convention and in each district association I have attended. These have been in number, five state meetings and thirteen district association meetings. In addition to this, I have conducted

classes in stewardship in one assembly and two churches. Twelve churches have had me for a period running from one to ten days each, to help in arranging for the financial budget for 1928. The total increase in the budgets of these churches for our Co-operative Program of missions, education and benevolence for 1928 is \$18,000.00.

My conclusion, reached after a study of church finances covering a period of twenty-five years, is this: We must do more teaching and training of the members of each church in the matter of the Bible doctrine of stewardship with the tithe as a minimum. Of course we all appreciate the fact that the tithe is only the A B C of stewardship. But none of us can make a freewill offering to God for his manifold blessings to us unless we have first learned and practiced the A B C's.

In my contacts over the various states I have traveled, there is much found to encourage, much to depress. In many places there is an actual hungering after righteousness, the sort of hunger that would lead to the doing of the will of the Master in the most elemental thing of the kingdom. Then, again, one meets a stolid, unresponsive, and sometimes antagonistic attitude on the part of those who should be leading in all the work of the kingdom. A thorough analysis of each church or district association, or, for that matter, each state association, reveals the fact that there is much more emphasis being placed upon equipment at home than upon the missionary program of reaching the lost away from home, whether it be in district, state, nation, or world.

It is significant that at the period in the history of our Southern Baptist Convention when we are at the height of new church buildings, new educational plants, finer equipment, more and better organized churches in every department of the work, that we should be face to face with so much difficulty in enlisting the churches to support adequately our great missionary causes. Is it too much to expect that those who are chosen to lead in all this expansion of our work at home should at the same time lead in the extension of the gospel of the Son of God to the ends of the earth?

I have made a careful study of a number of the states and have found the following to be true: If you will add the number who have been chosen either by state or district association, or by a particular church—moderators, clerks, executive boards, pastors, Sunday school superintendents, W.M.U. organization presidents, B.Y.P.U. presidents, boards of trustees of various educational and benevolent institutions, and those who are drawing salaries from one or more of the above organizations or institutions—and if you will estimate the salary of each of these to be \$25.00 a week and then take one-half of the tithe for the causes of missions, education and benevolence, as fostered by Southern Baptists, you will find that this particular group of Baptists will have given more to these causes than all the Baptists in the states studied gave during the past year for these same causes.

Candidly, I prefer to approach the question of materialism as a menace to our Baptist work from this standpoint.

We might write at length about the amount of money we are spending on amusements and various luxuries, but I am persuaded that it is better to bring this question to the attention of those who are chosen by our people to teach and train the rest of us in all the great doctrines of the Bible. Surely we have a right to expect leadership from these in fighting materialism, which is evident on every hand. We are walking by sight and not by faith. We are placing emphasis upon things that perish with the using, and losing sight of the things that are eternal.

If giving of our material things were in proportion to our getting, the kingdom of our Christ would be advanced in marvelous fashion. If the joys of living would give place to the joys of giving, how substantial and compensating life would be! If pomp of circumstance, the elegantly refined automobiles, the architectural gems called homes, the latest type of radio, the most approved style in dress, and other expenses too numerous to mention, were used to the glory of our Christ, who would criticize? God wants men to prosper; God wants men to be surrounded by beautiful things of his great world; but he does not want his people to forget him—the God who gave man the power to get wealth is the same God who demands obedience in a return of tithes and offerings. If man were honest toward God, his treasures would be full. We must remember that God does not need our money, but we need the blessing that comes from being faithful to him in administering the money which he has enabled us to acquire.

The dangers of prosperity are greater than those of adversity. We all know this from observation and from the study of history. If we were only willing to accept the lessons that we have learned, and follow the clear teachings of these lessons as well as the imperative demand of God himself, we would meet this materialistic age with a response from a God-loving, God-fearing and God-honoring people in gifts that would not only cover our tithes, but approximate, somewhat, a sacrificial offering.

I fear we have lost the note of sacrifice in our teaching and preaching and living. If we fail to hear and accept our Master's teachings at this point, I am sure we shall not make for this money-loving age an adequate demonstration of the power of Christ in the life.

Many times during the past few months I have been asked if the work is hard. Yes, it is difficult beyond words to express, and yet the most challenging task I know about. The prosperity of Southern Baptists is our hope and our danger. What prophet will arise to warn us? God is placing some mighty preachers at his altars to raise the cry against false gods—the worshipers of Baal must be faced as in the days of Elijah, the golden calf is in evidence everywhere, prosperity feeds upon meats of strange altars. May we pray God to increase the number of true prophets that will preach without fear or favor the whole gospel!

Yes, we can meet the demands of all of our missionary, educational and benevolent causes if we can lead 10 per cent of the churches in each state to do two things. First, each of these churches send each week, or at least each month, to State Headquarters an amount equal to that spent for the support of local work; second, each of these churches persuade two other churches to send each week, or at least each month, to State Headquarters an amount equal to the salary of the pastor in each church thus influenced. The Co-operative Program will meet all of our needs if we will give this plan of financing Kingdom affairs a fair chance. If all the efforts of all the enlisted Baptists were centered on teaching and training the churches to co-operate in making the Co-operative Program a success without one bit of selfishness, trusting God and one another, we would speedily see glorious results.

A worthy ambition for 1928 is for each one of us to help in having our church and our district association excel in baptisms, in teaching the Word of God, in training our members in stewardship and missions, and in bringing tithes and offerings into the storehouse. If we succeed here we will remove the menace of materialism in our own lives and in our own churches and associations.

"Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

The Baptists, the Jews and World Evangelism

By Rev. M. E. Dodd, D.D., Shreveport, La.

There are five hundred thousand Jews in the territory of the Southern Baptist Convention. There are three and one-half million members in the white Baptist churches of the South. This makes one Jew for every seven white Baptists. Seven is the Jewish sacred number for completion. It does look as though seven Southern Baptists with the wealth, culture, education, political prestige and social standing which they have should be able to win within one year one Jew to Jesus.

The reason why Southern Baptists have not done this already is due to the fact that they have no conscience on the subject and they have no conscience on it because they have not thought about it nor prayed about it.

The first Christian century Baptists were practically all Jews and more of the last century Jews should be Baptists.

I.

In the first place the Jew needs Christ.

He needs Christ as all men need him. For all have sinned and come short of the glory of God (Romans 3: 23). He is lost, Luke 19: 10; guilty, Romans 3: 19; condemned, John 3: 10; dead, Ephesians 2: 1-5.

But he needs Christ, particularly as a Jew, because since Jesus died on the cross the Jews have had no sacrifice for sin.

He needs Christ, as a Jew, because if, as some of them believe, the Messiah is yet to come there is no hope for them since the plain prophecies of the Jewish Scriptures say that the Messiah should come from the tribe of Judah and no one, not even the Jew himself, knows where the tribe of Judah is today. No living Jew can prove what tribe he belongs to.

He needs Christ, as a Jew, because for the most part there is great spiritual unrest among the Jews. They are drifting from their traditional religion into unbelief and atheism. According to the government's religious statistics, only about one Jew in twenty—that is, 150,000 out of 3,000,000—in this country is affiliated with the synagogue.

No other people in the world have the same depth of spiritual need, yearning and possibility, and yet no people are so much at sea without chart or compass or rudder or anchor.

II

In the second place, the Jew is accessible to the Christian soul-winner and responsive to his message. To be sure, there are some Jews who hate Christ. But there are also some Gentiles who show great bitterness toward everything Christian. The bitter anti-Christian Jews are in the minority. There are bad Jews and good Jews, there are bad Gentiles and good Gentiles, there are bad Catholics and good Catholics, there are bad Protestants and good Protestants, there are bad Baptists and good Baptists. All should not be held responsible for the attitude or conduct of the one.

That the spiritual heart hunger of the Jew is seeking satisfaction elsewhere is indicated by the great numbers who are turning to Christian Science. Serious conferences have been held among Jewish leaders to check this tendency. And yet they do not find satisfaction in Christian Science because it may have "a form of godliness but denies the power thereof."

Besides this, to reverence Jesus Christ without accepting his deity is idolatry and nobody knows this better and abhors idolatry more than the Jew.

Furthermore, that the Jew is responsive to the Christian message is indicated by the fact that one out of every one hundred and fifty-six Jews in the world is a Christian. This is the largest proportion of Christians among any other people in the world. Jewish papers and magazines admit mournfully that within the last one hundred years more than two hundred thousand Jews have accepted Christ as their Lord and Saviour.

Jews are found particularly responsive to the gospel as preached by the Baptists because of the many striking parallels between Jews and Baptists. They are both idealists. They are both lovers of liberty. They are both democratic in their religion. They have both been the persecuted but never persecuting. The forefathers of American Jews and of American Baptists in Europe suffered their religious persecutions at the hands of the same people and fled to America for the same liberty. It is passing strange that American Baptists in general and Southern Baptists in particular would have been so slow in taking up the work of Jewish evangelization and that they should have allowed themselves to be outdistanced in this work by other great Christian denominations.

But Baptists are not proselyters. They are propagandists. The difference is that a proselyter seeks to pull the other person over to his side whether or no. The propagandist seeks to put his idea into the other man's mind and then leave the man free to act upon his own volition. This gives Baptist mission work among the Jews a special and decided advantage.

III

In the third place, the Jews when converted to Christ become great Christians. This should be a strong inducement to evangelize the Jews. Evangelism among the Jews may not be so extensive in quantity but it is intensive in quality.

Of course a Jewish Christian is not a "converted Jew." I learned this in my first pastorate, Fulton, Kentucky. A Jewish Christian wanted to speak to my people and in announcing the services I advertised that a "converted Jew" would preach. As soon as he saw the paper he called me immediately to ask why I made that great mistake. In all innocence I said, "Well, aren't you a converted Jew?" and he replied, "No, I am a converted sinner, I am a Jew still."

The Jew may change his flag, change his nation, change his business, change his profession, but he remains ever and always a Jew, with those qualities of character which have come down the centuries. So when a Jew becomes a Christian he carries with him in his Christian life all the depth of feeling, the strength of character and the loftiness of purpose characteristic of his race.

There is, first of all, the great background of his history, tradition and religion. The roots of a Jewish Christian go deep into the providences of God and draw their nourishment from patriarchs and prophets of ages gone.

The separateness and exclusiveness of the Jew is within itself an indication that he has been providentially preserved for some great purpose. God has not cast off ancient Israel. We may, therefore, claim in an especial manner the help of Almighty God in behalf of Jewish evangelization.

The character of the Jew is a great inducement to put forth the strongest efforts for his evangelization. When once brought to Christ he makes the highest type of a Christian. This is due to: His strong conviction; his intense

loyalty; his undying devotion to duty; and his patient endurance of criticism, persecution or opposition.

Practically every Jewish Christian becomes an intense evangelist. The winning of one Jew to Christ may mean as much for the world evangelization as the winning of one hundred others.

The Jewish ability for leadership is a strong inducement to win them to Christ.

"Jews have sung some of the world's sweetest songs, have played some of the world's greatest dramas, have painted some of the world's greatest pictures, they have composed and played some of the world's greatest music, and have been among the world's greatest merchants, lawyers, poets, writers, teachers, philanthropists and financiers."

Among the most outstanding of all Jewish world leaders have been Christian Jews. In an interesting volume called "Some Jewish Witnesses of Christ," by Rev. A. Bernstein, we find short biographical sketches of five hundred and twenty-five influential Jewish men and women who have not been ashamed to acknowledge Christ as their Lord and Saviour. In the early New Testament times there are Christians like Peter and John and Paul. Then there is a long list of bishops, college professors, scientists, writers, musicians, statesmen, painters, sculptors, doctors and philosophers. In the list are such world characters as Disraeli, for twenty years prime minister of England; Edersheim, the author of more than forty volumes, including the great "Life of Christ"; Neander, the great church historian; Mendelssohn, the world famous musician; Herschel, the great astronomer, and such church leaders as Bishop, Alexander and Schereschewsky.

It is clear, therefore, that for a Jew to become a Christian doesn't make him any the less a Jew or any the less a man, nor does it reduce his desire and ability for world leadership. It rather enhances all of these values.

All of these considerations lay an inescapable burden of responsibility upon Southern Baptists and place before them an unlimited field of opportunity for Christian service in the evangelization of the Jews among us.

The Jew's great spiritual need, his accessible and responsive nature and his great worth to the cause of Christ when converted are all the voice of God sounding in our ears and all of us ought to say with that great Baptist preacher of the first century, "My heart's desire and prayer to God for Israel is that they might be saved."

* * *

Separation of Church and State in Argentina

By Minnie D. McIlroy, Buenos Aires

Separation of Church and State is the title of an interesting booklet that we published last year.

Don Juan Varetto, our able evangelist, is its author, and it is dedicated to don Pablo Besson, the Baptist pioneer missionary to Argentina, who has accomplished more than any other one person in making the separation of Church and State a future possibility in this country.

The fact that the booklet was written by don Juan Varetto will insure it a hearty reception among our people, for he is not only the most widely known evangelist in all Spanish-speaking South America, but he is also perhaps

the most widely read author. A book of his sermons is one of our best sellers.

You in the good old U. S. A., where the Church and State have been separate since the beginning, cannot realize just how many steps must be taken by a Catholic country to arrive at the place from which *we* started. It is true that conditions have improved wonderfully in the last few years. The Argentine Constitution gives us freedom of public worship, but a goodly part of the taxes paid by each citizen goes toward the upkeep of Catholic churches and schools.

There was a time in this country when only the State churches of this and other countries had the right to perform marriage ceremonies, bury the dead and register births. Now the civil service is valid, the cemeteries are owned by the municipality and the justice of the peace registers all births. This illustrates the conditions that obtain where Rome holds sway, and the changes that take place when the people begin to wake up.

There are some up-to-date thinkers among the Argentine politicians, and, as these people are by nature independent and freedom-loving, the question of separation of Church and State is being agitated this year in the Senate. For this reason we felt it worthwhile to distribute our booklet among the congressmen and lawyers of the entire country. Notes of thanks and requests for more copies have led us to believe that our booklet was a timely publication, and that it will help to direct the public thinking to a future realization of the dreams of those who love Argentina and are interested in her advancement toward the goal of "equal rights for all—special privileges for none."

Though He Be Black

By Elizabeth Whittemore

Lord, thou hast said that I must love my fellow man,
Must love him even as thou lovest me,
Must kindly be and try to understand
The difference that lies 'twixt him and me.
Lord, I have pondered oft' upon thy word,
I look within my heart and find no lack,
But surely, Lord, it is not thus I heard,
That I should love my brother if his skin be black!

Thou knowest, Lord, I have a kindly, tender heart,
I could not kill, nor burn him at the stake,
I would not treat him as a thing apart,
Remembering thy blood shed for his sake,
I feel for him each undeserved rebuke,
Lord, ne'er by me the torture and the rack,
I wish him well, Lord, is it not enough,
Or must I love him though his skin be black?

Lord, I have followed in the path thy feet have trod,
I, too, have known the body's agony,
Have learned to bow my head and kiss the rod,
I, too, have suffered in Gethsemane.
Lord, can it be that I have lost the way,
And lacking this one thing, all else I lack.
Lord, cannot love be love till I can say,
I love my brother though his skin be black!

Lord, he and I one Father know in thee,
And we alike thy children in thy sight,
Lord, who am I that I should question thee,
Thou who would'st fill my heart with love and light?
My eyes are open and the way I see,
Let me not falter now nor be turned back,
Oh give me grace, that I may worthy be,
To love my brother though his skin be black.

—From *The Opportunity*, April, 1927.

From the Woman's Missionary Union

KATHLEEN MALLORY

Completing Plans at Chattanooga

Mrs. Raleigh Crumbliss, W.M.U. Publicity Chairman

Plans for the Convention of the Woman's Missionary Union, which meets here on the three days of May 14, 15 and 16 in conjunction with the Southern Baptist Convention, are now practically complete and the work of looking after the many details of preparation have been placed by the general chairman, Mrs. Will Shepherd, in the hands of some twenty-five different committees. The personnel of these committees is drawn from every Baptist church in Chattanooga and suburbs, indicating the city-wide interest and co-operation of local Baptists in the approaching conventions of their denomination.

For the enlightenment of Baptist women everywhere who may care to get in touch with the situation here, it may be well to list the names of the chairmen of these committees at this time. They are as follows:

General Chairman. Mrs. Will Shepherd
Co-Chairman. Mrs. F. C. Bickers
Advisory Board: Mrs. H. D. Huffaker,
Mrs. W. C. McCoy, Mrs. W. F. Robinson and Mrs. John W. Inzer.
Treasurer. Mrs. W. A. Wilkins
Hospitality. Mrs. A. T. Allen
Registration. Mrs. W. H. Austin
Automobile Transportation. Mrs. Herschel Keith
Reception. Mrs. Paul Wann
Homes for Missionaries. Mrs. C. M. Willingham
Information. Mrs. E. H. Rolston
Ushers. Mrs. Harry Miller
Literature. Mrs. W. H. Sears
Writing Room. Mrs. Robert Ling
Rest Rooms. Mrs. J. W. Massey
Seating of Delegates. Mrs. J. J. Beene
Decorations. Mrs. Fred Little
Badges. Mrs. J. B. Haskins
Nursery. Mrs. W. C. Smedley
Publicity. Mrs. Raleigh Crumbliss
Training School Banquet. Mrs. O. N. Allen
Exhibits. Mrs. P. H. Sweet
Noon Luncheons. Mrs. H. D. Huffaker
Pages. Mrs. Harold Smartt
Young Peoples' Session. Mrs. Charles E. Goode
Music. Mrs. G. M. Smartt
Banners. Mrs. R. H. Hunt

From these committees, it may be seen to what extent women of the local Baptist churches have gone to take care of every detail of the coming meeting. And, believing, like the wise virgins

of the parable, that thorough and complete preparation in advance is the best policy, these committee chairmen are already actively and enthusiastically at work. It is to be expected that by the time the delegates and visitors are due to arrive, every arrangement to make the gathering the big success that everybody desires will have been completed.

As already announced, all sessions of both the Woman's Missionary Union and of the Southern Baptist Convention as well, will be in the same building—Chattanooga's magnificent million dollar auditorium, erected to the memory of the boys of this city and county who gave their lives in the World War. Not only the sessions of the two conventions but all committee meetings, exhibits, writing rooms, rest rooms, registration offices, general offices of the convention committee, eating facilities and everything else will be in this great building. For the three days of the two conventions, the auditorium will, in a sense, be a great Baptist office building. The auditorium is in almost the exact center of the city and is within walking distance of all hotels. Street cars and bus lines are close by.

The big cafeteria in the auditorium dining hall, seating 500 or 600 persons at a time, will be operated by the local Baptist Good Will Center, regarded as one of the finest welfare institutions of the Southern Baptist denomination. Arrangements are being made to not only furnish food of the most delightful kind but also to give prompt and efficient service. Having the dining hall in the same building with the convention will be a convenience which delegates will appreciate.

The council luncheon will be handled by the Highland Park Baptist church women. This is one of the big Baptist churches of the community.

According to the program, the young people's meeting at eight o'clock on Monday evening, opening the first day of the convention, will be held in the main auditorium, where at the same hour on the following evening the "Ruby Anniversary Pageant" will be produced on the same great stage of the main auditorium. This hall seats 6,000 persons and has a stage eighty feet in width. In this hall also is the great memorial pipe organ, one of the largest in the world.

Exhibits will be set up in the exposition hall of the auditorium, a huge room where automobile shows, better

home shows and the like are held. One room of the building will be equipped as a nursery where children may be left in the care of competent nurses and attendants while mothers are attending meetings.

Hotel accommodations and housing arrangements are in the hands of a committee of men, headed by I. B. Merriam, of the First Baptist Church, who may be reached by letter at the Lookout Boiler and Tank Company.

1929 W. M. U. Monthly Topics

Especially for the benefit of societies which in the spring make up their year books, the following 1929 monthly missionary topics are listed. It will be noted that the first month of each quarter in 1929 will have its study center around some aspect of stewardship—*life, Gospel, prayer, possessions*. Emphasis is also laid on world problems, both here and there. Shall the twain thus meet: *stewardship of a world-wide gospel?*

January—Personal Consecration (*Stewardship of Life*).

February—Where Races Meet.

March—The New Negro—a Missionary Challenge.

April—Faithful to the Trust (*Stewardship of the Gospel*).

May—Christianity's Contribution to World Progress.

June—Youth and the Changing Age.

July—Persistent Prayer (*Stewardship of Prayer*).

August—The Frontier.

September—Woman's Responsibility in the New World.

October—Money and Missions (*Stewardship of Possessions*).

November—Our Unchanged Task in a Changing World.

December—Building World Fellowship.

Up to 1928

Tune: "Safely Through Another Week"

Scripture References: Job 28: 18; Prov. 31: 10; Rev. 21: 21.

*Forty, forty long years through
Has our valiant W.M.U.
Worked with might and prayer and praise,
Love abounding through their days.
Up to nineteen twenty-eight,
Ruby Anniversary date.*

*Forty, forty years of pain
Israel wander'd, rest to gain;
Lessons many, grave and stern,
Sinning Israel had to learn
Ere they reached the promised land,
Guided by God's mighty hand.*

*Wiser, wiser yet than they
Is the Israel of today?
Are their women worthier far
Than the blushing rubies are?
While life's trying race is run
Will they hear the sweet "Well done"?*

*Truly, truly since Christ came,
Israel blessed with sight may claim
Wisdom greater and more rare
Than the wine-like rubies fair.
May they work and watch and wait
Till they reach the pearly gate.*

—Mrs. W. B. Bagby, Brazil.

Program for April

TOPIC—EUROPEAN MISSIONS

Springtime Song—"Hail to the Brightness."
Prayer of thanksgiving for the resurrection lesson taught by the return of spring.

Scripture—Readings from Paul's Letters to European Christians: Romans 5: 1-5; 8: 1-11; 12; Philippians 1: 1-11; 2: 1-11; 4: 4-8 (if six members read or recite these passages, their well-known truths may arrest more attention).

Repeating of Slogan (in unison): Philippians 4: 8.

Brief Map-Study of Modern Europe (make it clear that Southern Baptists do work in Spain, Italy, Jugo-Slavia, Roumania, Hungary and Russia).

Springtime Song—"Blessed Assurance."

Biographical Sketch—John Gerald Oncken, the Father of Continental Baptists (see page 12 of February issue of this magazine).

Prayer of thanksgiving for pioneer Baptists in Europe.

Talk—Italy after 58 years of S.B.C. "Occupation" (see page 12).

Springtime Song—"True-Hearted, Whole-Hearted."

Talk—Other S. B. Work in Europe (see pages 6-14).

Sentence Prayers for Southern Baptist Missionaries in Europe: (1) Dr. and Mrs. Whittinghill, Rome; (2) Dr. and Mrs. Gill, London (now on furlough); (3) Rev. and Mrs. Hurley, Bucharest, Roumania; (4) Rev. and Mrs. David, Barcelona, Spain.

Reading of Leaflet—Christianity's Opportunity in Europe (Order leaflet for 4c from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.).

Prayer for all European Christians.

Repeating of Slogan—Philippians 4: 8.

Business Session—Reports of: (1) Financial Record of First Quarter; (2) Ruby Anniversary Chairman; (3) W.M.U. Young People's Organizations; (4) Mission Study; (5) Personal Service; (6) Plans for Redeeming and Increasing Pledges to 1928 S.B.C. Co-operative Program—Minutes—Offering.

Reading of Article—Completing Plans at Chattanooga (see page 26).

Ruby Anniversary Recitation (or solo)—Up to 1928 (see page 26).

Prayer for Ruby Anniversary and Chattanooga Convention.

Hymn for Year—"Jesus Calls Us."

Lord's Prayer (in unison).

Suggested Leaflets—Supplement to Program

APRIL—EUROPEAN MISSIONS

	CENTS
A Cart Wheel and Sunday School.....	3
As It Happened over There.....	3
Christianity's Opportunity in Europe....	4
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From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Three Needs

It is assumed that the men referred to in this discussion have been born again, have been "made partakers of the divine nature." A large number of these men, however, are lacking in consecration. The spiritual fervor they had the hour "they first believed" has declined. They have been so thoroughly engrossed in business profits that they have not coveted spiritual values. The house of prayer has little attraction for them. They have heart trouble; the "whole heart is faint."

These men sorely need to install the devotional reading of the Word in their daily schedule, to "take time to be holy," to "practice the presence of God." "Men ought always to pray."

The second need of the layman is information concerning things spiritual. He should be well grounded in the fundamental doctrines of the Word of God. The layman's daily schedule is not complete unless he has a definite time for the reading of his Bible. The time thus spent will not detract from his business success.

His interest in things religious can not be kept alive unless he also knows about the progress and needs of the kingdom at home and abroad.

It is unreasonable to expect business men to invest much money in Brazil and China as long as they know so little of the progress of the gospel there and of the spiritual dividends such an investment yields. Laymen greatly need to "give attendance to reading" the denominational papers and to avail themselves of the educational agencies of the church, among which are the sermon, Bible class, and study course.

The third trouble with too many laymen is the fact that they give to religion a subordinate place in their life program. Ruskin says, "There are many things the Lord will put up with in the human heart; there is one thing he will not put up with, and that is a second place." Paul teaches that the "Lord should have the pre-eminence in all things."

A deacon was asked if he could attend a business meeting at 7:30 Wednesday evening; he promptly replied that he could not, as he had an engagement at the First Baptist Church at that hour. Laymen need a quickened conscience just here.

There would be a new day in the kingdom, if laymen could be induced to pray, read, and give the kingdom the first place.

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McMinnville, Tennessee

This is a progressive county town of four thousand people and located in the midst of an unusually good farming country, about seventy miles east of Nashville. The Baptist Church of McMinnville has had very satisfactory growth in recent years and today claims a membership of three hundred and fifty. Among this number are some of the more prominent men in the business and professional life of the community. The teacher of the Men's Bible Class is a leading lawyer and another lawyer of standing was for years the mayor of the town and is today a zealous deacon. Two other deacons, greatly interested in the church, operate a woolen mill.

The Conference on Stewardship and Missions began on Sunday, January 29, and continued through Wednesday night with most gratifying attendance and interest.

About twenty men qualified for the Brotherhood certificate and nearly all of them registered as tithers. Men of other denominations attended the sessions and two Methodist laymen purchased the study book.

Rev. D. Edgar Allen, the aggressive pastor, is thoroughly missionary and the church proposes a good advance in its support of the Co-operative Program for 1928.

The present building is inadequate to meet the demands of this growing church and the enlargement of their plant is a part of their program for the near future.

Jacksonville, Florida

A visit of four days, the first of February, to Jacksonville afforded the privilege of hearing Dr. Ostrom, of the Moody Bible Institute, in his able expositions of the Word at the First Baptist Church.

Dr. Len G. Broughton is speaking to packed houses on Sunday night as he discusses Tammany Hall and the records of Senator Heflin, Governor Al Smith, and other public men; in these discussions he makes a mighty plea for law enforcement, loyalty to the Constitution and righteous government. In a recent sermon, he reviewed the records of William Hickman and Charles Lindbergh, taking occasion to drive home in a striking way the value of moral and spiritual training in the home. In these sermons he magnifies Christ as the only hope of sinful men.

It was very gratifying to find the building of the Seaman's Institute greatly improved and to learn that this institution is enjoying the most prosperous era in all its history. It renders a service of great spiritual value to a class that have limited opportunity to hear the Gospel.

Virginia

In response to an urgent and repeated invitation from two zealous laymen, the President and the Vice-President of the Baptist Brotherhood of the Wise County Association of Virginia, the General Secretary spent four days, February 12-15 inclusive, with this organization in a Stewardship and Mission Conference.

On Sunday morning, prior to the opening of the Conference in the afternoon, the visitor had the responsibility of speaking twice in the Baptist Church of Appalachia, first to the Men's Bible Class at ten o'clock on the Sunday School Lesson and at eleven o'clock to a good audience on the Southern Baptist Situation and Outlook.

Appalachia is a thrifty town, located at the junction of three railroads and in the midst of a region rich in coal. The Baptist church is the strongest in the city, has a fine building, and the new pastor, Rev. M. C. Lunsford, has some large plans for the development of this fruitful field. He is reinforced by a zealous and loyal Brotherhood.

The conference proper opened at 3 P.M., February 12, in the magnificent building of the First Baptist Church of Norton, of which Rev. H. W. McElroy is the efficient pastor. The Wise County Association is only six months old, having only eight churches, and the Baptist Brotherhood is still younger. This latter organization hopes to stimulate and nurture some weak churches in the territory and at an early date lead them to enter the fellowship of the association.

The auditorium of the church was comfortably filled at every session of the conference and a more earnest company of laymen this writer has not encountered in all his travels. M. M. Long, the president, who is a lawyer, traveled sixty miles each night over mountain roads to be present at every meeting. Twelve of these men made brief and inspiring talks, others were members of quartets that furnished inspiring music. Every church in the association was represented in these meetings.

These laymen express the hope that, with the hearty co-operation of the pastors, they may make the association 100 per cent efficient. By this they mean that it is their hope that every church may be induced to adopt a worthy budget, install scriptural methods of supporting the kingdom, and reach its full goal each year.

There was not a preacher on the program, but they were present throughout and gave these laymen every encouragement; their sympathetic interest was a constant inspiration.

Fifteen qualified for the Brotherhood certificate and every one was a tither. The laymen of this Brotherhood hope to see an active organization of men in every church; they will promote study classes, personal evangelism, and the Stewardship of life and substance.

Sanford, Florida

This is a city of about ten thousand inhabitants, one hundred twenty-five miles south of Jacksonville, and located on Lake Monroe, a beautiful body of water. The St. Johns river flows through Lake Monroe as the Jordan flows through the Sea of Galilee.

Sanford is also situated in the midst of the finest celery-growing lands in the world. One farmer claims to have made a net profit of three thousand dollars per acre. A Jacksonville daily reports that eighty-five cars of celery were shipped one day last week from this community, which signifies a daily income of about fifty thousand dollars. The daily shipment has run as high as one hundred twenty cars.

The Baptist church has more than eleven hundred members enrolled, but there are about eight hundred fifty residing in the community.

The failure of the most popular bank in the city some months ago was a severe blow financially, both to the municipality and to many of the citizens. It so weakened the financial condition of the Baptist church, that Dr. F. D. King voluntarily proposed a substantial reduction in his salary; others in the employ of the church did likewise. The membership have proved themselves heroic and the present fine crops will greatly improve the business situation and inspire the people. Dr. King has shown himself a wise leader in this crisis. During these days of depression a check for the Co-operative Program has gone to Jacksonville twice each month.

The Mission and Stewardship Conference began at the Sunday school the nineteenth and continues through Wednesday night. The attendance is most gratifying both to the pastor and visitor. Nothing in the work of the kingdom is more encouraging today than the responsiveness of men, strong men, to this educational work. Sunday afternoon, the nineteenth, an elect company of men with some women assembled in the handsome new church at Oveido to discuss the obligations of laymen. Oveido is seventeen miles from Sanford and this meeting was an extra. Further developments in this conference will be reported next month.

St. Petersburg, Florida

A report of a recent visit to the "Sunshine City," intended for the March issue, was inadvertently omitted. An abridgment of this report is here offered.

One day during this visit the morning paper claimed a permanent population of fifty thousand for St. Petersburg and an equal number of visitors. While real estate is quiet, the entertainment of tourists is active.

The five Baptist churches of St. Petersburg are well located and show no abatement in their activities.

North Side was organized less than a year ago in a growing section of the city; under the direction of the pastor, Dr. E. T. Poulson, this church is enlisting some representative people and gives promise of substantial growth.

The Secretary had the privilege of attending the prayer meeting both of the Calvary

and the First and of speaking briefly at each. There were at least two hundred present at the Calvary and the worship was deeply spiritual. There were perhaps fifteen hundred at the prayer meeting of the First, among whom were numerous visitors from the North. In connection with calling the General Secretary to the platform and introducing him, Dr. Lincoln McConnell spoke most graciously of the work the Baptist Brotherhood of the South is doing.

With the exception of three classes, the Sunday school meets in the new church building, but the other worship of the First Baptist is conducted in a large tabernacle recently constructed and seating more than three thousand.

A Unique Call

The following letter was sent to the members of the Brotherhood.

T. C. Lowe,

Assistant Herdsman, Brotherhood Flock.
First Baptist Church, Houston.

Dear Brother:

This will direct you to round up all the "Brotherhood flock of sheep," grazing within the vicinity of our ranch house situated at the intersection of Fannin and Lamar Roads in the Houston pasture under the charge of Jas. B. Leavell, shepherd. All sheep must be gathered into the feed corral, of the Fannin and Lamar ranch house, by 6:30 P.M. December 23, 1927, to be fed and watered as is our custom on the fourth Friday evening of each month.

When all the Brotherhood Flock have been fed, you are directed to drive this flock of sheep into the Main Corral at 7:30 P.M. to join all other First Baptist flocks, including Sunday school flock, B.Y.P.U. flock, and W.M.S. flock. When all First Baptist sheep have been brought into the main corral and tied, I. E. Gates, shepherd of the flock of sheep located at San Antonio in the province of Bexar, will proceed to brand all sheep with his gospel message, "Our Unpossessed Possessions." This brand will be placed over the heart of each sheep and we trust that it will remain through the years.

PAUL W. JEFFREY,
Herdsman, Brotherhood Flock.

The above is a unique call to a Brotherhood monthly meeting.

A Sample

A Missouri pastor writes as follows regarding the work of Associate Secretary Burnett in his church:

"We delayed our every-member canvass and asked Brother Burnett to lead us. He came on Wednesday, January 4. He had a meeting with our people Wednesday night and each night through the remainder of the week and over Sunday. He called for us to have ready for him on his arrival a list of members arranged alphabetically and by families and amount each had given for past two years. This list he studied, went before a committee of five which he called for on Wednesday night. He talked to the people each evening on financing the kingdom. His spirit of optimism and his word of authority based on the Bible and his own personal conviction caught our people. They loved him and he so led them that there was not a hitch anywhere in any way. They adopted the budget which he thought the church could raise. They have underwritten the amount. It was easy, and as one member said, 'This has been one of the best revivals in our church and the kind I like.'"

"The thing that impressed me was the spirit which characterized his work with us. Brother Burnett surely is in the right place, God-called and God-sent. We feel that it is of God. If the Southland could have Brother Burnett to lead in taking the every-member canvass in each church, we would solve our debt problem. This little church was securing \$600.00 from the Missouri State Board before he came. Now we are not receiving that help and still give as much to the mission program."

Reports from Workers

Prof. Z. L. Madden, chairman of the Brotherhood Committee in the North Spartanburg Association, South Carolina, writes in a most encouraging way of the study classes among men in that association. One class enrolled fifty-two men.

One of the churches in that association recently elected five new deacons; by formal vote the church decided to postpone their ordination until they could complete a course of study under the pastor.

Reports of fine progress are coming from the Brotherhood Secretaries in the several states.

Suggested Program for the Monthly Meeting of the Brotherhood

Song, Scripture, Prayer, and Business Session.

TOPIC—JOHN GERALD ONCKEN

(1) His birth, home, and experience with the Scotch merchant (3 minutes).

(2) His conversion and first service (3 minutes).

(3) His first experience as a missionary in Germany (3 minutes).

Song—(Standing.)

(4) His conversion to the Baptist faith and his baptism (3 minutes).

(5) His persecution and loyalty (3 minutes).

(6) His work after organization of the First Baptist Church in Germany (5 minutes).

(7) Other interesting facts of his life (5 minutes).

Voluntary remarks of two minutes.

Song and Prayer.

For information read carefully the article on page twelve in the February issue of HOME AND FOREIGN FIELDS, entitled "John Gerald Oncken, the Father of Continental Baptists." This program furnishes the basis for a most interesting and profitable meeting.

* * *

Greatest Movement of People in Modern Times.—"The past eight months no less than one million people—men, women and children—moved into this part of Manchuria from Shantung and Chilli Provinces. During the next twelve months twice that many are expected. The Chinese authorities and the Chinese Eastern Railway are making extensive preparations to receive these multitudes. A great sum of money has been set aside for barracks, etc. Free transportation will be given. These people are leaving the famine and war-stricken sections and are coming into a new land, and, I hope, a better life. They are also leaving their old gods and temples. They are open to new impressions. This is the greatest movement of people in modern times. Truly it puts a great and effectual door right before us. A tremendous obligation and an unusual opportunity, this great influx of people from 'down home.'"—Charles A. Leonard, Harbin, Manchuria, China.

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

Rev. and Mrs. J. B. Hipps of Shanghai, China, announce the arrival of Jackson Stroth Hipps on January 21, 1928.

Arrivals on Furlough:

Miss Rachel Newton, Chefoo, China. Home Address—2707 Kensington Ave., Richmond, Va.

Mrs. C. N. Hartwell, Hwanghsien, China. Home Address—Wilmington, Del.

C. N. Hartwell's Last Message.—"The last message of C. N. Hartwell, who died in Hwanghsien, China, was: 'Tell my students, that out of the experience of my life I have found that nothing pays except the service of the Lord Jesus Christ.'"—Elizabeth P. Hartwell, Chefoo, China.

Good News from Laiyang.—"Not very long ago, I held an inquirers' class in the city church at Laiyang, and at the close baptized fifteen persons. Some of these inquirers had been upon the waiting list for some two or three years, and had been growing in the grace and knowledge of our Lord Jesus Christ. It was a very happy day to be able to welcome these into the fellowship of the church.

"I have found absolutely no anti-foreign feeling in our section, but on the contrary, have been given the most cordial welcome, both by the Christians and the non-Christians. We were asked by the North China Mission to stay here in Pingtu, for the time being, and I to work the field of Laiyang from here. I doubt not that by spring we shall be able to return to Laiyang, upon the same basis as the rest of our missionaries, because there is now a regularly instituted automobile line from Laiyang to the railroad and to Tsingtau; also connecting with the Yen-Wei Auto Line.

"We just recently closed our annual meeting, when we planned for the coming year. We will have no girls' school next year—mainly because of shortage of funds.

"We are all very much encouraged with the present outlook, and are also glad that others share this optimism. I am inclined to think that the worst is over."—I. V. Larson, Pingtu, Shantung, China.

The Antidote for Fear.—"One of my choice young women had appendicitis and had to be operated. No one in her family had ever had an operation, and consternation reigned in that household. Mr. White and I took her to the hospital and she was as calm and happy as ever. The doctor was amazed when she came into the operating room—climbed upon the table and crossing her feet, said, 'Alright Doctor.' He looked at her and said, 'Child, aren't you afraid? Everybody always is.' Looking into the doctor's face with a winsome smile in her big brown eyes, she answered, 'Oh yes, doctor, but they didn't have Jesus and I have him, and he is going right along with me. How can I be afraid?' The doctor opened his lips to speak, but remained silent. During the days of her convalescence in the hospital Alda told the sweet old story to doctors, patients, nurses, and servants.

"Christmas eve in this same hospital, there lay a young medical student, a Christian, too. He requested that everybody who could, should come to his room. After the room filled, he opened his Bible and read and talked to them of the sweet old Christmas story."—Mrs. M. G. White, Bahia, Brazil.

Brazilian Baptist Convention.—"The Brazilian Baptist Convention closed yesterday afternoon with a fine program composed largely of two addresses. One by Pastor Antonio Ernesto da Silva, of Sao Paulo, on the Life of our Brother Ginsburg who died during the past year. That was a very fine hour. Then there was a fine address by Brother Mirando Pinto, on Stewardship. He said that for him stewardship is not a doctrine but a fundamental principle of life.

"To my way of thinking this convention was the very best that I have attended, and the best in the history of the Brazilian Baptist Convention in many respects. The Convention manifests a very fine spirit of unity and of optimistic outlook. The Home Mission hour was a very fine hour and the convention voted a budget for the new year of forty *contos de reis*. This Board is very rapidly gaining favor under the leadership of Brother Bratcher as corresponding secretary.

"The Foreign Mission hour, too, was very fine. The speeches were of a high order and a real spirit of foreign missions seemed to prevail. One incident during this hour made a very fine impression. Brother Soren came forward and requested that all the missionaries of the Richmond Board come to the pulpit. This came right after a fine appeal by Brother Maddox. When we were all up there, about thirty, Soren then made an appeal to the Convention. These brethren have left their homes and country and come out here to give the gospel of Jesus Christ to us. Now they come to us in the person of Brother Maddox and appeal to us now to rise up and give the gospel to another people, to another nation. What will be our response? Will we do it? It was a very impressive hour. Then the convention voted as one person and with great enthusiasm to mark the budget for the new year at sixty *contos de reis*. A vote of appreciation of the work of the Corresponding Secretary, Brother Thomas L. Costa, was very touching.

"The officers elected were: President, Manoel velino de Souza; Vice-president, First, Antonio Ernesto; Second, Soren; Third, Souza Marques; First Secretary, Achilles Barbosa; Second, Aureliano Alves; Treasurer, Victorino Moreira."—M. G. White, Rio de Janeiro, Brazil.

Evangelizing in South China.—"During my stay up there, I submitted myself to the Lord to be used of him in giving his gospel to the needy ones. On Saturday and Sunday morning I distributed much Christian literature. Saturday afternoon I stood on one of the street corners in the city holding Christian literature in my hands and the Chinese people flocked in crowds, saying, 'Give me one! Give me one!' Then on Sunday morning I went around to a temple which is situated near the river, and found one fellow sitting near the door of the temple selling candy and cigarettes. I began telling him of my Saviour, showing him from the Chinese New Testa-

ment, which I had with me, about the true God and the only way to be saved. While talking to him, others, who came to worship the idol in the temple, stopped and listened to what I was saying, there being thirty to forty. The young fellow with whom I was talking gave his heart to God, and I gave him a New Testament. The others who stood around went away very much interested. On Sunday afternoon my Chinese helper and I went back to the same place. There we found a man who could understand only Mandarin, which is one of the dialects of China. I began talking the gospel in Hakka and the helper interpreted it into Mandarin. While we were telling him of Jesus and his saving power, others passing by stopped and listened attentively. We stood there preaching the gospel for two hours or more and before we got through there were at least forty-five to fifty people standing around us. As we went off my Chinese helper said in Chinese, *Ho hoki fui*, which means in English, 'A fine opportunity.' Then he told me that the opportunity for preaching the gospel is greater now than it has ever been. I observed that there was a willingness on the part of the Chinese people for the reception of the gospel in Shiuchow such as I have never seen before. There is evidences of this everywhere in China.

"About two months ago, one of the Hakka preachers who had just been employed by the Shiuchow Home Board, was captured by robbers and led up to their den. As they were on their way he began preaching the gospel to them. After arriving at the robber's den they wanted several thousand dollars for his release. The young preacher committed himself to the Lord and trusted in him for he realized that he was able to bring all things to pass and began again to preach Jesus unto them. The robbers being so interested in the gospel, immediately brought the sum down to \$500.00. The preacher knew that this amount was more than he could pay, so he continued to pray and preach. This time the gospel gripped their hearts in such a way that they released him for \$90.00. He paid this and as he was leaving the robbers invited him to come back and tell them more about this man Jesus, assuring him that he would be protected. The gospel is a wonderful power of God."—*M. W. Rankin, Shiuchow, China.*

A Great Pastor Dedicates a Great Church Building.—"You have been informed by this time that on the first of the month we dedicated our beautiful auditorium to the worship of our Lord and the teaching of his Word. There is no use for me to try to describe that event, it was far beyond any power of description.

"At 3 P.M., the whole house was packed, galleries and all. There was an atmosphere of reverence and solemnity that our souls were brought to a voluntary adoration of God in a most peculiar way. The services began by singing 'Praise God from Whom All Blessings Flow.' At the close of this hymn there was a moment's silence, as our voices were suffocated by our emotions and tears of joy and gratitude. How truly I wish you and Dr. Love could have been with us at that time, you dear and beloved friends who have done so much to untie our hands.

"All the Baptist churches, daughters and granddaughters of our church in the city were beautifully represented. The singing was fine, both the choir and the congregational singing.

"I never read a discourse or sermon in my life, but at that hour I did not dare to trust myself, and so wrote most of what I was going to say. I tried to be calm and composed, but

even trying to be calm, I had to stop my discourse several times to wipe my tears away.

"At night it was my privilege to preach to a full house. I spoke on a distinct principle of Baptist belief, that is, 'Salvation only through Christ.' Several persons manifested to have accepted Christ as their Saviour; one of them was a nephew of mine. That was a very solemn and precious hour."—*F. F. Soren, Rio de Janeiro, Brazil.*

Santa Catharina Field, South Brazil.—"We have in all in this field twenty church buildings with a valuation of 395:200 \$000 or at eight milreis to the dollar about \$50,000.00. All of these buildings except three have been constructed during the last eight years.

"During the last six years of peace and prosperity the work has developed more rapidly and on a firmer basis than during all the years previous. Our churches and our people are beginning to feel their power to stand alone. In one thing more than in others, we are still weak, namely, Christian education. It is my desire to give most of my time to the development of *evangelistic, thoroughly Christian* education. In Brazil we are at the beginning of centuries of Christian growth. We are forming the character now of little churches widely scattered which will become great churches in the years to come. The fundamental need is Christian education. I wrote a Texas pastor some time ago that 'We do not expect the Baptist churches in Texas to contribute as much according to their ability as our Brazilian churches for they have not had the same Bible training,' and he thought it was sarcasm. But it is not sarcasm, but plain history. The doctrine of tithing in the American churches is a new thing. Missions, as we now understand the word, is not a century old. The Brazilian churches are beginning to climb on to the shoulders of centuries of experience in America. We start with a broader outlook and a deeper knowledge of the practical doctrines of the Bible. For instance, the Curityba Church, composed of very poor people, contributed last year, 1927, \$2,250.00 and every candidate for baptism before being received into the church is thoroughly drilled in tithing and missions. We are teaching in our Bible institutes that tithing is a New Testament doctrine and that it is simply a minimum contribution. No rich man should give a tenth but far more even to his whole net profit. Every preacher in our field must become a teacher. Our great need is Christian teaching. People will live right and give right when they have been taught right. You will not forget that our people feel that this new aspect of Bible teaching comes from progressive up-to-date preachers and teachers in America."—*A. B. Deter, Curityba, Brazil*

* * *

Missionary Gartenhaus Speaks on "Our Jewish Neighbors"

By Rev. James S. Day, Sebring, Fla.

Rev. Jacob Gartenhaus, the only missionary Southern Baptists have for over 500,000 Jews in the Southland, spoke three times in Sebring on Sunday, January 29, to the largest audiences ever seated in our small auditorium. His general subject was "Our Jewish Neighbors," and he held his audiences every moment he spoke with rapt attention, even though he spoke for over an hour at the afternoon service, telling his wonderful story of the incidents surrounding his remarkable conversion. Concerning his visit to us, I wish to say three things:

First, *the Jews were there.* There are about twelve Jewish families in Sebring and they

have built a small but neat synagogue. I secured the names from one of my Jewish friends, and sent a personal invitation by letter to each Jewish family. In addition to this, Rev. Gartenhaus and myself visited most of the Jewish men, giving them a verbal invitation as well. We had Jews at every service and some came to all three services, morning, afternoon, and night. We distributed many tracts, and some of the Jews after the night service, asked for a Yiddish New Testament, which we are sending them.

Second, *the Gentiles were there.* Crowds increased with each service, until at the night service people were forced to stand at the rear of the church, even though we brought in about thirty extra folding chairs. The other pastors gave their whole-hearted co-operation to a mass-meeting of all churches in the afternoon, in which all denominations were well represented. I thought that service would be the high-water mark and that interest would drop off some at night. However, the reverse was true, and it was the greatest service of all. Brother Gartenhaus certainly preaches the simple gospel in all its power, and the people come.

Third, *the Holy Spirit was there.* In all the services, the presence of the Holy Spirit was felt. In the afternoon service, hardly a person but felt this, and many were moved to tears. At the night service, when the invitation was given, two fine young women responded to the call, and came forward for baptism. It was a spirit of real revival, such as is usually felt only at the end of a series of revival services. It is wise indeed that Brother Gartenhaus is placed under the Evangelistic Department of the Home Mission Board, for he is a real evangelist, both to Jew and Gentile. Our church and community have been enriched and inspired by his coming and we want him back again. I commend him and his work to all pastors and churches without reservation.

* * *

"Does prayer mean trying to change the mind and will of God? No, certainly not! He is our Father. The recognition of this may be said to make the essential difference between Christian and pagan prayers."

* * *

"As we plead for the church,—its ministers and its missionaries, its strong Christians and its young converts,—for the unsaved, whether nominally Christian or heathen, we have the privilege of knowing that we are pleading for what God wills, and that through our prayers his will is to be done on earth as in heaven."

* * *

The real value of church-membership is felt in its

C—hallenge of service,
H—uman brotherhood,
U—ndying characteristics,
R—esponsibilities it places upon us,
C—haracter-training,
H—arnessing us to great tasks,

M—oral support,
E—mbodiment of high ideals,
M—agnitude of opportunities for soul-culture,
B—roadening vision of the world's needs,
E—dififying fellowships,
R—estraining influences,
S—ocial opportunities with the best of humanity,
H—allowed sabbath duties,
I—mitation of Christ it offers,
P—rotection from many of the world's temptations.

—Selected.

The Missionary Message in the Sunday School Lessons

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

APRIL 1—JESUS THE SUFFERING MESSIAH.
Mark 8: 27-37. Additional text, 8: 38-9: 1, 30-32; 10: 32-34

General Topic: JESUS INTERPRETS HIS MESSIAHSHIP

Missionary Topic: THE MESSIAH AND MANKIND

Missionary Text (the Golden Text)—Verse 34: *If any man would come after me, let him deny himself, and take up his cross, and follow me.*

Besides the various passages in Mark suggested by the lesson material read the parallel passages in Matthew 16: 13-28 and Luke 9: 18-27.

It is proposed that we connect our use of this lesson with four quotations of Jesus.

1. *Who do men say that I am?* (Mark 8: 27.) Why does Jesus ask that question? First, because of the supreme importance of every man that he shall know Jesus as he is. "This is life eternal that they should know . . . him whom thou didst send, Jesus Christ" (John 17: 3). Couple with this verses 36, 37. What is the gain of being human if one lose his life even though he may have gained the whole world on this earth? There is but one exchange for a lost life—the life of the Christ who "gives his body for the life of the world." Jesus was continually pressed in spirit for the lost lives of men—all men. How men interpret Jesus is the supreme matter of all. We must never lose sight of the fact that half the world are yet unable to say anything about Jesus, not so much as knowing his name; and millions more are not yet near enough to him to be able to see him as he is. Which brings us to the second why of the question: Jesus expects his followers to answer for what men think of him. That question ought to face every individual Christian, every congregation of Christians, every Christian (Baptist) convention that meets. *"Who do men say that I am?"*

2. *But who say ye that I am?* "But"—The opinions of the people were all in error, all inadequate. Jesus depends upon those who have come into more intimate, more accurate knowledge of him. One great reason why every disciple must try most fully to know the Saviour is that the multitudes do not know him and can know him only through us. The Twelve did not yet know him in a dependable way. They said he was the Christ. "And he charged them that they should tell no man of him." The sequel shows that one reason was that they did not yet know what it meant to be the Christ. We need to know him for ourselves and also for the sake of others.

3. *He began to teach them.* He had (see Matthew) shown great joy in the disciples' conviction and confession that he is the Son and the Christ of the Living God. He can now build his church of such material as this experience provides. He gives to them the keys of the kingdom to admit other men into this supreme blessing. But to this end they must know what it means for him to be the Messiah-Son. At once he begins to tell them of the necessity for suffering and death. They will have none of it. Peter "took him in hand" to rebuke him for such an idea, and fell under the severe rebuke of the Master.

"Seeing his disciples" under the influence of Peter's wrong notion, he most vigorously shut him up. We must all let Jesus tell us the awful cost of Messiahship.

4. *"He called unto him the multitudes with his disciples"* and proceeded to teach them all the meaning of following him. A crucified Christ must mean *self-denying* disciples. In a lost world there is no other way. Honest disciples will ask no other way. The Christ dared to say to his disciples in the face of those who wait for salvation that they must bear the cross with him for the sake of the world. There he stands still with the cross on his shoulder and the crucifixion in his heart, and he says to all: *"Where I am there must also my servant be."*

APRIL 8—THE RESURRECTION. Mark 16: 1-20

General Topic: THE POWER OF THE RESURRECTION

Missionary Topic: FIRST AND LAST THOUGHTS OF THE RISEN CHRIST

Missionary Text—Verses 19, 20: *So then the Lord Jesus . . . sat down at the right hand of God. And they went forth, and preached everywhere.*

How much does the resurrection of Jesus mean to the Christian world? Has it this meaning for all the world? How shall the resurrection get its meaning for all men?

Peter tells us (1 Peter 1: 3) "that the God and Father of our Lord Jesus Christ begat us again unto a living hope by the resurrection of Jesus Christ from the dead." Paul declares more fully (Romans 1: 4, 5) that God had promised through his prophets a gospel before the birth of his Son; that this Son was "declared to be the Son of God in power by the resurrection from the dead according to the Holy Spirit." And that through our Lord "we received grace and apostleship with a view to all nations coming to the obedience of faith for his name's sake." These apostolic answers to our questions may well be the suggestion for the application of this lesson. It is hardly worth while to spend much time on "proofs of the resurrection of Jesus." The supreme proof lies in "the power of his resurrection" working through his redeeming gospel. Wherever this gospel is given a chance, Jesus Christ proves that he is alive by making his "gospel the power of God unto salvation."

This idea that he had died and risen for all men, and that those who know him as crucified and risen must take him to all men was the first thing he talked to his friends about when he had risen (Luke 24, John 20) and it was the last thing he laid on their hearts at his ascension. *The Resurrection Gospel* (title of a noble book by Robson) is the form of celebration which Jesus desires most of all for this supreme experience of his.

The lesson text brings us a beautiful suggestion in verse 7. The angel who first announced the fact of the resurrection to the women sent them at once on a mission: "Go tell his disciples and Peter." That is the privilege and duty of all to whom the fact of the resurrection becomes a reality.

Verses 19 and 20 bring us to a climax for our use of the lesson.

1. Note what Jesus did: (1) He arose; (2) he spoke to them of his plans, his wishes, his dependence on them, his Holy Spirit to come upon them; (3) he was received up into heaven; (4) he sat down at the right hand of God, to carry on his work from that position of infinite wisdom and power. He had said that when he went to his Father he would send the Holy Spirit to bear witness to him along with—and through—the human witnesses. In this way the works that Jesus had begun to do he would continue to do and would enlarge upon (John 14: 12ff).

2. Note then what the disciples did: (1) "They went forth," as he had commanded. That is always the plan and the duty. We must keep on going forth and going farther until earth's remotest bound has learned the Messiah's name; (2) they "preached everywhere." This they did continually, unofficially and informally as well as officially and in more formal ways. All were witnesses and all the time witnesses. "So mightily grew the Word of God and prevailed."

3. Note thus, what the risen Jesus and the disciples did: "The Lord working with them, and confirming the word by the signs that followed." That is the unending story of a missionary gospel. May we all join in Mark's final "Amen."

APRIL 15—TRANSFIGURATION AND SERVICE. Mark 9: 2-29

General Topic: THE MEANING OF THE TRANSFIGURATION

Missionary Topic: CARRYING THE VISION TO THE NEEDY

Missionary Text—Verse 7: *This is my beloved Son: hear ye him.*

Those who would teach—or understand this lesson must do two things. First, read all the story of the Transfiguration, in Mark and in Matthew and Luke. Even more important is it to connect this lesson with that of April 1. The two are counterparts, really parts of one. They have been separated in our study by the Easter Resurrection lesson. In Matthew and Mark they are separated by chapter division so that the close connection is apt to be overlooked.

1. *Why the Transfiguration?* When the teacher had come clearly to the conviction that Jesus was the Messiah Son of God, he had told them that this experience was to become for them a gospel key by means of which they were to admit men to the kingdom of heaven. But they were not yet to tell any man that he was the Christ.

He then undertook to lead them into a course of instruction concerning the suffering, rejection, crucifixion and resurrection through which he must pass in order to do the work of the Christ. They were wholly unwilling to hear this teaching. The cross had as yet no place in their thought of religion and the kingdom of God. Jesus found it necessary sharply to rebuke Peter. A week of strain followed. He could not talk to them. They dared not to talk to him. Their ideas were too different, too wide apart. He had said that any man who would follow him must be ready to be crucified. At length he invited three of them to go with him for a night of prayer in the mountain. In the midst of his praying the transfiguration experience came with the vision of Moses and Elijah talking with him of that very crucifixion of which Peter and the others would hear nothing. Then God spoke also to Peter, James and John. He said to them that this, his beloved Son, had the Father's approval in his idea of the cross. They were to give heed to him and accept his interpretation of the way of redemption. The only gospel that

can save a lost world is the gospel of the cross and only they can be its missionaries who have accepted the cross. He will have no others.

The demoniac boy and his distressed father were waiting for the Christ of the cross and of the transfiguration. The men of the vision met the need of man. The nine who had not the vision and had not accepted the sacrificial idea had been unable to cast out the demon. Prayer was lacking, prevailing prayer. There was lacking the earnestness to share the affliction and to pay the price of healing.

"This kind can come out by nothing, save by prayer." As we come to the Southern Baptist Convention I think this is Jesus' word to us. We have serious problems. For years we have failed in our efforts. Our problems are pressing hard upon us. We are humiliated by our failures in the face of an unbelieving world; and, even worse, in the face of needy men who had hopefully turned to us. We have explained our failures on mechanical lines and sought to succeed by change of methods. If we will listen to Jesus and get his spirit of sacrifice and will pray with him we can cast out the demons that have been defying us. *"By nothing, save by prayer."*

APRIL 22—JESUS AND THE HOME. Mark 10: 1-16

General Topic: THE CHRISTIAN FAMILY

Missionary Topic: JESUS AND THE HOMES OF THE WORLD

Missionary Text—Verse 16: He took them in his arms and blessed them.

The home was God's first institution to give to man. It is at the foundation of all the social, civil and religious institutions of society.

1. Only Christianity knows the home and produces it. It was a great step forward when God through Moses threw about woman the safeguard of formal divorce. This is in contrast with that freedom of assumed superiority with which heathenism has always endowed man while woman had no rights. Jesus went further still and made monogamous marriage the divine ideal for human union. "From the beginning of creation" God's plan is one man and one woman becoming a complete unity. Polygamy, abandonment, separation, divorce, subjugation, every violation of personal respect, love and union are excluded by that principle. Such a union makes a home. Primitive religions and "cultured" heathen religions all lack a word for home.

2. Jesus' tenderness toward children and his indignation over his disciples' lack of appreciation of them is one of his most revolutionary attitudes. Women and children of Christendom owe to him their recognition and their opportunity. The hope of women and children in all lands lies in the gospel of Jesus Christ. The Christian home is the supreme social gift of missions to mankind. All else, socially, rests on that. It is here that Christianity enters the comparison with all other faiths and puts them all to shame. Organizations for the relief of women and children have followed the entrance of missions in all lands. On the day I am writing this the news dispatches tell of a great conference of women in India looking to the relief of the oppressions of girls and women. Only Christianity made it possible for Hindu women to think of such a conference, or permissible for them to meet and counsel. Only Christianity offers them the way of deliverance.

3. Powerful influences are now at work to paganize the home of Christendom. Divorce insubordination and neglect of children, base theories of sex relations, unions of convenience, immodesty, selfishness, materialism, a score of

tendencies, organized propaganda, secular social theories, all these are assaulting the home of America and of Europe. If the home can be corrupted and ruined Christianity will lose its power for missions and will die at its bases. There is no mission of Christianity at home more urgent and vital than the true gospel of the family. Every Christian must take this to heart.

APRIL 29—THE COST OF DISCIPLESHIP. Mark 10: 17-27; 12: 41-44

General Topic: THE PERIL OF RICHES

Missionary Topic: THE CALL OF JESUS TO COMPLETE KINGDOM SERVICE

Missionary Text—Verse 24: Children, how hard it is to enter into the kingdom of God!

By combining the stories of the Rich Young Ruler and the Widow Who Gave Her All the Lesson Committee have given us a fine opportunity to emphasize giving money to the Lord's cause. By naming it *"the Cost of Discipleship"* they have risked making the erroneous impression that discipleship is to be measured in terms of money given. And to be sure, money is a very searching test of discipleship and of character, for "if ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 6: 11). Jesus wishes to commit to our trust himself, his atonement, his gospel, the world which he purchased with his blood and can possess only as his people win it for him. If he cannot trust us to deal squarely with him in many and material goods we cannot be worthy and faithful with his truer riches of grace and redemption.

1. The lesson of the ruler is that Jesus wants our personality, ourselves, first of all. In this case it was not primarily that Jesus wanted the poor to have the benefit of the ruler's money. He desired the man to be freed from his money so that he might give himself to Jesus. Many a soul is today so cluttered up with stuff that it fails to see itself and is unable to give up for service to Jesus. Jesus was, in my judgment, inviting this man to accept apostleship with him. It is like a call to missionary work. It was, in fact, such a call. In order to accept it the man must be rid of all incumbrances. He would not make the sacrifice so he could not be a Kingdom man.

2. The Widow of the Mites won the approval and praise of Jesus for giving "all her living" into the Lord's treasury. What it was to be used for is here not in question. Her complete giving is the spirit. How it rebukes all selfish prudence, all caution first to provide for our own needs.

3. Both stories emphasize—the one positively, the other negatively—the dangers of riches to the vision, the love and the service of God and of his kingdom. "How hard it is," said Jesus with a great sigh, "to enter into the kingdom of God." He first called attention to the difficulty for those who are rich. When his disciples expressed questioning surprise he emphasized it by indicating that it is hard for anyone—hard for us all. It is hard to go here and now into the kingdom of God, to do and to seek with all we have and all we are his will on earth as it is done in heaven. It is far harder than we realize or are at all willing to admit. If one in ten of the members of the churches would really "enter the kingdom of God" the world would so be turned upside down that we might expect to see the King coming to reign in very, visible fact.

4. Jesus here suggests to us the measure of our gifts in his sight. The widow gave "more than they all" because she gave all. He demanded of the rich ruler that he give all. The measure is not what you give in amount, but

in what is not given, what is held back. We have not met the praise of Jesus while any is withheld. As long as I insist that some is Christ's and some is mine, I have not seen with his eyes. I am to keep and use only what he gives back to me and I use it for him. Thus alone do I meet his ideal.

* * *

What Is My Share of the Missionary Enterprise?

1 Thessalonians 1: 1-10.

My share may be

M—oney.

The Romans worshiped their standard, and the Roman standard happened to be an eagle. Our standard is only one-tenth of an eagle,—a dollar,—but we make it even by adoring it with tenfold devotion.

Y—ielding my life for the cause.

After the Mexican war Melinda Rankin tried in vain to rouse the churches of the United States to send missionaries to Mexico. At last she exclaimed:

"God helping me, I'll go myself!"

S—upporting a missionary.

An English lady gave liberally for the support of a missionary in India. When the two met the missionary expressed great appreciation for the help she had received. But the lady, with an earnest look, said:

"You are under no more obligation to go and teach the women of India than I am."

H—earing the cry of heathendom, if I can not heed it get others to do so!

"Paint a starless sky; hang your picture with night; drape your mountains with far-reaching vistas of darkness; darken all the past; let the future be draped in deeper and yet deeper night; fill this gloom with sad-faced men, women and children crying for light!" That is the cry of heathendom.

A—dvocating the giving of one-tenth of one's income to the Lord's work.

Did you know that every Mormon who joins the church is pledged to give one-tenth of his income for the spread of Mormonism? Thus the authorities have plenty of means to make Mormonism such a menace against which the Christian forces have to contend.

R—aising money for missions.

A miserly man was asked how much of his income he would give for God's work. He replied:

"What I give is nothing to nobody!"

Because this man has numerous relatives, raising money for missions is not an easy job.

E—ncouraging missionaries on the field by our letters; enlarging our own vision of the world's needs by reading and study; extending a helping hand to "the heathen at our door."—Mrs. Ida Q. Moulton, in *Record of Christian Work*.

* * *

"It is Jesus who lights the candle of our faith in the love of God, and keeps it burning steadily and with sure conviction."

* * *

As-you-go Christians

"As you go, preach!"

"I am one of your as-you-go workers" was the remark of a gentleman in one of our meetings. He meant that he did Christian work as he went along—A. B. Simpson.

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