

HOME ^{and} FOREIGN FIELDS

Vol. 12

JUNE, 1928

No. 6



View in Exhibition Park, Toronto, where Baptist World Alliance will meet June 23 to 29. House of Friendship in background.

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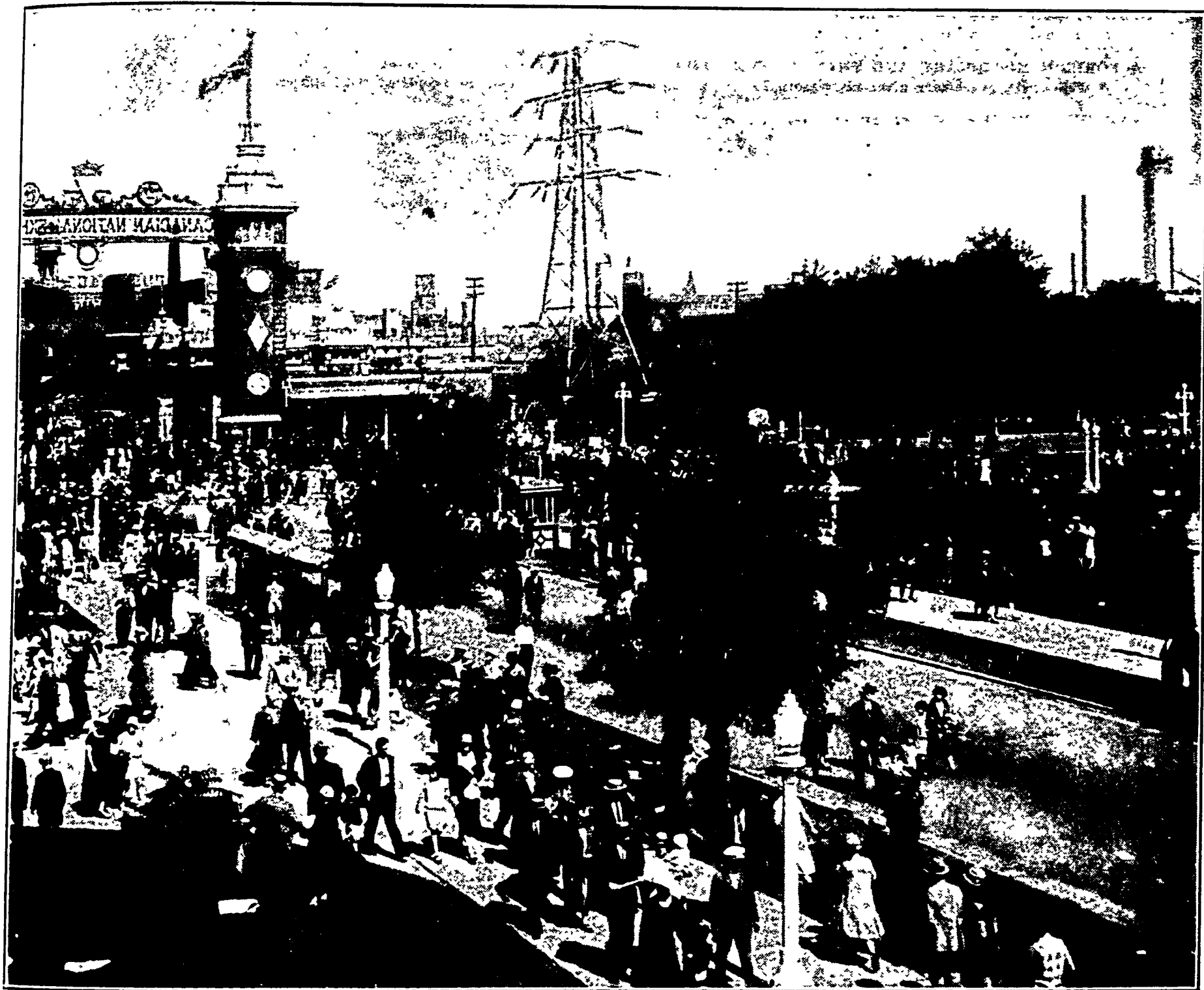
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HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

JUNE, 1928



ENTRANCE TO EXHIBITION PARK, TORONTO, WHERE BAPTIST WORLD ALLIANCE WILL MEET JUNE 23 to 29

“Let Us Pray

That God Will Crown This Meeting With Spiritual Wisdom and Power”

By Rev. George W. Truett, D.D.

A GREAT Baptist gathering is soon to be held, namely, the Baptist World Alliance, in Toronto. Much prayer should be offered for God's guidance in this earth-encircling meeting. Our honored fellow Baptists in the beautiful city of Toronto and throughout the noble Dominion of Canada will give this world gathering of Baptists their most cordial welcome. Those of us from the South who have been privileged to have fellowship, face-to-face, with the Baptists of Canada, are eagerly looking forward to this fourth meeting of the Alliance. Those of us who attended all or either of the three previous meetings of the Alliance, held respectively in London, Philadelphia, and Stockholm, are doubly eager for a renewal of the world-visions and fellowships, in the Toronto meeting. As has been often stated, the Alliance is not an administrative body, but it is an organization for the promotion of Baptist fellowship and ideals throughout all the earth. The organization has abundantly justified its existence. It has drawn our world-girdling Baptist family closer together, giving untold inspiration to smaller and sometimes sorely persecuted groups of Baptists in different sections of the globe. It was not surprising, therefore, that the greatly honored and far-seeing Baptist leader, Dr. J. B. Gambrell, was probably the most enthusiastic advocate of the Alliance of any Baptist in America. With all his heart he believed that God had brought it into being, and the great, good man's heart overflowed with joy that Southern Baptists attended it in such large numbers. It is good to hear that from every nook and corner of the South, our people have already made reservations to attend the Toronto meeting, the last week in June. Let us pray that God will crown the meeting with spiritual wisdom and power.

CONTENTS

	PAGE
SHALL WE RETREAT OR GO FORWARD IN THE DARK CONTINENT? <i>Mrs. H. P. McCormick, Ogbomoso, Nigeria</i>	3
A picture of African life and needs as seen and reported by the missionary.	
THE AFRICAN MISSION'S GREATEST NEED. <i>Olive Edens, Abeokuta</i>	7
In the midst of overwhelming demands the missionary seeks to point out that which is most nearly fundamental.	
A FOREIGN MISSIONARY AND THAT TO THE AFRICAN. <i>Rev. W. H. Carson, Ogbomoso</i>	8
A wide-awake missionary gives his reasons for being happy as a worker among the people of West Africa.	
ENCOURAGING NEWS FROM SOUTH CHINA. <i>Dr. Mansfield Bailey, Wuchow</i>	10
The re-opening of the hospital, the return of workers, the prospects of restored peace and prosperity, constitute grounds for optimism regarding the work on this field.	
LOST—A STORY OF AFRICA. <i>Anne Woodley</i>	11
The first installment of a thrilling missionary serial that will awaken deepened sympathy for the multitudes of lost ones in the heart of the Dark Continent.	
MANY HOME BOARD EVANGELISTIC CAMPAIGNS. <i>Rev. J. L. Baggott, Publicity Directory</i>	13
THE HARVEST OF LEVERING MISSION SCHOOL. <i>Rev. Robert Hamilton, Okmulgee, Okla.</i>	13
Rich fruitage that has been borne through the years from the investment of a consecrated layman.	
EVANGELIZING EVANGELINE'S PEOPLE. <i>Rev. John T. Walters, Ruston, La.</i>	15
The story of a Home Mission enterprise that emphasizes the vast opportunity of such work in the homeland.	
EDITORIAL	17
THE BAPTIST WORLD ALLIANCE. <i>Rev. J. H. Rushbrooke, M.A., D.D.</i>	19
An illuminating description of the nature and function of this great body which will hold its meeting in Toronto June 23-29.	
THE PLACE OF THE WORLD ALLIANCE IN OUR BAPTIST LIFE. <i>President E. Y. Mullins, LL.D.</i>	21
An enumeration and analysis of the lines of usefulness along which this great Baptist body carries on its work.	
SOME ENCOURAGING PHASES OF THE WORK ABROAD. <i>Secretary T. B. Ray, D.D.</i>	22
A summary of progress and problems as reported by our missionaries on our several foreign fields.	
THE CELEBRATION OF THE FOURTH CENTENARY OF THE MARTYRDOM OF THE BALTHAZAR AND ELIZABETH HUBMAIER. <i>Rev. D. G. Whittinghill, Rome, Italy</i>	23
An occasion of deep significance in commemoration of the death of Hubmaier 400 years ago for his religious principles.	
OUR NEED OF A REVIVAL—AND THE KIND OF A REVIVAL WE NEED. <i>Rev. Ellis A. Fuller, D.D.</i>	24
Human plans which must be carried out and divine conditions which must be met if God is to bless us with a great spiritual renewal.	
A "MACEDONIAN CALL" FROM COMMITTEE OF PINGTU WORKERS' CONFERENCE. <i>Translated by Bonnie Jean Ray</i> ...	26
FROM THE WOMAN'S MISSIONARY UNION. <i>Kathleen Mallory, Secretary</i>	27
FROM BAPTIST BROTHERHOOD OF THE SOUTH. <i>Secretary J. T. Henderson</i>	28
THE MISSIONARY MESSAGE IN THE SUNDAY SCHOOL LESSONS. <i>Rev. W. O. Carver, D.D.</i>	30
MISSIONARY MISCELLANY. <i>Secretary T. B. Ray, D.D.</i>	32

THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- June 3—Topic, "Some Problems of Daily Work." Let the leader close the meeting by reciting the story given by W. H. Carson, on page 8, "A Foreign Missionary and That to the African," in which he shows why he is happy in the work God has called him to do.
- June 10—Topic, "The Holy Spirit in the Christian's Heart." When the Holy Spirit has the right of way in the lives of church members a "revival" is certain to begin. Read Dr. Fullers' earnest message, "Our Need of a Revival—and the Kind of a Revival We Need," page 24.
- June 17—Topic, "The Atonement." Show that in the midst of overwhelming needs on a mission field the fundamental need is that of salvation through the atoning blood of Christ. See, "The African Mission's Greatest Need," page 7.
- June 24—Topic, "Wanted, a Doctor! A Plea for More Medical Missionaries." Supplement the material given in the Quarterly by the appeal on pages 3-7, "Shall We Retreat or Go Forward in the Dark Continent?" especially the appeal for more medical missionaries and nurses, on page 6.

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

The leader will find excellent material for a scrapbook or poster on Africa, and for the supplementing of program

material given in the several Quarterlies, on pages 3-10. Especial attention is called to the continued story, "LOST," which begins in this number, on page 11. Why not have some one who reads well read each installment of the story just preceding the monthly missionary program?

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

Abundant material for the "Palaver" on Africa has been provided in this number. See outline program on page 28, and utilize supplemental material given on pages 3-10.

SUNDAY SCHOOL

Let the superintendent devote ten minutes during the opening or closing services of the Sunday school to the reading of some striking facts or incidents about Africa, using the stories and articles on pages 3-10. Place on the blackboard, or on a sheet of cardboard, the names of our missionaries to Africa, and call the school to prayer for each of these workers and their work.

PRAYER MEETING

Use the suggested program for the Monthly Brotherhood Meeting, given on page 30, as an outline for report on the Southern Baptist Convention, given by those who attended. Devote another prayer meeting to a consideration of the Baptist World Alliance, material for which may be found on pages 1, 17, 19-21.

Shall We Retreat or Go Forward in the Dark Continent?

By Mrs. H. P. McCormick, Ogbomoso, Nigeria

Much has been said about African gods, idols and heathen practices, but not too much; for all that one sees and is able to express may probably be regarded as symptoms of a worse disease, an indefinable void in the African heart and life, which he has attempted to fill by multiplying his pagan ceremonies and adding to his superstitions. Every pang felt from this aching void means that something more is required of him, by that mighty and fearful host of unknown beings or demons. What it is he does not know, but try to find it he must; so he grasps about for a remedy and usually finds something which makes his case ten times worse than his former state. Sometimes it means nothing more serious than buying another charm to hang about the baby's neck, sometimes it means intense suffering, even death.

One would indeed have to "think black," to know and understand the African's conditions, thoroughly; but one cannot think black unless he has a black background, and this is what a white man does not have. His background has been illumined by all the light of the past generations. But one does not have to understand all the changes that take place in a child's intricate system when he develops rickets to be able to treat the disease; but by knowing only two things (that proper diet and sunshine will rectify this) one can apply the cure. And so we, seeing the symptoms of sin and superstition, know that there is a lack of the all sufficient power of Jesus in the Africans' lives and we can likewise set about to make him known to them. And let us thank God that we may, without any breach of trust, share with them this privilege of knowing and depending upon Christ as a Saviour. But can we as enthusiastically go to the other extreme and thank him for the fact that he has so ordained it that we shall sever a sacred trust if we fail to share this message with them?

What will the message mean to them besides a liberation of souls enslaved by superstitious fears; besides the entrance of the illuminating spirit of Christ in their hearts; and besides the assurance of Life Eternal? Is there anything else which we as Christians can do for them, without clouding the main issue?

Let us observe some of their prevalent conditions and see in how far we can



A FAITHFUL CHRISTIAN WOMAN

"The African Christian women are begging, 'Come over into Macedonia and help us.'"

meet their present needs. A few weeks ago the usual quiet of the Mission Compound was disturbed by a loud cracking and shooting as of guns, and the most heart-rending shrieks and loud cries. Looking out we saw billows of black smoke belching forth from two sections of the town. The wind was blowing furiously. The grass roofed houses lay already crisp and parched by several months of uninterrupted sunshine and dry desert winds, apparently just waiting for a smouldering cinder to make them burst into flame. You could not have had a more susceptible fuel for a wild fire, unless you had poured oil on it, so the flames leaped from roof to roof, quickly passing over, leaving only mud walls standing, while the smoking mass of burned grass and exploded bamboo poles fell below to complete the destruction of the few articles which represented the entire wealth of the inhabitants.

Is there any wonder that the people were frantically dancing, singing and screaming madly about their ruined homes? You might think that they could better employ their time by making an effort to put out the fire. Well, that is

another pitiful side of their life here—the desert-like scarcity of water in a thickly populated city. In the rainy season there is water in abundance. Small streams flow like rivers. The rivers are mighty streams. And then the rains grow fewer and finally cease, the streams dribble and finally the flow stops. Then the people begin to make a beaten path to the river, often walking over a mile for a little calabash of water. Finally the river ceases to flow and they continue to get their water supply for all purposes from the stagnant slimy pools in the river bed. As this grows less they begin digging deeper and deeper until great holes are made. Then they wait for the thick muddy water to flow into these so that they may dip up by the cupful to put into their calabashes. It is this which they must drink, must cook with and with which they must wash their clothes and bodies. And even to get this they must stand in line and wait their turn at the pits into which the water slowly seeps. What chance have they to extinguish a fire? Besides there is the belief that the fire was started by Shango, the god of lightning, who is expressing his displeasure, and it is a thing that must be, as it were.

Well now what are these people to do, with their home dismantled of its roof? Can't they just go out and get grass and bamboo and put on another? It seems simple enough. No, by January the grass for new roofs has long been gathered and the natives have celebrated their annual hunt, at which time the miles of grass land have been burned to the ground, the remaining stalks and small seared shrubs have been gathered and used for fuel. So there is quite a hopeless future for them with the rains soon coming on. Of course one of their needs would be wells, a water supply, not only for the extinguishing of fires but for their daily consumption. How can a people have healthy minds and bodies under such unhealthful conditions? But their salvation from fires really lies in the corrugated iron roofs, which are owned by a few of the wealthy natives. This was strikingly illustrated during the recent fire by the fact that the iron roofed houses scattered over the town not only stood untouched in the midst of the fire but in many cases marked the boundry of the burning section, protecting the houses beyond. Well,

why not require all houses to have iron roofs as a preventive measure? Do we not have fire regulations in America? Can an economically impoverished people buy iron for roofs—a people whose entire harvest for the year is brought in from the farm from day to day by head loads and sold in the native market for a pittance? No, iron roofs do not come that way.

With all their natural agricultural resources is there nothing that we can do to prevent fire and famine? Is that part of our missionary message? Perhaps if it were a matter of actually saving people's lives we would be able to decide whether or not it were part of our Christian message. Well, it is a matter of saving lives by the hundreds and thousands, though we have not mentioned that part of it. Perhaps you cannot conceive of these compounds with their innumerable rooms and inner rooms, with not a sign of a window in the whole house and only a two or three foot opening for people to crawl into. It is into these innermost rooms that the old, sick, blind and lame people stay. Ofttimes people in the same compound will not know that there is a sick person in the house. It is considered a sign of weakness for one of the chiefs or the father of the house to have even a sore finger and they will conceal it from the others as long as possible. And when a fire comes sweeping over the town as it does, who can say how many of these infirm people are consumed. And in this land of disease one often wonders why there are not more elderly crippled people. Can it be that such catastrophes as these are responsible for their absence?



PASTOR IMOSUN OF SAKI, HIS WIFE AND CHILD, AND THREE TEACHERS

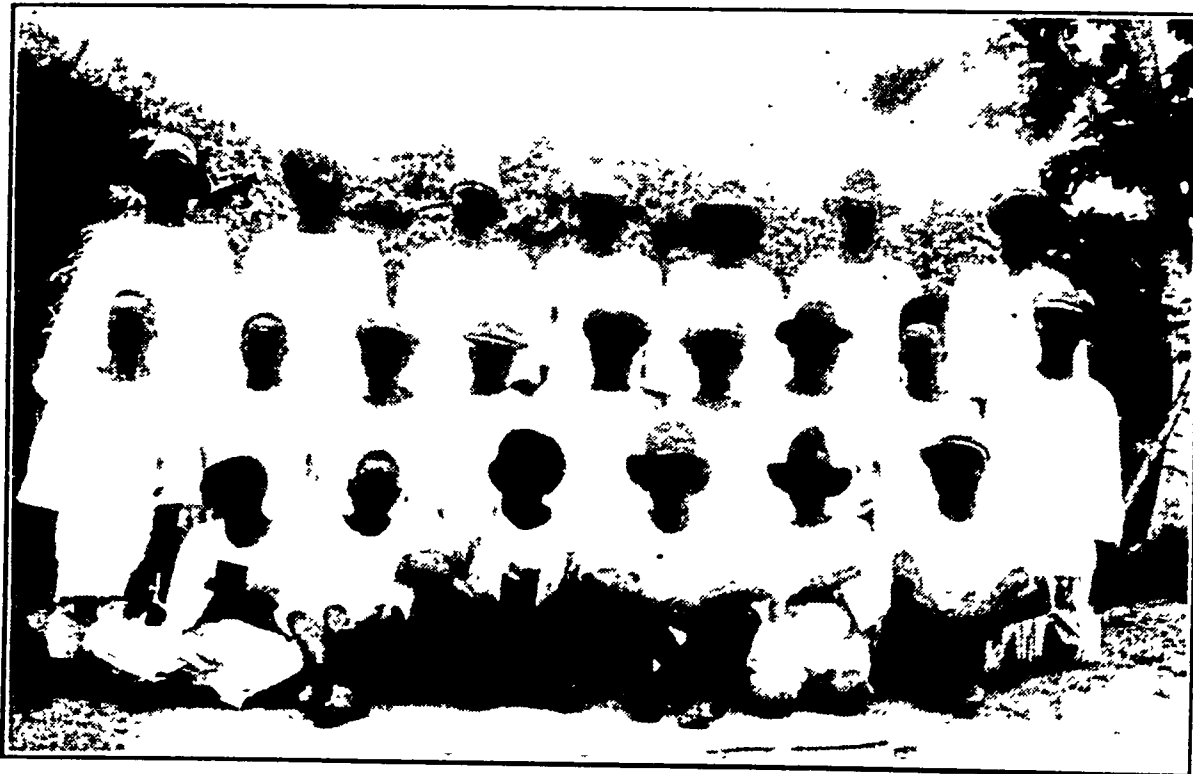
"Congregations without leaders, who have gathered about some of their members who could read and have taught them as far as they could go, are begging and pleading for missionaries to come out and organize their churches and schools, to tell them what to do and to advise them."

But even if it were not a case of actual life and death, is not the Christian mission one which carries liberation of soul and fullness of life? Is not anything that goes to make life healthier, more wholesome, and happier, a part of Christ's own message?

Regarding their harvest-time we might speak indefinitely. For here we find a people almost wholly dependent upon the farm for their subsistence with-

out the slightest idea of seed selection, fertilization, and the conserving and storing of food stuffs; whose only farm implement is a cutlass and a small hoe with a handle about two feet long. The native slashes away in the virgin forest or the stony hill-land and finds a few feet of fertile ground. This he farms year after year, burning all the grass and waste material at the end of the season until the land is as useless for farming as the rocks themselves. Then he moves on to another place. Rotation of crops, yes, but this deserted plot is not allowed to lie fallow and undisturbed. It becomes a part of the great grass land which is burned over every year so it is not fit for farming again as it should be.

Again, the native African eats or sells for consumption the best of his product, saving only the smallest and poorest of the crop for the next planting. And this must be sold in season, too, for he knows no adequate method of preserving and storing it in quantities through the six or eight months of non-production. Now what part can we play in this vital situation? What can we do? The appalling need is for industrial schools to teach the people to develop and use their natural resources, making them able to cope with the difficulties which bar the gates to decent living. And these schools should be institutions for the building of strong Christian characters—a place where the young people can



THE B.Y.P.U. AT IWO, NIGERIA

"Notice the hymn books and Bibles, which everyone takes to church and uses in the services—an example which might well be imitated in the homeland."



HOE DANCERS ON THE STREETS OF ABEOKUTA, NIGERIA

"Seeing the symptoms of sin and superstition, we know that there is a lack of the all sufficient power of Jesus Christ in their lives and we can likewise set about to make him known to them."

come in touch with God, and learn to follow in the footsteps of Christ. This, let us say, is one of the greatest of their needs. For after all, it is the masses, the farmers, carpenters, brick-layers and weavers on whom the whole burden of production lies, and at present they have little offered them to help fit them for this great responsibility.

Then does it interest us that infant mortality is rather taken as a matter of course? Are not there more little graves than there are smiling countenances about the average compound? Should it concern us if the mother heart has been made to bear the sorrow of eight or nine deaths of her little ones, whom she loves with a mother's love unsurpassed by that in any land? But worst of all she sees no solution to this problem. She has tried all the native medicines, all the charms and treatments of her fathers. The baby is simply loaded down with chains, bracelets, beads and anklets—all supposed to preserve the child's life, and still it withers away as have the others. Here the need of doctors is clearly shown,—but not doctors alone. The great need is for some one to go about reaching the people in their homes, teaching them hygiene and sanitation, telling them of the hospital and dispensary and of the work the doctor is able to do, and showing them how to prevent these evils which are claiming such high toll. Then every town should have a dispensary where the prevalent maladies are treated, a clinic for mothers and babies as well as a fund for caring for motherless babies, who under present circumstances seldom last more than a few months after the mother's death.

If we had a home and funds for feeding we could save hundreds of these starving babies. After getting them well nourished they would readily be adopted by families who would rear them under the supervision of some responsible person. These are a few of the needs in that line. One could go on indefinitely stating things that strike one as being indispensable.

The natives have made remarkable progress spiritually and materially during the last few years. Civilization is coming and one can see evidences of it, but the alarming thing about it is that it is coming in undesirable ways.

To many of the natives civilization's highest note is struck when they have a package of cigarettes and can smoke them. To others gin seems to speak loudest for the white man's marvelous country. They don the spectacles and sling a cane and seem to think that little else is to be desired. These and other incidents are seen. But in spite of all of this one is impressed and even appalled by the cry for schools, more schools and better schools, better equipped teachers, and pastors for churches which the people themselves have built. Congregations without leaders, who have gathered about some of their members who could read and have taught them as far as they could go, are begging and pleading for missionaries to come out and organize their churches and schools, to tell them what to do and to advise them. There is a clamoring for these good and vital things for which we are grateful, but at the same time it is dreadfully hard because a few missionaries on the field cannot begin to meet their demands, even their immediate need which is constantly growing.

A few years back the missionary task was almost wholly to win souls to Christ, and this task is far from complete now, but to this particular phase of the missionary's message has been added the problem of training the new converts. People, young and old, are coming by the hundreds to be baptized. They have heard the message of salvation, but with very little idea of what it involves, of what Christ stands for and how to apply his teachings to every phase of their lives. This mass movement toward Christianity with no very clear vision of Christ is surely a peril unless we can have competent leaders to guide them



THE B.Y.P.U. AT ABEOKUTA

"Our schools in Africa should be institutions for the building of strong Christian characters—a place where the young people can come in touch with God, and learn to follow in the footsteps of Christ."

aright, for it is so apt to end in a mere grasping for the products of Christianity without any real loyalty to Christ. So here again is the cry for supervisors and teachers for the myriad of bush schools, and pastors and leaders for the innumerable small churches scattered about which are entirely without missionary supervision. This is a vital and immediate need. And of course the real solution to the problem lies in some degree in an adequate staff for the normal school in the College and Seminary, which is doing nobly with its limited force; but where there is one graduate from the school, there are calls for ten teachers, so you see the force is far from adequate.

In conclusion we might sum up the message to Africa and find that it should be fourfold—evangelistic, educational, medical and industrial. Let us not turn away until we have seen in how far we are ready to meet these needs. The evangelistic work has made remarkable and gratifying progress. The fact is that it has long outgrown the missionaries' power to supervise it. Instead of being able to keep up with the ever increasing demands of new sections that are opening up, and pleading for help, we at present have four stations closed completely, with only a limited oversight by a neighboring missionary who is already burdened down by demands immediately surrounding him. Rev. and Mrs. Powell will probably soon return to take over the work of Oyo.

Rev. and Mrs. Patterson are having to leave their post unfilled at Abeokuta and so are Rev. and Mrs. Richardson at Sapele. And there is Saki, poor Saki, one of the oldest stations in the midst of a new awakening, with no one on hand to advise and lead them and they are eighty or ninety miles from the nearest missionary with no prospects of any one coming to fill that place. It seems to me that they have a message for us. Can we hear their call?

There is a growing demand for the medical work. At present we have a splendid building and equipment, enough to do an inestimable amount of good. And we are now celebrating in our hearts a season of thanksgiving for the arrival of Dr. and Mrs. Anders. They are much needed and we have prayed for them for months. But it is unfortunate just at this time of thanksgiving that Miss Kersey, our only nurse in the hospital, had to go on furlough with no one to take her place except one other nurse stationed at Iwo, a town of 60,000 inhabitants who are left with neither doctor nor nurse. And then in six more months this one nurse will be due home on furlough. What then can the doctors be expected to do to care for these hundreds of patients if they must



AN AFRICAN BAPTISMAL SERVICE

"A few years back the missionary task was almost wholly to win souls to Christ, and this task is far from complete now, but to this particular phase of the missionary's message has been added the problem of training the new converts."

also do the nurses' work and supervise the wards, operating room, making of supplies, care of the patients, etc.? To say the least, it will limit them miserably in the things they ordinarily could do. Then besides there are other towns that need nurses and doctors and dispensers to care for the thousands who are dying from causes that one with a little knowledge of hygiene, first aid and simple drugs, can prevent.

The educational problem has reached a crisis just now, since the British Government has become interested in education. They are requiring a certain standard of work and are closing down the schools that do not measure up to that standard. They are insisting that the small schools scattered about over the country have missionary supervision. This is a need that has long been felt by the missionaries themselves, but because of shortage in missionaries the appointment was not made until the Government forced the issue and even now we have only one where there should be several, and that one is due to leave for furlough within a few months, with apparently no one in sight to take up the work.

To me it seems that the industrial work is most neglected of all. It seems so hard to make people realize that this is an important part of the message. (Why can't they see that it is the masses of the people who will be the laborers, the breadwinners, and why not fit them for a useful Christian life when their needs are so great?) During the period of drought there is an actual suffering for food, all because they do not know how to raise and conserve their food-stuffs. Their cotton lands, some of the best in the world, are going to waste all because they raise such an inferior grade of cotton that it is unfit for market. There is a growing demand for better houses and simple articles of

furniture, with only a limited number of people who know anything about carpenter work. There is a real suffering for water during half the year and a consumption of filthy slime most of the time because they have no knowledge of how to conserve the abundance they have during the rainy season, nor how to tap the under-ground sources for dry season use.

We caught something of the vision of these needs during the 75-Million Campaign and the industrial school was started. A hundred acres of land was procured, a small school building was erected, a carpenter shop was started and a home for one family of missionaries was built—then the command to "halt" was given, and funds were recalled, and the work was stopped. The agricultural missionary was appointed but without a penny to develop the work, so he had to be shifted over to other work. The Industrial School has pushed forward, carrying on the one phase of the school, carpentry, which was started before others came to retreat. Dr. and Mrs. MacLean have developed a splendid Christian community in that town of heathen and Mohammedans. The work is splendidly balanced. They have evangelistic, educational, industrial and medical work going on simultaneously, but it stands to reason that two people cannot keep up such a pace indefinitely; they are not physically strong but they are carrying on the work of four people and are hampered by lack of funds to meet the ever-increasing demands of the situation. It is needless to say that the great need of industrial education can not be met under present circumstances.

Are these four lines of activity named part of the African missionary's message? Surely we cannot afford to attempt less, and they are looking to us, depending on us in child-like faith to help them out of these difficulties, and I



AFRICAN CHILDREN—QUIET, REVERENT, TEACHABLE

"In our schools great emphasis is placed on the Bible and Christ is held up daily before the students. In the Baptist Boys' High School and some of the other schools, one week each quarter is set aside for special evangelistic services."

venture to say that if asked what the hardest and most trying part of the work is, the missionary would answer immediately that it is the time when they have to refuse to answer the call of those begging for help; the boys and girls who want to go to school and have no one to help them; the ones who want to enter the schools and have to be turned away because the schools are over-crowded; and the villages which are begging for teachers and preachers, as well as those who have teachers and preachers but feel the need of leadership and guidance, and are asking for the missionary to come out and help them—these are the things that wear on the missionaries.

Shall we look forward to the day when we shall cease to mark time, or retreat, and shall be able to march forward gloriously and victoriously, winning Africa for Christ and making it possible for the natives to live a wholesome Christian life, enjoying the blessing of a real home and home life which is utterly impossible under their present conditions?

God's Masterpiece

The crimson glow of the sunset,
The blue of the vaulting skies,
The green of the pleasant pastures
Refresh my weary eyes.

Yet scarlet dress of the poppies,
The stars of a winter's night,
Are not one half so gorgeous
As when God paints in white.

The white of the ransomed sinner,
Where grace and mercy shine,
Is the masterpiece of beauty,
The miracle divine.

—W. M. Czamanske, in *Sunday School Times*.

The African Mission's Greatest Need

By Olive Edens, Abeokuta

So many and so great are the needs of our work in Africa that it is difficult to pick the one which is greatest. But if our missionaries were asked to take a "straw vote" on the relative needs of the work, I am sure that a large majority would vote for Christian Education.

The chief emphasis of our Mission has always been and still is evangelism. But it was only recently that our missionaries discovered that the quickest and best way to evangelize Africa was not for missionaries to spend all of their time preaching in halting and broken Yoruba to people who neither understood the message nor the messenger, but to train young men and young women to go out and win their own people. The rapid growth of our work dates from this discovery. This is not at all strange because this is simply the method used by Christ. While he gave much of his time to public preaching, most of his time was spent in training his disciples.

If Christian schools are needed in America where there is an adequate state school system, then the need is a hundredfold greater in Africa. Of every thirty schools in Nigeria, only one is a government school. So far education has been left almost entirely to the Missions. If the Missions fail to provide schools then most of the boys and girls of Africa will be denied all chance of securing even the most elementary education. Furthermore, in the government schools the religious instruction is supposed to be given by the dominant religious body of that section. If Catholics are the strongest, then they give

the instruction; if Mohammedans are the strongest, then a Mohammedan teacher teaches the Koran. Is this tolerable to Baptist?

We cannot allow our Baptist children to attend schools supported by other denominations and be instructed in their beliefs. In Lagos, the most important seaport in West Africa, we tried that. There are today a number of good Episcopalians and Methodists there who came from Baptist homes but who were lost to us because of our failure to provide adequate schools. Last year in Abeokuta we had to send about forty pupils away from Baptist Boys' High School because we simply could not provide teachers and space for them. They went to other schools maintained by other denominations and will in most cases be lost to us. Nothing a missionary has to do hurts more than to have to turn away boys and girls who are hungering for a chance to go to school, yet it is a common occurrence with many of them.

The schoolroom provides a wonderful place for winning the children to Christ. The parents of Africa are awakening to the need of education and so our schools draw students from all sorts of homes. Perhaps not more than one-third of our students come from Christian homes. Most of these boys and girls are won to Christ before they leave school and then like the maniac whom Christ healed, they go home to tell what great things Christ has done for them and are often instrumental in bringing a part or all of their family to Christ. In our schools great emphasis is placed on the Bible and Christ is held up daily before the students. In the Baptist Boys' High School and some of the other schools one week each quarter is set aside for special evangelistic services.

Perhaps the greatest handicap of our work now is a lack of preachers and teachers. We have had to shut down a number of our schools because we simply could not find adequately trained teachers. Our people are demanding better prepared workers and many of them are willing to pay the full salaries of the workers if we will only give them good ones. One of the most difficult tasks that confronts the Mission each year is the distribution of the workers who have come out of the College and Seminary. There are usually many more calls than workers available. There are no other agencies to provide these workers except our Baptist schools.

Most of us who are engaged in educational work have gone out with the hope of doing other kinds of work and have been thrust into school work because of the great need. What we greatly need now is some young missionaries who are specially prepared for educational work

and who are willing to bury themselves for the most part in the school room. This course will have less of romance and more of hard work than some other kinds of mission work, but in my honest opinion, it offers the biggest opportunity for helping to bring in the day when the kingdoms of Africa shall become the kingdom of our Lord and Master, Jesus Christ.

* * *

A Foreign Missionary and that to the African!

By Rev. W. H. Carson, Ogbomoso,
Africa

However, I am not going to apologize for being a missionary to the African; but, rather, I am going to give some reasons why I am happy that I am one. My reasons will be given in the reverse order of their value to me.

First, I am happy to be a missionary to the African because of the things I have seen educationally.

When I was about to finish eleven years of training for Christian work, I knew that I ought to come to Africa but I thought within myself: "Here I have spent these eleven years in training to be as efficient as I could and now I am called to Africa where I would get along just as well if I knew only how to read, write, and figure in sea shells instead of figuring in money." Well, it is good for an American to go away from home sometimes; so now, you follow me as I go.

We landed in West Africa in 1920 and started 217 miles into the interior. We entered a train that had sleepers and a diner equal to that of a second-class American train. After 180 miles by rail, we traveled, "as the Ford flies," thirty-seven more miles, arriving at a "bush town" of 85,000 black people and six white missionaries. They call our town a bush town because it is off the railway.

Sunday found us in a church where there was in the pulpit a black man who was dressed as well as any of us. Who is that? "Oh, yes; that is Oyerinde; I have heard of him," spoke my mind. I learned afterwards that he could have delivered that sermon about as well in English as he had done in his own language; that he had been to America for ten years and had his A.B. and B.D. degrees; that he had done some summer work in Chicago University and was then hoping to go to Europe to do higher work. He teaches



AN EXAMPLE OF CHRISTIAN DEVOTION

These six African church members carried this organ 85 miles, six days' journey, and received only ten cents a day each for food money.

all the mathematics in our best school and I am not ashamed to say that he is about as well read on any subject as the average missionary. Of course he is a very exceptional West African but I have never felt since that day that my eleven years of training were enough for my tasks.

Another case is that of a hammock carrier who was just recently ordained for the ministry. He came to the missionary some twenty years ago and began carrying. Next he became a wall builder, and later a cook. Encouraged by his faithfulness, the missionary arranged for him to go to school. He graduated and has taken all the post-graduate courses but one; and he is now the key man to a great section of growing religious work.

The above are cases dealing with men, but the educational work among the younger Africans is just as encouraging. Dipe, a small boy, came and wanted to work his way through school. My wife said he was too small, but she would try him. A few months after that we had orders to proceed to another station, 120 miles away. We said, "Dipe, you must return home now because we are going far away, there is no way for you to ride and it is too far for you to walk." "I can walk," he said. The other boys said, "Yes, please let him go; we will help him." Dipe walked 120 miles and continued his school work. That was in October and at Christmas time he surprised us with a request to go back home to spend Christmas. "It will take a week to go and a week to return, and you will have only a few days there," we said.

"*Emi o bikita*"—(I do not care), he said. He walked home and stayed about fifteen days and all he had to do was to walk back again. He is still with us and has made the trip several times. We are hoping that he will become a great man; and, if he puts as much energy in his other work as he puts in his walking, he will certainly get somewhere.

Again I am happy because of some of the things I have seen religiously.

Now I am not going to say that all of them or many of them are ideal Christians. As someone has said, we should consider how far the African has come rather than how far he has yet to go. Still, to my mind a low standard of Christianity is better than tribal wars and cannibalism. In most cases of olden times, if an African did that which was right and good, or if he refrained from doing evil, it was because of fear rather than a desire to do good.

I will leave it for you to judge whether you think the village I am now about to describe is better off than it was before. About a month ago we visited a village which is about seven miles by bush path off the main road. In this village there are only five compounds and in these compounds there are about one hundred fifty people. Into this village a man of another tribe came and began to saw and sell timber. He built for himself a nice African home and then showed the king how to build a more comfortable place. As he had become a Christian he was influencing the village in other ways.

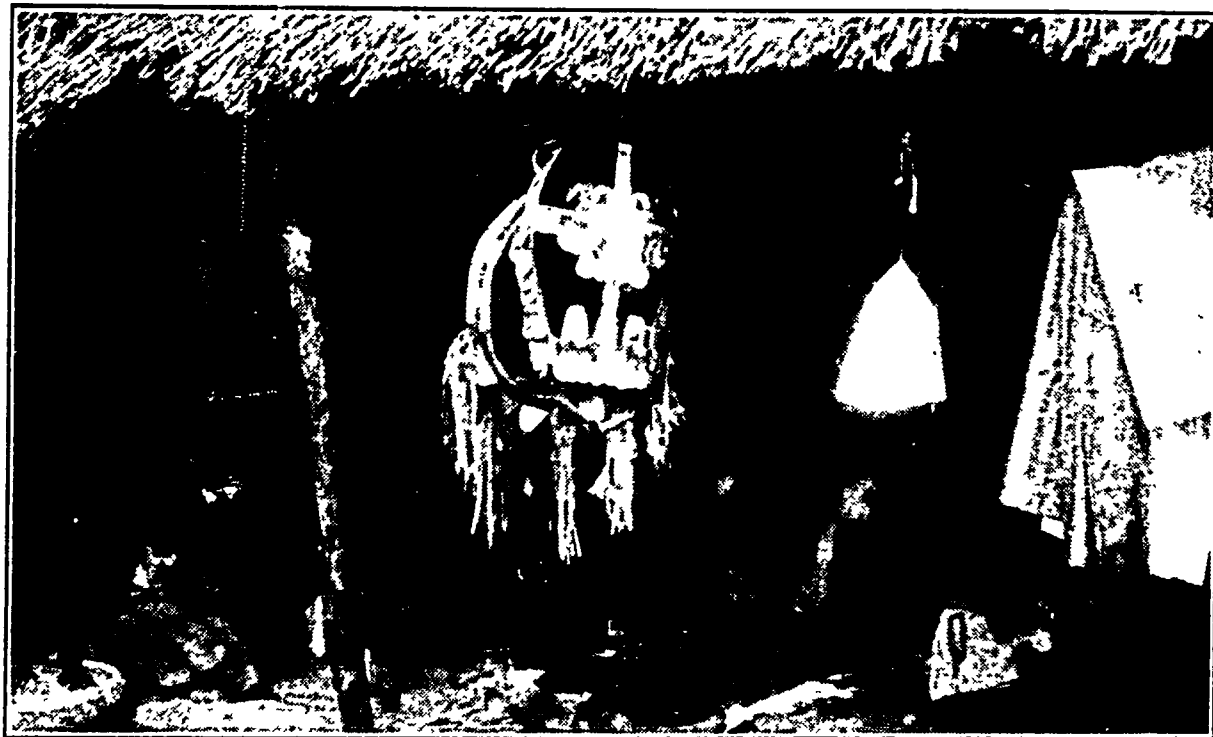
After gathering young men around him and teaching them, he asked for a

teacher and pastor. The king was interested and they all joined together in building a little church. This man worked at his sawing by day and plastered the walls of the church at night. All of this could have been for some material interest but we were very much interested in something that happened just a few hours before we left. William, for that was his name, pointed out to us a man whom he said lived in his compound; and whom he had invited, time after time, to come to church, but instead of coming to church he would on the sabbath go to his farm to work and his wife would start working at home. "I want you to tell him," said William, "that I am going to make him move out of my house if I find him doing so again."

On another trip, I found a new organ in a church. "How did you get this heavy organ away out here from the railway?" I asked. "We announced one Sunday that it was at the railway station; that we would go for it the next morning; and that all who wanted to go and help carry, we invited. We left 250 strong and came home singing about dark." They had gone thirty-six miles that day.

"Keep this money for me," said a native pastor who lives 120 miles from the railway. "All right; but what is this money?" "This is my tithe; the last missionary kept it for me, and when I wanted to make an offering for any purpose I would come to him and get part of it. I would also be glad, please sir, if you would keep out one-tenth of my salary every month and add it to this, then I will always have something when a call comes." He made about ten dollars per month. In speaking of this to white people, I have said, "I would not let an African, who lives 120 miles in the 'bush,' beat me."

One more true story, the first part of which Dr. Green, our mission doctor, tells, and the last part we ourselves witnessed. In 1912 Dr. Green went into a town to meet any Christians who were there. One old woman met him under the shade of a tree. He preached and the woman began work. In 1921 we went there and found a large church building and a membership that overcrowded the big church every Sunday. Seventy-eight others became probationers and later joined the forces. In 1923, when the shield was given to the best woman's organization, the missionary announced the name of this town and asked who would come and receive the shield for Igbafo? Some of the women said, "Let old Mammy come." "Old Mammy" was the old woman who met Dr. Green under the shade of the tree in 1912.



A NATIVE HEATHEN AFRICAN DOCTOR'S OFFICE

"All about us are towns that need nurses and doctors and dispensers to care for the thousands who are dying from causes that one with a little knowledge of hygiene, first aid and simple drugs, can prevent."

I am happy that I came to Africa because I tried to follow what I believe was a call.

This is a vague term and a very strange reason to the great mass of people. Only those who have devoted their whole life or wanted to devote most of their life to Christian work, will understand what I am trying to say. Because this is so vague to many, I would like, on behalf of many of us, to place it before you somewhat in the light of what it means to us. Nearly every time a business man or a government official is in our home, he gives some expression as to what he can never understand about this all-important reason that missionaries give.

"Why is it that you people come so far to try to do something with these people? How you can come out to this desolate country and stay three long years in this terrible climate, is more than I can see." Of course he does not see and it is not offensive to us that he does not see. He is not called to see. He seems to think there is more logic in coming to make money. Men of other interests, particularly photographers, have gone farther into the jungles of Africa than any of us have ever gone. They have been subjected to climatic conditions that we know very little about, and the American people have given their praise and money as a reward for their courage and zeal. This is all right and we who are out here know something about their difficulties, but you will be liberal enough to say that our zeal for our cause can be just as great as the zeal of a motion picture seeker.

One of these men went into a territory where they said, on account of the lack of water, no one could live. He drank out of green water holes where he had to boil the water three hours and then the odor was so foul that he could scarcely drink. He took as many as fifteen grains of quinine some days and lost in two years one hundred pounds in weight; he took his wife and child along with him into the jungle and left them alone one night while he went three miles away where he killed a hippopotamus that charged his grass hut during the night. I do not doubt but that he had these experiences and yet not many missionaries have had to undergo experiences like these for the sake of their work; and I have heard no one say that the motion picture seeker was beside himself.

Said another friend of ours, "Do you really think that you can do something with these people whom I would not trust out of my sight?" It is not ours to say whether we shall ever make very much out of them. One's duty is not always to be reasoned out and proved before it is performed. The first part of this article gives my beliefs about what might happen; but how does he or I know just what the result will be when ten generations have passed. He can read the history of most any country and make a few guesses.

While sitting in my home a famous doctor of the International Health Board made this remark, "This inadequate salary you people get would never encourage a young woman nurse to come out here to work in your hospital." To this there is only one reply; we do not want it to encourage her. The facts

in the case are, that we have more wanting to come than we have money to send.

The race problem which we constantly confront is nothing new. The Jew, when Christianity was in its beginning, had ideas about the Gentiles strikingly similar to the white man's about the negro. The tribe of Africans with which we work express in their language what they think about it all. The verb, *bo* means to peel—like peeling an orange. When he burns his finger and the skin peels off, he uses this verb. Years ago, when he first saw the white man, he wondered what had happened that this man seemed to have lost all his skin. He put the letter "E" on to this verb *bo* and made a noun *ebo*. When we go along the streets he salutes us, "*E Kabo*," which means "welcome." "*E Kabo Ebo*"—Welcome there, you man with all your skin peeled off. Suppose we did find that in that Last Day he is right. Well, in that day the question of the color of your skin will not be raised. To my mind, it will be, "What did you do with the Christ, and what did you do to help others know what to do?" Is not this the greatest reason after all that I am what I am?

* * *

Encouraging News from South China

By Dr. Mansfield Bailey, Wuchow

Last year, 1927, was far from being the biggest and best in the history of the Stout Memorial Hospital, when numbers are counted, but when the very trying circumstances we had to contend with during that period are considered, it would not be exaggerating for one to say that last year's work compares very favorably with the best records of this institution. Many events, both discouraging and those that fill our hearts with joy and bring us closer to our Lord, have been experienced and mean more to us who have had a share in the work here than many of those appearing in the written report of the work. I have learned what it means to depend on the Lord and I have also had many experiences in answer to my prayers for help in the many phases of the work during the past year and a half.

From all indications 1928 ought to be a year of peace and prosperity in South China, and with the Russian influence curtailed, even though it still is alive in the lives of many Chinese because it was so thoroughly and so carefully sown among the common folks of the nation, the great land of China should make great strides politically and

economically, and the progress in the propagation of the gospel of Christ should surpass any year in the history of Christian Missions in China.

The period of chaos, the worst of which has passed, due to Russian propaganda, Chinese Nationalism, greed of the war-lords, and the many other causes that enter into the beginning of this terrible upheaval, has resulted in and will continue to make great changes for the good of the millions of Chinese, as well as for all foreigners in this land, whether they are in business or in mission work. I believe a great revival that will be felt throughout the length and breadth of this land is not far distant.

How we rejoice in the coming back to the field of Dr. Leavell and the news that Mr. Ray and his family will soon be here to take charge of the evangelistic work of this field. Mr. Snuggs has done noble work under the conditions that have existed since he came here last summer and if Mr. Ray can visit the stations in this field then the preachers and Bible-women should be greatly strengthened and encouraged in the difficult problems that they have been facing for a long time. The fact that

a few missionaries are being returned to their fields is a source of hope and encouragement not only to the Chinese but to those of us who have been trying to carry on in the face of the lack of funds and workers and with unfavorable conditions due to the great political and economic upheaval of the past two years. We trust that the situation at home will rapidly improve and that it will not be long before all the needed workers, as well as the funds needed, will be sent.

The masses of the Chinese are very receptive to the gospel, much more so than has been true for a long time, and large numbers hear the Word daily in the dispensary and in the wards. There are large numbers listening to the preaching of the "Word" here, far more attentively as well as in greater numbers than is the case in the regular evangelistic work in this field. If funds and sufficient laborers are available an abundant harvest can be reaped during the coming year, but if the workers and funds are not sent out by Southern Baptists then many souls will not be brought into the Kingdom.

I am enclosing a picture of one of the converts in the hospital during 1927. This woman, the wife of a military officer residing far in the interior of the Province, is shown with her third baby. The oldest child is six years of age, the mother twenty years of age. A near relative of this woman, also the wife of a high military officer, is now in the hospital awaiting the arrival of an heir.

The Sunday school of the hospital is doing good work as it reaches the patients and many staff members who would not attend the regular school at the church, and the weekly evangelistic services are attended by larger numbers of patients eagerly and attentively listening to the preaching of the gospel.

The outlook for the work for 1928 is extremely encouraging, especially after passing through so many periods of uncertainty and with the difficulty of engaging the necessary workers for this large institution. More staff members have been secured this year and only a very few vacancies on the staff remain. How I do thank and praise God for his presence, for his help in sending the workers that were so badly needed last year and for the faithful and consecrated ones that have come to labor with us during the very trying times. The success of the work, since the hospital was reopened in the fall of 1926, has been due greatly to the true and faithful workers that we have been so fortunate to secure for the work—they have been few but they have accomplished much because they are here to serve their Lord by serving their own people, and they truly have shown the spirit of faithful Christian service.



CHAN LAN, WIFE OF A MILITARY OFFICER FROM THE INTERIOR

This girl-wife was converted while in the Wuchow Hospital. She is 20 years of age and the mother of three children.

LOST

A Story of Africa

BY ANNE WOODLEY

CHAPTER I

There was great consternation that morning among the passengers and crew of the little boat which plied back and forth on the great river in the center of Africa. The little blue-eyed baby girl, with her fluffy, golden curls, who had been the delight of all, blacks and whites alike, as she had played on the deck, chattered in native language and English to master and boy and sang to herself and her dollies, as she amused herself, was nowhere to be found. Search had been made for hours in every nook and corner of the boat, places it was absolutely impossible she could have squeezed into, and no stone was left unturned that might bring to light the mystery surrounding her disappearance.

The night before the boat had tied up on this sand-bar, as it had done every night all along the journey and had sent out word that every native for miles around should come with wood at day-break the next morning; with laughter and jabbering and chanting song, a string of barefooted natives with great loads of wood on their heads had been tramping through the sand and splashing through the shallow water back and forth to the boat since the first streak of dawn appeared on the horizon. All trace of the tiny footprints of the child would have been effectually effaced hours before if she could, by some means, have gotten ashore; nevertheless, a diligent search was made along the sandy beach and extending a long distance back into the forest for any signs of strange foot or animal; a depression in the sand some hundred yards up the river revealed the nocturnal haunt of the great crocodile which they had seen, and exclaimed over, as they sailed past the night before.

Down in the little stuffy cabin, on the hard bench bunk, not heeding the heat and humidity which had been so oppressive as to make the journey almost unbearable up to this time, the little mother of the little lost girl lay weeping and moaning and praying. It seemed beyond comprehension that the child could get out of the cabin without her knowledge. She had tucked her in so carefully under the mosquito net the night before; in the middle of the night she had awakened with a slight start, and with a feeling that all was not well

with the baby. But Lucile was all right and after tucking her in again, the light breeze which sprang up and which swayed the curtains at the open door of the cabin had been so refreshing that she had fallen soundly asleep immediately she returned to her own bed, and so sound was her slumber, and so exhausted with the five years of labor and fever and yearning and praying in the heat and turmoil of missionary life of Central Africa were her body and nerves, that with this first little cessation, she heard no sound until with the sun's first rays, the wood carriers began their plaintive chants as they began to fill up the empty bins of the boat for the day's journey.

This story was written while the author was working in Central Africa as a missionary. It is based on a true incident, and is an accurate portrayal of the habits, superstitions, customs, filth and degradation found among the natives among whom Mrs. Woodley labored. The story of the "little lost girl" is full of thrilling interest, and will awaken deepened sympathy for the multitudes of lost ones — lost in much more tragic sense than was Lucile — in the heart of the Dark Continent.

Then, with nerves and muscles tired and aching, she roused her weary self and prepared to begin the duties of the day, the first and most important being to look after the baby—to keep her cool and happy, the task of getting the proper food, and keep her out of the way of the servants and crew, although they did not consider the merry little youngster in the way at all, and always rejoiced when she managed to elude her father or mother and came singing and prattling to their quarters.

This morning how thankful she was for that last sound, refreshing, undisturbed sleep! How thankful she was that it was not necessary for her to hurry out at daybreak to the little mud school-house back there on the mission station,

where for hours she had struggled daily with the native boys and girls. Then came the routine of the day—she went over it all as she lay there. A hard bed, to be sure, but, oh, so, thankful just to lie still as long as she cared to. The breakfast, cooked by half-trained servants over the smoky brick stove in the mud kitchen house; how often had she wept over those breakfasts and dinners and suppers, because no one of the many raw, untrained boys whom she had thought *might* develop into a cook had ever seemed to arrive at the place where they could turn out a whole meal, even so simple as breakfast, unassisted. They must always be supervised, and supervision meant smoke, and heat and smoke meant tears. It had always been so in all the years they, she and her husband, had been on the mission field. Never had they seemed to get to the place where they were allowed to stop long enough to build up a work and train helpers. She felt a thrill of pride as she thought of this, for she knew quite well that their nomadic life had not been because they were failures, but because they were born pioneer missionaries and because, as the natives often remarked, "they could speak the language of the natives *like water*." So, after a few years at one place, in the face of great opposition and trials, a few natives would see the "beauty of holiness," as exemplified in their lives, a few would listen to the wonderful words of life which they gave out always, and drawn by the Holy Spirit of God, would yield their lives to his Son, Jesus Christ. The foundation was laid, and they were moved on a little farther to start all over again. Dotted here and there in the heart of Africa, in the midst of the darkest minds of this dark land, the spires of a dozen churches pointing the degraded people to the abode of God, and the chimes of a dozen church bells ringing out the glad tidings that Jesus has come and died for the sins of all people, form a monument worthy even of such humble servants of God as these two, the Reverend and Mrs. McGregor, who were traveling to America on a well-earned furlough.

Yet, they were leaving behind them even greater monuments than these—greater than sticks and stones and brass, for back there in the bush, miles apart—back beyond any civilization—where their soul's eyes were continually beholding them, were three little crosses, made with their own hands and erected at the head of the little mounds, which had been formed by their own hands, to cover the little coffins, which had also been nailed together with their own hands, and which contained the little bodies which had been part of their own lives.

Yet, God had been good, and here was their little Lucile, a strong, beautiful, healthy, lovable child and away off there in America was her own beautiful boy—her first born—now nearly seventeen years old. The trial of separation had been almost unbearable, but how thankful she was, as she lay there that morning thinking of all these things, that he was there and she would soon see him and clasp him in her arms.

But, at last the dying down of the breeze and the increasing heat caused her to arouse herself and she looked across the cabin at Lucile's bed. It flashed into her mind that she had made no sound that morning and usually she was the first one awake. Why, where was she? She looked again and then sprang out of bed, quickly slipped her kimono over her nightgown, stuck her bare feet into mules, and without twisting up her hair, she was out in the corridor and into her husband's cabin calling him and Lucile in the same breath.

Neither one answered and somehow, she did not know why, she was alarmed. Of course the child had awakened early, slipped out and gone over to her father and they were on deck. Should she go back and dress or go and search for her just as she was in dishabille?

She hesitated, then saw her husband coming toward her.

"Why, what's the matter, Minnie?" he said.

"Where's Lucile?"

"I don't know. Isn't she in bed?"

"No, I supposed she was with you, as she is not in my cabin. Go and look for her, please. Perhaps she is with Kipgochee. If she is, he should know enough to bring her back to be dressed. I will dress while you bring her."

All alarm had fled. The child had slipped out of bed, gone on deck, and the native servant whom they were bringing with them to the coast, and of whom she was very fond, had found her and kept her outside so as not to disturb her mother's slumbers.

She went back to her cabin, brushed up her hair and was putting the last hairpin in place when her husband came in with a very white and anxious face.

"You are sure Lucile is not here?" he asked.

"Of course not. Where can she be? Have you not found her?"

"No, neither is Kipgochee about, but I will go and look farther. I supposed Kipgochee had returned her here while I was looking elsewhere."

And he disappeared. With fingers trembling in spite of herself, Mrs. McGregor managed to get into her clothes, wondering what was keeping her hus-

band, and then the sudden silence of the wood carriers smote upon her with an ominous feeling. What had happened? Only a minute ago, the singing and chanting, laughing and talking and jabbering, now utter silence. She strained every nerve to listen to any sound and heard the captain, through an interpreter, speaking to those heathen people out there on the sandy beach.

"Did any of you see a black boy and a little white girl any place in the paths as you brought wood this morning?" he asked them. And, as the significance of the question sank into Minnie McGregor's mind and heart, she sank to her knees beside her bed, her head pillowed on her arms, as she cried out in anguish, "Oh, my Father, not that, not that, Lord! Don't take this one away, Lord; help me, Father, help me!"

When a few minutes later, her husband, himself in deepest anguish with what he must tell her, entered, he found her thus mercifully unconscious. And while the waters and the beach, the paths and the forest for miles were being searched, she lay in an unconscious or semi-conscious state, moaning and crying out for her lost darling, until a new sound came to her ears. The sounds peculiar to native labor had long since ceased, the shuffling of many feet on the deck began, the boat began to creak and groan, she felt a slight movement, and with a shudder she realized that the boat was moving and opened her eyes to see her husband bending over her with such love and anguish and pity and horror in his eyes that, instantly without a word being spoken, she knew that the search for Lucile had been unsuccessful.

She gripped his hands as they held hers and uttered just one word: "Lucile?"

And her husband, gently putting his arms around her, drew her to him and holding her close, bowed his head over her bright curls, so like the lost baby's bright hair, and softly and reverently said, "Yes, dear, the 'Lord gave and the Lord hath taken away,'" and with broken sobs, they joined in the last phrase of that wonderful verse, "Blessed be the name of the Lord."

It was many days before Mrs. McGregor knew all the details of that sad morning and there hung a solemn gloom over every passenger and every member of the crew for the days and weeks that followed on the trip to the coast.

Mr. McGregor told her little by little, as they felt they could bring themselves to talk of their little one, of the search of the paths; that no trace of footprints could be found; of the lair of the crocodile; that nothing was missing except

the boy and the child, and that there was only one conclusion to come to. Lucile had slipped out of bed in her little nightie and had wandered about the deck. The boy, Kipgochee, in all probability, was on deck somewhere and saw her as she squeezed herself through the railing around the deck, although it seemed absolutely impossible that she could have done so. He had also seen the crocodile which everybody knew had been near and had jumped into the water to save her and both had been swallowed up by the capacious jaws of the voracious animal. This was the only solution of the problem, the two were gone; the crocodile had been there, probably more than one. It, too, was gone.

Day after day, as the boat toiled on toward the coast and the tired little woman, who had left four little ones back there as her sacrifice to heathen Africa, felt her hands and her life so empty, she became frailer and thinner, her hair streaked more and more with gray. Hour by hour she sat on the deck of the large steamer carrying her across the Atlantic, gazing out to sea and seeing but one picture. No change, no amount of sightseeing, nothing it seemed, could ever efface from her memory the mental picture which was ever before her, that beautiful little curly-headed baby crunched in the jaws of a cruel crocodile. She saw it in her dreams at night and night after night alarmed her sorrowing husband with her moaning and sighing and crying.

How she had wronged that faithful black servant, he, who had given his life for her baby! Somehow she had always had a slight instinct that he was not exactly trustworthy, but as she had never been able to put her finger on any one thing that was not just right in his life since he had expressed a desire to become a Christian a few months previous, she had tried to refrain from suspecting him of dishonesty or untrustworthiness.

However, the feeling had remained but Lucile was so fond of him, and he was a great help in every way; in taking care of her and in household duties when on "safari," that when they had come to the end of the long "safari" before taking the boat, they had decided to take him on down to the coast and send him back by the next steamer.

And now Kipgochee and Lucile were both gone and he had given his life for her. What a debt of gratitude she owed him whom she had always mistrusted!

(To be continued)

Many Home Board Evangelistic Campaigns

By J. L. Baggott, Publicity Director

Dr. Ellis A. Fuller, superintendent of the Department of Evangelism of the Home Mission Board has planned a heavy schedule for 1928. The month of January was devoted to the Oklahoma state-wide campaign; February 12-26 was the date of the Tampa campaign; just now the forces are in Chattanooga for a city-wide evangelistic effort; five days after the Chattanooga campaign comes the Birmingham and Memphis city-wide simultaneous campaigns. With less than one week intervening the men go into the North Carolina State-wide campaign April 15-May 13; about then comes the Southern Baptist Convention, after which the men will be busy in various local meetings until the Arkansas state-wide campaign which comes in July; the South Carolina state-wide campaign date is September 9-October 7; after this comes the Shreveport campaign and the campaign in St. Louis early in 1929.

It seems impossible to secure the full report of the meetings in Oklahoma. There were more than 100 churches having meetings co-operatively in this campaign and many wonderful meetings ranging from 50 to 246 additions were held, according to the reports which have been sent in to Dr. Fuller's office.

The Tampa campaign was one of great spiritual power and made a great impact on the city. Reporters on the local newspapers told the writer of this article that they thought it was the most successful religious campaign Tampa ever had. Dr. Duke of the First Baptist Church in comparing it with the Billy Sunday campaign held a year or two back said that it meant far more to the Baptist churches of the city than any previous campaign in the city and probably yielded more additions to the Baptist churches than came to all of the churches co-operating in the Billy Sunday campaign. There were fifteen churches in the Campaign and nearly 600 additions, according to the best count available to date.

The Evangelistic Department is able to do the very highest type of missionary work under the plan now used by Dr. Fuller. If there were one hundred good evangelists on the staff ready to do missionary work there are two difficulties which would be practically insurmountable. First, it would cost the denomination nearly a quarter of a million dollars annually to maintain such a force in purely missionary work;

second, the very weakest churches are usually the ones which would be last to ask for such service, and these men if kept busy at all would accept the invitations from churches aggressive enough to learn about them and ask for them. Under the present plan the smallest churches in the city, association, or state are approached along with the neighboring churches, the campaign atmosphere making it easy for them to fall into line with their stronger sister churches. They, like the larger churches, nominate five men from whom the superintendent of evangelism is to secure for them a man to hold their meeting. On account of the magnitude of a city-wide or association-wide campaign Dr. Fuller has found it easy to secure for the small churches men much in demand for meetings who wish

tion so valuable a plan of work. The best part about the plan is that it works.

The state-wide campaign in South Carolina includes not only the town and city churches, as in the Florida, Oklahoma, and North Carolina state-wide campaigns, but is planned for all types of churches. The plan is to cast over the entire state at one time a Gospel net containing 1200 meshes, each of the 1200 churches constituting a knot in the net, with no loop holes. The hope is that none may escape this gospel net and that many may be taken for Christ.

* * *

The Harvest of Levering Indian Mission School

By Rev. Robert Hamilton, Okmulgee, Okla.

An intelligent Indian man who had recently been won to Christianity made the following statement in one of our meetings: "When I was in the old way my mind was dark. Very early in the morning before daylight one cannot see very far, nor distinctly, but after the sun rises one can see long distances on the prairie, and distinguish objects with certainty. It was like that before and after I became a Christian." Wherever Christianity is received there is an expanding of the intellect and a corresponding desire for knowledge and education.

During those early days of the Home Mission Board's work among the Creek Indians, when hundreds were converted and baptized by our missionaries, and churches multiplied, there was a great demand for schools for their children. A small school was opened in North Fork Town, near the present town of Eufaula, Oklahoma, with fifty pupils, all that could be accommodated. The missionaries were delighted with the progress made by the Indian youth. At the close of the first session, twenty-two weeks, twenty were reading. Eight learned their letters the first day by using the musical alphabet. But the missionaries and parents insisted that a boarding school was needed where the pupils would be separated from the home environment and taught to work as well as read.

Consequently in 1874 the Creek Council came to Dr. Buckner with a proposition to furnish one hundred and sixty acres of land, the Council to appropriate six thousand dollars annually for maintenance of a Manual Labor School for fifty boys and fifty girls, provided the Home Board would erect suitable buildings, bring the land under cultivation



REV. WILLIAM STODDARD

"The Creeks are Baptists and are thoroughly imbued with the missionary and evangelistic spirit."

to be a part of a great city-wide campaign and to share its spirit and fellowship. Thus the present plan not only supplies a good evangelist to the smaller churches but actually creates an evangelistic atmosphere which stimulates the neediest churches to ask for a part in such an evangelistic campaign. This service is rendered at a minimum cost to the denomination and many good pastors are pressed into service as evangelists. Dr. Fuller is to be congratulated upon giving the denomina-

and conduct a Christian school. It was a special providence that about this time Mr. Levering, of Baltimore, Maryland, had left a bequest of \$2,500.00 to be used in Indian education. This with a like amount appropriated by the Home Board enabled them to accept this generous offer, and the Levering Mission School was begun.

A volume of interesting history might be written of this school, filled with human interest, in which learning, work, fun, romance and religion would each play a part. A hundred and sixty acres of fine river bottom land was selected near the North Canadian River a few miles east of the present town of Wetumka, Oklahoma. Buildings were erected, prairie broken and ninety acres of corn planted and tended by the boys. Fifty acres of millet was also sown and harvested and a young orchard planted by them. A year later a dining room twenty by fifty feet was built by the boys under the direction of the superintendent. The girls were likewise taught cooking, sewing and laundry work. The reports show that they took especial interest in fancy work and made many beautiful things with which to adorn their room and to send home.

This honest work laid the foundation for the successful and worthwhile lives afterward of those Indian men and women, many of whom still live in our midst, and are the salt of the earth. I have a long list of them. One is a capitalist and stockholder in one of the leading banks in a town near where the school was located. He made a gift of \$500.00 to Oklahoma Baptist University, and a like amount to our white Orphans' Home in Oklahoma City, besides many other gifts to churches and institutions distinctively Indian. Another is a successful merchant, still others are succeeding in other lines of business. Some of them are pastors of Indian churches, one of whom has been moderator of the Creek Association for many years. One is missionary to the Wichita Indians in the West, on the field where Rev. A. J. Holt once preached to the wild Indians. Some are deacons in the churches, and Sunday School teachers. One woman on this list taught school for many years in the Indian Territory, white children and Indian together attending her school.

Many are the boy and girl pranks they tell that enlivened their school days at Levering. Once a few of the girls surreptitiously prepared a feed in their room and each invited a boy friend to join them. But how were they to manage it without being detected? Utmost secrecy must be observed or there would be no fun in it. The boys knew a way; they would bring a rope from the barn and toss it through the open win-



NATIVE INDIAN PASTORS AND EVANGELISTS

These Home Board workers are, from left to right, Rev. Orlando Johnson, Kickapoo; Rev. A. W. Hancock, Ponca; Rev. William Burgess, Otoe; Rev. D. D. Cooper, Choctaw.

dow and at an appointed hour the girls would lower the rope and the boys, one at a time would be drawn up to the window and climb in. Major Vore, the superintendent, was a small man, though very dignified, having spent many years in the Army and as Indian Agent. He happened along just as the rope was being lowered into the darkness. The boys of course left the vicinity. The Major, guessing the meaning of it, thinking to give the girls the surprise of their lives, caught hold of the rope, and the girls, feeling the tug, thought nothing wrong, so drew up their burden to the window sill. But when they saw who it was they let the rope go before he could get hold of the sill and the superintendent fell to the ground and was disabled for some time with a sprained ankle. He decided the joke was on him, so was ever silent on the subject.

Many attachments were formed between the boys and the girls while in school, which ripened into real romance and culminated in happy marriages. The merchant mentioned above and his wife were classmates. But true love does not always run smoothly with Indian young people, any more than with any other nationalities. One young man, a serious-minded fellow, but genial and a good student, whom we will call John S., and a girl we will call Addie C., were among the smitten. For years after their school days were ended John continued to court his Indian sweetheart, but Addie took up the vocation of teaching and preferred her independence to married bliss. John became one of the most active preachers and devoted Christian workers in the Creek nation; walking or travelling on horesback over many miles of prairie or through wilderness

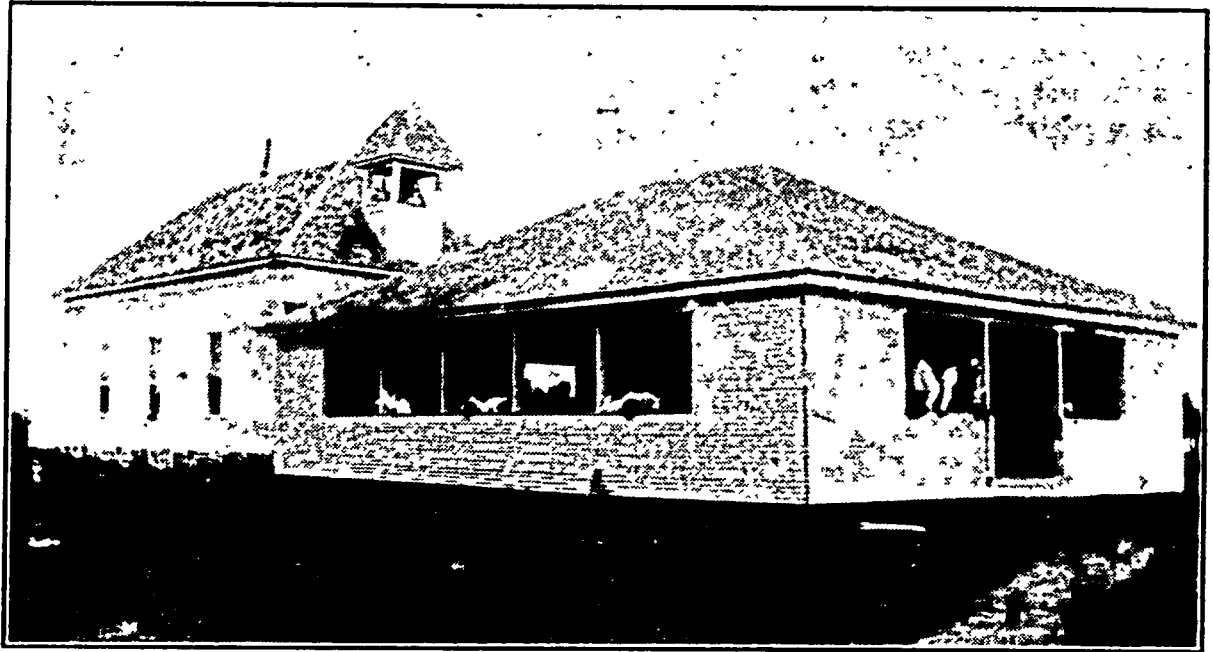
of timber to reach his appointments. He finally married and during the oil boom became possessed of a number of wells. His better circumstances made no difference in his godly life or in his chosen work. He has continued until this day to be among the most active and successful preachers among his Creek brethren. His faithful wife died and after some years he again sought out Addie and again offered her himself, with his good name, his mature affection, and his added wealth. Addie had learned through years of application to her profession that independence was not worth the cost, so accepted him. Now one of the most beautiful homes along the Frisco line crowns a hill just south of town, and in it live two who were once boy and girl together at Levering Mission School.

The reports to the Home Mission Board give us an insight into the method of religious teaching carried on in this school. There was no Sunday school building with classrooms, with round tables and red chairs, no B.Y.P.U.'s with Junior, Intermediate, Senior, Adult, and all the modern methods, but they got results. Practically all who attended the school went away Christians, deeply religious, and have continued in the way through the years.

School was opened each morning with Scripture reading and prayer. Scripture texts were written on pasteboard blackboard and hung about the walls until all had memorized them, then they were replaced with others. The men and women who had come from afar to plant their lives as missionaries in this wilderness knew nothing of frivolity. They had but one purpose, the salvation and future good of these Indians. Nearly all the leaders in the Baptist work now among

the Creek Indians are the product of Levering Mission School.

The school was discontinued or rather passed out of the Baptist hands in 1891 and since that time Southern Baptists had no school for Indians until 1923, a period of thirty-two years, when Nuyaka Academy was taken over by the Education Board of the Southern Baptist Convention. The loss can only be measured by summing up the results of those seven years of glorious history. What the history of our Indian work in Oklahoma and elsewhere these thirty-two years and on through the future might have been had Levering Mission School or a similar institution been continued can only be surmised. For out from Levering Institute have gone the men and women who have placed the mark of Baptist faith and life upon an Indian nation, and through the missionary spirit of that Christian faith have touched the life and thought of many other tribes. The Creeks are Baptists and are missionaries. Thus one investment has gone on through all the years bringing in interest of souls won and lives consecrated. Thus has the missionary spirit of a man in Baltimore been reproduced through all these years in the missionary zeal of the men and women who were brought to Christ in Levering Indian Mission School. Will we ever learn from the past the lesson it tries to teach us for the future? For God's laws of the kingdom are unchanging. Men may turn money into lives just as easily today as in that day when Mr. Levering began this investment which is today Baptist history, written into lives of boys and girls, who have in turn written it into churches and Christian activities too numerous to chronicle in one brief article. No bank, nor stocks, nor bonds could have given the large interest of such an investment as this in the everlasting riches of souls won,



A CREEK INDIAN BAPTIST CHURCH

"From Levering Institute have gone the men and women who have placed the mark of Baptist faith and life upon an Indian nation, and through the missionary spirit of that Christian faith have touched the life and thought of many other tribes."

and the ever widening circles of influence set in motion by this one Mission School among the Indians.

* * *

Prayer for a College Girl

So dear, so dear she is to me,
This child who leaves my side today!
Yet dearer still, O Lord, to thee;
And so with confidence I pray.
She'll weary as the years go by,
And gay adjustment lose its zest;
But sure of thine approving eye
May she have quiet rest.
If disappointment's sword should fall,
Or sorrow flash from a clear sky,
May she have grace to suffer all
Sure of thy sympathy.
She will have hours of lonely doubt:
Let her be calm through all suspense,
And work her own salvation out,
Sure of thy providence.
If to the battle she must thrill,
Then may she fight right faithfully;
Or, tempted in the desert, still
Be sure of victory.

—Ella Broadus Robertson.

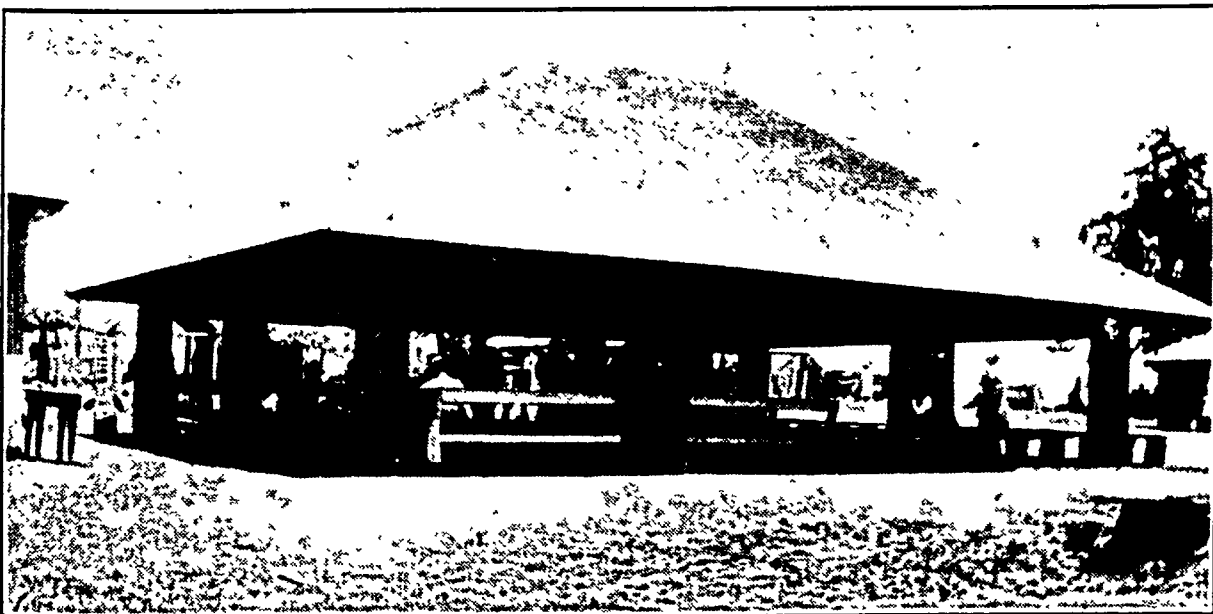
Evangelizing Evangeline's People

By Rev. Jno. T. Walters, Evangelist,
Ruston, La.

My heart did not wait till the budding of spring to turn toward sad Evangeline—the French section of South Louisiana. But amid wailing, wet wintry winds it was yearning and burning for this twilight land. Secretary Solomon and our great State Board are vitally interested. My evangelistic labors down here the past few years have enriched my soul in contact with Superintendent L. C. Smith and pastors Strother, Huntsberry, Newman, Rush, Goodman, Gayer, Winn, Mixon, Sansom and others. I believe that we stand on the threshold of a great awakening.

GOD GIVES US A SPIRITUAL WEST POINT

Acadia Baptist Academy, half way between Church Point and Eunice, is about nine miles from each and upon a splendid highway, in close touch with near a half-dozen railways, yet still in the peaceful country. They have God's man in Superintendent T. E. Mixon, and a godsend is his wonderful wife, dean of women, and little mother to all. Such names as Gayer, Sansom, Turner, Delk, Francois, Atterbury, Elliot, Dixon and Gregory will do to charm with. In skill, education and consecration this federation of teachers forms one of the finest faculties on the field of our Home Board. They have four or five frame buildings for boarding boys and girls, for class rooms and dining halls also, over a dozen neat white cottages set "scot free" to married ministers. Their



WEST EUFULA CHURCH. WHERE JOSEPH ISLAND WAS PASTOR

This church, and the adjoining school, are the outgrowth of the Home Mission Board's work among the Creek Indians, as a result of which hundreds were converted and baptized, and churches were multiplied.

superb power plant is well engineered by Tom Mixon, Jr. Their family car is well chauffeured by his "bonnie" brother Bill. 'Tis appetizing to see their lowing herd wind slowly o'er the lea and their fifty smiling acres in a greening sea. Their luxuriant garden tempts more than the bee. Their delightful deep well makes pangs of thirst forever flee. It would drive away the sourest scowls to glimpse their sprightly yellow-legged fowls!

NO SKELETONS IN THEIR CLOSET

Unless it be grim, grinning debt. I don't see how any friend could crave to see them save more than they do. Our State and Home Board love them, but I fear they have so many other needy children to look after, I suspect they may sometimes fail to see what a splendid promising child they have got away down here. Brother and Sister Mixon and their winning team of nine helpers do not boast of their constant sacrifices nor offer one complaint for their neglect. They don't pose as heroes, nor court publicity and praise, though they rightly merit it. All they want is a winning chance in their God-given task. Is it right for us who have means to let a man who has his own family to support, drain his last resource and even borrow the last mite of his insurance to keep "our" school from the death rocks? It was my peculiar privilege to conduct a consecration week there before Christmas and again their Educational Rally in March. Do you know, they came nearer "charging my batteries" than I theirs. Could our dear readers but fully grasp the clean sweep of their blood sacrifices to keep this sacred school going you would be forced to agree that this is one of the most heroic and deserving academies in the wide and benign reach of our Home Mission Board. Mesdames Jenkins and Riley and Miss Hutchison, who have lately lent their gracious gifts most magnificently in our recent Rally, will confess that what we say is not taffy but truth.

A LUSTROUS LIGHT HOUSE

Wise President Mixon and friends have just fixed on a high tower, a splendid light which illuminates that land for miles around. It is suggestive of what A. B. A. is doing right now for those dark domains right around. A. B. A. is a human beehive. They work like Turks in classes, societies, Mission Band and Workers' Council. But they don't dirk like Turks. They are all poor; they must work at "odd" hours for part of their "keep." We often wonder how Mrs. Mixon feeds them so substantially on such slender resources. Many pay \$10.00 per month (cash when they can get it) and do \$10.00 in work. We have never found better balanced rations.

Discretion forbids me picturing to you some modern heroes of faith there. They still hope to win their lost kin. You should see some who are banished from home, denounced by pals and renounced by parents for the "crime" of surrendering all to Jesus! I see now a son cut off by a well-to-do father. I see a lovely brown-eyed maiden driven from her own house. Many others have tasted similar sufferings for Jesus's sake.

We touched on their secular tasks, but witnessing for Christ is their dearest duty. Every Friday this healthy hive swarms. But of the 125 pupils nearly half are preachers and women missionaries. They go to some forty different churches and needy stations to teach and preach and sing the old, old story. Their stirring sweet songs gain an access to many neglected homes. Eternity alone can reveal the vast and vital blessing of their personal service. Literally thousands, otherwise lost to us, hear the Glad Tidings through these charming witnesses every month. Some hear the gospel for the first time in their whole life.

They are just folks, with like passions, temptations, faults, as the rest and the best of us have. They have lots to unlearn as well as learn. Think of some of our best workers married and in only fifth and sixth grades! They are in a grand place to learn from the lives of discreet teachers as well as from books. Believe me, they are quick to catch on, too. These poor little French workers are bound to win! Though very short on greenbacks they are long on grit, gumption and grace. Any church would be blessed to invite some of them over any Sunday.

THE CHARMING STORY OF EVANGELINE

This story has come to my notice with fresh emphasis since my last French meeting. You doubtless recall Longfellow's immortal classic. An old man, a grandson of Evangeline's foster mother, has a very fascinating book on her. It relates how the peaceful Acadians of the frozen North left their burning homes to escape the British "Lion." They searched for lost loved ones in far off Louisiana. Their weary wilderness wanderings exposed them to mountain lions and other untold hardships and also to that fierce lion, Satan. A.B.A. feels it is her sacred task to lead them from the offending lions to the defending Lion of the Tribe of Judah.

When their Sad Evangeline finally found her "lost betrothed," alas, he had broken his vow. Her end was most pitiful. Now we feel it ours to point these pilgrims to an imperishable home, and to heavenlier reunion with no tear-stained farewells. It is ours to tell them

of a far fairer Eden than they ever found in friendly Louisiana. Alas, how these wide prairies of South Louisiana call Baptists to a wider opportunity! If they exhibit us the conquest and culture of the soil, may we not show them the Christlike conquest and culture of the soul?

When we looked on those deep drainage ditches which redeem this rich land from wasteful waters, we prayed for some providential power to rid the land of a flood of paganism. Then how those fertile fields might bloom and fruit with a charming Christian civilization, five hundred thousand strong!

From many a far-off native window the setting sun splashes such a bright reflection it looks like the house is ablaze. Alas, how we long to see those homes ablaze with love and light from the Risen Sun of Righteousness!

As we hear the sighing winds they remind us of sighing souls. These opening petals remind us of hearts opening to the wooing of God's Spirit and the warmth of God's Son. This sweet bud-bursting season seems prophetic of God's heavenly springtime for these pathetically wintry hearts. While we enjoy nature's exquisite garb of green, in this land of early spring, we hear love whisper, "Go tell them of the gladder garments of salvation."

SEND THE LIGHT

How shall these forlorn folk learn of the hid treasures Grace hath in store? The light which our beloved President Mixon sets high on his campus tower symbolizes the secret. The Acadians don't crave our pity and condescension but our fellowship and friendship. They seek not bosses but brothers, not dictators but co-laborers.

In this country of many crucifixes let's show them the true Cross, which, alas, is a "new" cross. In this place of "false father confessors" it is ours to show them the one and only High Father to whom alone men must confess. As they flare before us their "form" of godliness, God help us prove to them the power of godliness.

Heroic Arcadia Academy though sorely handicapped for funds, may yet evangelize Evangeline's dear people. May we yet see these fine folds betrothed to a Lover who never shall turn traitor. Our Academy is training shepherds who do no fleece but feed the flock. The bewildered may find luscious pastures through them.

HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



PUBLISHED MONTHLY BY

THE BAPTIST SUNDAY SCHOOL BOARD

161 EIGHTH AVENUE, NORTH

NASHVILLE, TENNESSEE

Subscription price, \$1.00 per year. One free subscription given with each club of ten, where cash accompanies order, and all names are sent at once.

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Vol. 12

JUNE, 1928

No. 6

Baptists Achieving World Unity

There is a delightful story told of Dr. John A. Broadus and the famous church historian, Philip Schaff. They were seated together at a luncheon, and Dr. Broadus, in answer to Dr. Schaff's question, was describing the organization and polity of Southern Baptists. Dr. Schaff was amazed at the numbers and progress of the Southern Baptist group, with whom he had had little acquaintance, and was particularly impressed with their unity and solidarity in spite of the lack of ecclesiastical authority and headship. "This," declared Dr. Schaff, "is the most remarkable phenomenon of modern religious history. And now that you have achieved such wonderful results, why do you not organize an episcopacy so as to conserve these results?" "That," Dr. Broadus is reported as replying, "would be glorifying the phenomenon by destroying it."

The problem of every great religious body is that of conserving its unity and transmitting its beliefs and practices, its institutions and enterprises, to succeeding generations. If it fails to do this, in the nature of the case it must diminish and eventually perish. The simplest, easiest, most immediately effective way is by means of hierarchical organization, through which authority is headed up in an official group whose word becomes law and whose successors maintain polity and doctrine unchanged. The application of this principle to its logical limit gave us the Roman Catholic church, and its application with modifications accounts for the polity of all the denominations other than congregational or democratic.

There is, however, another principle of unity and conservation—the principle of shared interests and voluntary co-operation. It is essentially the democratic principle, and is slowly but surely replacing the autocratic principle the world around. This principle assumes that the most effectual ties that bind people together are common beliefs, loyalties, ideals, standards, purposes, and that vital unity does not come from mere inheritance nor from authoritative imposition, but from agreements based on personal and group convictions. To be sure, a certain kind of unity may be obtained through traditional indoctrination re-enforced by coercion, but in the end it defeats itself either because of the revolt of its subjects or through the development of a docile, dependent, decadent constituency. The operation of the democratic principle is much slower and less certain of im-

mediate results, but Baptists throughout their history have been unalterably committed to it both in theory and in practice.

The success of this democratic principle depends upon several evident conditions. One is that the people who make up the group or groups must know each other. Another is that they must learn to think together and work together for common ends. Still another is that they must be sympathetic and tolerant within the limits of their common fundamentals, refusing to be provincial and narrow, and granting some liberty of difference in interpretation and application of common beliefs. Most important of all, they must learn to love one another, to possess hearts of compassion for the struggles and trials of their fellows, and to be ever ready with outstretched hands to supply whatever need they can of their faith-brethren, no matter what may be their color or tongue or nation.

Our various Baptist gatherings have grown out of this felt need in the practical application of the democratic principle. There is no antagonism between independence and interdependence, between autonomy and co-operation. Our "district associations" were organized as the expression of the need and the desire for closer relationships among churches of a township or county; our "state conventions" were the outcome of the same need extended to include the churches of an entire state; the Northern Baptist Convention and the Southern Baptist Convention, following the failure of the Triennial Convention to function satisfactorily, were organized to meet the same need for an entire section of the nation. In other lands the same development has taken place, giving rise to various Baptist associations, conventions, alliances, and the like. Again and again it has been demonstrated that there can be unity and co-operation of the most effective type without overhead authority or centralized church government.

It was entirely logical therefore that the principle should seek expression across sectional and national borders, and that the Baptist World Alliance should come into being. At the beginning of the Twentieth Century barriers of distance had been so broken down that lands across the sea were nearer to us than our neighbors in other states were a century before, and that process has continued with amazing rapidity until the world has become a neighborhood. Travel and communication have brought Baptist groups of Europe and America closer and closer together, and we have learned that differences of language and color are no bar to essential fellowship among those of like faith. The Baptist World Alliance has done more than any other agency in our day to break down prejudices, enlarge horizons, deepen sympathies, and bring into vital unity the various Baptist groups of the world.

The fourth meeting of the Alliance in Toronto, June 23 to 29, will be significant in many ways. It will be the first time the meeting has been held in Canada, and will perhaps bring together the most nearly representative group of English-speaking Baptists who have ever assembled, together with delegations from more non-English-speaking groups than were ever assembled for a similar purpose. It will commemorate the Tercentenary year of John Bunyan, and will be the four hundredth year of the martyrdom of Balthasar Hubmaier. It will bring to the platform of the meeting outstanding Baptists of the world, whose speeches will be epoch-making in the progress of the Baptist world movement. It will give stimulus to the missionary enterprises of Baptists that ought to mark a new era in our effort to take the Baptist message to the whole world in our generation.

Elsewhere are articles descriptive of the Alliance and its work. Read these messages, and pray that God may mightily use this great meeting for the extension of his kingdom.

Re-Examining the Missionary Motive

Back of all human action, that is not the result of accident or habit, is some compelling motive. The motive may not be clearly defined nor fully understood, but it is there nevertheless in all purposive conduct. Make the motive sufficiently compelling and adequate and the desired results are assured. Fail to provide a motive sufficiently compelling and attractive and the desired response will inevitably be lacking.

Much is being said today about the missionary motive—on the part of those who go and of those who send. Some are declaring that we have no longer a sufficient motive. Others say that our old motives must be replaced with new. Still others say that the old motives are strong enough, but that we are failing to reach the hearts of our people with them. What motives shall we emphasize in missions today, and how may we get these motives to operate in the lives of our people?

At bottom there are three motives which may actuate us in going and giving in the missionary enterprise—a sense of duty, human need, and the cross of Christ. Let us examine briefly each of these motives.

A sense of duty is a powerful impulsion. Jesus often said "I must," not that there was outward compulsion, but that there was inward impulsion. He had come to do the will of his Father, and nothing could deter him from fulfilling this divinely felt duty. In this he shared with the great spokesmen of God who came before, and has shared with God's representatives who have come after. Having undertaken a thing, we feel that we must carry it through. Having realized the demand made upon us, we may not rest until it is fulfilled. "Duty" means "that which is due," and a feeling of obligation drives us on even when we shrink from the task. Action from a sense of duty is on a high and holy plane, but it is frequently too high for the mass of poor mortals who have never climbed to Calvary's heights. We probably make a mistake when, for the majority of church members, we base our appeal for the support of missions on a sense of duty alone. With many there is no such sense of duty, and even when we are able to make it felt by sermon and appeal it rests upon an insecure foundation and soon loses its weight.

Human need is a still more powerful motive. The language of suffering is a universal language. Poverty, destitution, ignorance, depravity, disease, suffering know no race or tongue. The heart must be hard indeed that fails to respond to the stories of indescribable need which our missionaries are constantly relating. If there were those living about us who were undergoing such hardships and suffering we would instantly fly to their relief. But somehow there is a strangeness and unreality about the need of those who live at a distance. It is difficult to feel that we have much responsibility to relieve the sufferings of those who live in remote sections of our land or across the sea. Besides, we scarcely know what we can do about it. We may give money, to be sure, but the need is so vast and our gifts are so small that it does not seem to make much difference, after all. Then, too, the constant repetition of the stories has tended to harden us, and we consciously and unconsciously build up an attitude of resistance, particularly if our emotions have been stirred and we failed to do anything about it. We shall not cease to lay upon the hearts of Christian people the unspeakable need, both materially and spiritually, among the multitudes of our own land and other lands who are without Christ; but it is doubtful if this motive will suffice to maintain a high level of Christian enthusiasm for the support of the missionary enterprise.

The Cross of Christ, is, after all, the one sufficient and compelling motive for going and giving that the gospel may be made known to all the world. It is at the same time the most neglected note in missionary preaching and appeal. We have had no lack of emphasis on duty and on human need; but somehow we have failed to ground our appeal in the fact and the principle of the cross. The writer hears a good deal of excellent missionary preaching, but rarely does he hear this note sounded with conviction and effectiveness. Magazines and papers are filled with appeals for the support of missions, but seldom does the appeal rest on the fundamental reason for it all—the suffering of Christ on the cross of Calvary that the world might be redeemed from its sins. We may easily close our eyes to duty and evade its demands; the cry of need may cease to stimulate our hearts; but when we look upon the Son of God dying in our stead and providing thereby a way of escape for every sinner who will accept the gift of life, we simply cannot call ourselves Christian if we refuse to share with him in this enterprise which brought him from heaven and nailed him to the cross.

One of our veteran missionaries tells of an experience many years ago when he, with a number of others, was placed on the platform of the Southern Baptist Convention and requested to state in a sentence why he desired to go to the foreign field. In one simple sentence he gave the profoundest reason which can actuate the human heart:

"To win for the Lamb that was slain the reward of his sacrifice."

Continuing his reminiscence, he says: "When the home church proposed the farewell meeting to bid us God speed they were placing on the program the well-chosen hymn, 'God be with You till We Meet Again,' but I asked that there be substituted for it 'All Hail the Power of Jesus' Name.'" After twenty-five years this hero of the cross bears this witness: "The motive power in missions that controls my life remains the same: to be in harmony with the great passion in the life of God; to do my part in establishing his kingdom on earth; to crown Jesus Christ as Lord of all; to make the death of Christ, the Son of God, of such value to all men that he may not have died in vain."

Let us get back in our praying and preaching and giving to the fountain from which must flow all genuine missionary endeavor—the cross of Christ!

* * *

The Home-Going of Secretary Love

On Thursday night, May 3, at his home in Richmond, Virginia, Dr. J. F. Love, corresponding secretary of the Southern Baptist Foreign Mission Board, passed to his eternal reward. For several weeks he had been desperately ill, following an apoplectic stroke from the effects of which his physicians held out little hope of recovery.

Sixteen years ago Dr. Love was called to be administrative head of the Foreign Mission Board of the Southern Baptist Convention following the death of Secretary R. J. Willingham, whose passing was strangely similar to that of Dr. Love's. Both men were passionately devoted to the cause of Foreign Missions, both were borne down with the burden of a lost world, both literally gave their lives as a sacrifice on the altar of duty, both were stricken in the midst of an appeal for this the greatest of all causes, for which their common Master, the Lord Christ, gave his life.

During the sixteen years of his administration Dr. Love saw amazing and unparalleled changes in the missionary enterprise. He witnessed a growth in Southern Baptist Foreign Missions without precedent. Indeed, the scope and results of our missionary efforts during these sixteen years

exceeded all that had gone before during the sixty-seven years. He helped to guide this expansion during the perilous years of the World War, and laid deep and strong the foundations for Southern Baptist missions in many new fields in Africa, China, Japan, Latin America, and Europe. He was lifted to dizzy heights of expectation and triumph at the conclusion of the 75 Million Campaign, only to be dashed to the valley of despair as his people, caught in the financial reaction which ensued, failed to match their promises with performance. With breaking heart he saw debts accumulating, fields abandoned, missionaries recalled, at the very time when every consideration called for advance along every line of the mission battle front, and every mail brought imperious challenges to a great forward movement. He did not succumb to pessimism nor resort to querulous complaint; but he could not understand how his brethren could be apparently complacent and indifferent while his own great heart was almost bursting with the burden of need and opportunity everywhere imperatively calling.

At length his physical powers broke under the strain, as his friends knew must be the case sooner or later. He died as he himself could have wished—in the harness, falling in the midst of his work to further the cause of an enterprise far dearer to him than life itself.

There is a story of a soldier who, upon being commiserated for having lost his arm in the defense of freedom and the right in the late war, replied with high spirit, "I did not *lose* my arm; I *gave* it." R. J. Willingham, J. F. Love, and the little band of heroes and heroines with whom they were associated who have laid down their lives on foreign shores, did not *lose* their lives for Foreign Missions—they *gave* them. They have gone to their reward joyously and triumphantly, having finished the work God gave them to do.

Over and over Jesus spoke of gaining one's life by losing it, of conquering in defeat. "Except the grain of wheat fall into the earth and die it abideth by itself alone; but if it die it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." Shall we not prove true in a new and real sense these words of our Lord by dedicating ourselves afresh to this holiest of all causes? May not these martyrs, though dead, speak to us more eloquently and appealingly than when they lived? May not their example of devotion and their sacrificial death stir us to renewed consecration and zeal, and thus mightily forward the cause for which they lived and died?

J. F. Love lost his life—and saved it. What of those of us who are saving our lives and losing them?

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The Baptist World Alliance

By Rev. J. H. Rushbrooke, M.A., D.D.

There are, I learn, in the minds of some Baptists, misunderstandings as to the constitution and objects of the Alliance, and occasionally even suspicion and mistrust. I propose therefore to set out in three brief statements: (1) What the Alliance is not; (2) What it is; and (3) What it has done.

I. WHAT IT IS NOT

In regard to the first of these topics, the one statement which needs emphasis is this: *The Baptist World Alliance is not an administrative body.* It undertakes none of the tasks that belong to unions or conventions or missionary societies. It has no machinery for setting afoot or carrying on by its own agents any movement for home or foreign

evangelization, pastoral support, maintenance of seminaries, dissemination of literature, or any other such end. It does not send out a single missionary or administer relief funds. All these matters are within the competence and responsibility of the missionary societies and of the conventions and unions and their boards and committees.

Perhaps I can best make clear the position of the Alliance by describing in some detail a typical example of its action; and I select a matter with which I am closely acquainted.

In July, 1920, there came together in London a conference of Baptists, out of which issued a co-operative effort for relief in Europe, a co-ordinated program for the furtherance of Baptist work in European lands, and the appointment of a Baptist Commissioner for Europe, who has occasionally (but inaccurately) been spoken of as the Baptist World Alliance Commissioner.

The course of events was in fact this. Something had to be done for Europe in the grave crisis that followed the War. The then Secretary of the Alliance (Dr. J. H. Shakespeare) took the initiative by inviting certain representative Baptists to confer in London. Those attending included only about ten members of the Alliance Executive; the seventy men present were in the main representative of Baptist conventions in various lands, and of missionary societies and boards. Typical participants in the conference were the secretaries of missionary organizations—Dr. J. H. Franklin, of the American Baptist Foreign Mission Society; the late Dr. J. F. Love, of the Southern Foreign Board; and Rev. C. E. Wilson, of the Baptist Missionary Society; while Dr. Shakespeare himself represented the British Continental Committee as its secretary. It is obvious that the decisions of this conference, which included also such other leaders as Dr. Clifford and Dr. Whitley (Britain); Dr. Truett, Dr. Gambrell, Dr. Mullins, Dr. Emory Hunt, and Dr. C. A. Brooks (U.S.A.), Dr. O. C. S. Wallace (Canada), Dr. Benander and Dr. Bystrom (Sweden), would be likely to secure wide acceptance; but it is equally obvious that the decisions of such a group could be recommendations only. The conference could not initiate a relief scheme; it had neither funds for the purpose nor machinery to raise them. Nor had the Baptist World Alliance either of these. No step could be taken unless and until the administrative boards adopted and gave effect to the recommendations of the conference, and appropriated the necessary funds. It was, therefore, by decisions of the American Foreign Mission Boards and the Continental Committee of the British Union that the relief fund was actually instituted and the Commissioner appointed. From first to last the Alliance as such has contributed not one penny; the executive tasks, including raising of funds, and the entire control of the policy, have rested with the Boards.

Similar conditions governed the assistance of European Baptists in their religious work, this assistance involving especially the founding and support of preachers' schools; certain of the stronger unions and conventions were asked (I may borrow the phraseology of the League of Nations) to accept "mandates" for particular European countries. Such "mandates" were accepted and acted upon through the boards and committees; these raise all the funds and determine their allocation.

The Baptist World Alliance has nothing to do with the administration; unlike the League of Nations, it does not even demand a report from the "mandatories."

Nervous dread of the Alliance, as a body that might interfere with the autonomy of other bodies, is therefore destitute of any shadow of justification. The Alliance has no authoritarian note; it neither will nor can invade the rights of any Baptist body. When it summoned the London Conference of 1920, this was not with a view to entering upon any administrative enterprise of its own; it merely

served the cause of the denomination by calling representative men together; and the results of their deliberation took the form of suggestions and recommendations to the only bodies that could act. The Alliance deserves credit for its initiative in calling the conference; but the actual work of the following years has been done by mission boards and committees. These have borne the burden and responsibility, and it is to them that appreciation and gratitude are due.

II. WHAT IT IS

In the preceding section I have shown that the Alliance is not an administrative or authoritative body. In describing what it is, let me again emphasize a single statement: *The pivotal idea of the Alliance is fraternity.* It exists to manifest and strengthen unity among Baptists, to facilitate intercourse and mutual knowledge, to express their common mind in matters of general interest aside from administrative tasks, and especially in the advocacy and defence of religious freedom. It is a voluntary federation of unions, conventions, and missionary societies, each of which retains full autonomy. No advocate of "state rights" ever claimed such unqualified freedom as this Baptist federation gladly leaves to every one of its constituent groups.

Such a fraternal Alliance, by the very conditions of its existence, is absolutely precluded from any action except by general consent. It depends for all its funds, even for offices and typewriters, upon the willing contributions of the unions and conventions. The Alliance has no personal members and no local organization in any land; it is an association of unions and societies each of which has the right of secession at any time with or without stating a reason. No legal bond holds together its members; and it is utterly destitute of coercive powers. Its glory is this purely voluntary and fraternal character; and few facts are more deeply impressive to those who know the inwardness of the situation than this: that the unions and conventions which include over eleven millions of Baptist church members in the world are almost without exception members of The Alliance. Could there be a more striking testimony to the sense of oneness that pervades the most individualistic and independent churches on earth? In the spiritual life which believers' baptism symbolizes, in their evangelical experiences and outlook, Baptists are brothers; they know that they belong together, and they welcome the opportunity of standing together in the face of the world. Is not such a display of oneness, entirely spontaneous and unconstrained, far more truly an answer to our Lord's prayer than any unity which, though seemingly stronger, is far less Christian because depending on legal ties or hierarchical authority?

This is but saying that the Baptist World Alliance enshrines the voluntary principle which governs all genuinely baptistic organizations. ("Voluntary" does not imply arbitrary or eccentric; a *Christian* voluntarism is regulated and concentric). Our day has seen the arising of ever-enlarging organizations, even among Baptists; present-day conditions have demanded these, and are likely to carry us still farther. There are dangers in this tendency; in a central organization the temper of bureaucracy is apt to emerge, and money power may count for too much. But I have no fear of an ecclesiastical tyranny among Baptists as long as one limitation is respected; the central authority must never be able to override the local church. It is entirely right that if a church shares in common funds it should accept conditions laid down by the general mind of the denomination which raises these funds; if it cannot do this, the church must be free to follow its own course with no other penalty than non-participation in the common treasury. Conventions, union, associations, churches, have their own spheres in which

they are autonomous, but no power to "lord it" over others or to invade their rights. And I venture to maintain that of all the bodies which Baptists have called into existence, none exhibits more clearly than the World Alliance their essential principle of free fraternal fellowship. Over against the criticism of those who maintain that a congregationalist church order is necessarily divisive, and that without legal bonds co-operation is unthinkable, the Alliance stands to reveal the unifying power of a living evangelical faith, and the cohesion which rests not on law, but on love.

III. WHAT IT HAS DONE

I have no hesitation in asserting that by what it has done the Baptist World Alliance has abundantly justified its existence.

The most widely known of its achievements has been a series of general conferences. Twenty-two years have passed since at the First World Congress the Alliance was formed. The Great War suspended almost all of its activities, and so confused was the period immediately following the War that twelve years instead of five elapsed between the second World Congress and the third. Despite this long interruption, the intimate and widespread knowledge of one another found today among Baptists is primarily due to the great assemblies held under the auspices of the Alliance. Philadelphia in 1911 saw the largest international group the denomination had ever brought together, and gave American Baptists as a whole a close view of their Russian brethren. Stockholm welcomed the third world-gathering in 1923—not as large as that in Philadelphia, but even more widely representative. These meetings of Baptists from every continent, every union and convention and missionary society, have a value not confined to the occasion; the pooling of experience and the discussion of great issues is useful, but abiding friendships sustained by the interchange of personal visits and letters count also as a vast gain. The ramifications of such friendships extend through the whole world.

Apart from the general meetings, other assemblies of not less value have taken place, especially east of the Atlantic. In 1908 a European Baptist Congress was held in Berlin. From that meeting dates many a friendship that has borne ever the acid test of the War. A second of these European conferences met at Stockholm in 1913. Useful as were such continental meetings, the Executive Committee reached the conclusion that for Europe "regional conferences," representing groups of neighboring countries, might have certain advantages over continental. They would permit of more intensive consideration of the questions brought forward; they would bring the international brotherhood of Baptists directly before the masses of our people in a number of large cities; and they would have a wider value as a testimony to those without. President Mullins was therefore asked to undertake an extended tour in Europe; he willingly consented, and in company with the Eastern Secretary, a few representative American and British Baptists, and the Secretary of the British Union, an enthusiast for the Alliance, he visited conferences at Barcelona (for Latin, Western and Southwestern Europe), Budapest (for Southeastern Europe), Lodz (for the various races of Poland), Riga (for the four Baltic republics), and the three great German centers of Königsberg, Berlin and Gelsenkirchen, at the last of which Swiss and Dutch Baptists also attended. These "regional" gatherings were signally successful. Dr. Mullins' tour brought home to tens of thousands of Baptists the world-wide range of their fellowship, the universal significance of their evangelical message, and its far-reaching applications in present day conditions.

The Alliance has by no means limited its service to the furtherance of fellowship through public conferences. Ac-

tivities of other kinds have been undertaken. Dr. Newton Marshall, a thinker and scholar of rare quality, whose early decease was a heavy loss, was among the first to discern the possibilities, and it was under his influence that contending groups of Baptists in Hungary were induced to invite a commission of three (Dr. Clifford, Dr. Shakespeare, and Dr. Marshall himself) to arbitrate between them. For various reasons full effect was never given to the arbitral decisions, but the action was significant. In Czarist Russia persecution of Baptists repeatedly broke out during pre-war days; and in efforts to secure redress Dr. MacArthur (who followed Dr. Clifford in the Alliance presidency) had some part. The closer acquaintances with Russian conditions led also to the collection of funds to be applied in due time through the mission agencies in furthering the education of preachers in that land. More recently, the Alliance has promoted a world-protest by Baptists against the cruel and continuous repression exercised by the Roumanian Government, and a demand for justice and liberty not only for Baptists and other evangelical Christians but for Jews. In the fight for religious freedom the Alliance represents one of the dearest, clearest, and most persistent of Baptist ideals; and it is my deliberate judgment that the existence of such a body, standing as it does above national, sectional, and political considerations, is of incalculable advantage in arousing the conscience of the world on this momentous issue. The League of Nations, too, will hear such an international body.

My opening section has already set forth in some detail the part the Alliance played in summoning the London Conference of 1920, out of which grew the relief and mission policies which have brought such great blessing to Europe.

These are but a few among the services rendered by the fraternal fellowship which has taken form in the Baptist World Alliance.

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The Place of the World Alliance in Our Baptist Life

By E. Y. Mullins, LL.D., President

By our very genius Baptist organization tends to break up into many units along provincial, state, or national lines. Baptists grow from within, and their organization is the expression of their inner life, hence the tendency for organization to crystallize into the more limited unit. International organizations among Baptists are not workable for practical administrative purposes because of diversity of standpoint. This hindrance is increased by the difficulty of direct control and responsibility.

It remained, therefore, for the Baptist World Alliance to become an expression of the Baptist life of the world in a way which differs from other ordinary units of organization. The Alliance does not undertake in any general way the organization of mission or educational boards, the establishing of agencies for collecting money, or the founding of institutions. These activities are left to the smaller groups. They can be carried on much more efficiently and successfully by the smaller groups.

There is left, however, a field for the Baptist World Alliance which includes all the regular Baptist groups scattered over the world. The Alliance, therefore, without boards, institutions, collecting agencies, or administrative activities has found, nevertheless, a great field of usefulness. Among its lines of usefulness I mention the following:

1. First of all the Alliance promotes Baptist fellowship. We are a spiritual body with no authority over us in any form except Jesus Christ, but as we are animated by the

spirit of loyalty to Christ we feel the need of contact, and as the groups of Baptists scattered over the world vary in influence and numbers, there is great inspiration in the occasional coming together of representatives of these groups. All of us who have studied the problem have been greatly impressed with the power of the Alliance in inspiring and encouraging the weaker groups, and thus indirectly it has rendered a great service in re-enforcing the Baptist movement in all parts of the world.

2. Again, the Alliance can render a fine service by its impact on the life of the world. Through it the great British brotherhood can function. A striking example is before us now. The recent announcement of the change of front of the Roumanian Government toward our persecuted brethren in that country is clearly attributable in great part to the influence of the Baptist World Alliance. The petition which has been circulated all over the Baptist world in favor of our Roumanian brethren and in protest against the persecutions has had a favorable effect. In other ways the Baptist World Alliance can render a great spiritual service to the kingdom of God on earth.

3. The Baptist World Alliance also has proved to be an excellent medium for the promulgation of New Testament ideals and teachings. The programs of the Alliance always contain subjects and speakers dealing with the great fundamentals of New Testament Christianity. The discussions in these addresses and papers have been of immense help in clarifying the thinking of Baptist people everywhere, and no doubt the next meeting of the Alliance will carry on this great tradition which has been established in the past.

4. The Baptist World Alliance also affords an opportunity for our Baptist people to emphasize their leadership in the propagation of spiritual Christianity. Certainly the world needs the Baptist teaching. To name one most important point, religious liberty needs to be defined and expounded to many nations. The voluntary principle in the church and spiritual life is of immense importance for the future of Christianity in the world. The emphasis falls upon regeneration and the Lordship of Christ and the competency of the soul in religion under God. The importance of autonomy and spirituality in the church and many other phases of a spiritual Christianity find opportunity for emphasis in the Baptist World Alliance.

5. In the fifth place, the Alliance provides a fine clearing house for Baptist ways and means and methods of organization. Some Baptist groups are very much more highly developed than others. With some, Sunday school work and methods have been carried to a high degree of efficiency. With others, evangelism has become highly successful. Some of the smaller groups, in European countries especially, can teach the great Baptist brotherhood in other lands a lesson of very great importance and value regarding the propagation of the gospel among the masses. In some countries Baptist literature has undergone important development, and ways and means of using the printing press have been discovered which ought to be of great value to members of all Baptist groups.

It is needless to enumerate further. The general point is clear. At Toronto there will be a Baptist exhibit of methods of work which ought to be of immense value to our people everywhere.

The Baptist World Alliance, therefore, does not seek to be in any sense an authoritative body, nor does it seek in any way to trespass upon the duties and functions of any Baptist organization whatsoever. It takes no part in local controversies anywhere except when requested to do so in an advisory capacity. It stands especially for Baptist unity and brotherhood, and for the propagation of the gospel to the ends of the earth. Baptists everywhere should seek to promote its interests and conserve its values.

Some Encouraging Phases of the Work Abroad

By Rev. T. B. Ray, D.D.

From every one of our mission fields comes the enheartening news of triumphant progress. Rifts are appearing in clouds that hung so lowering over certain countries at the time of the last year's meeting of our Convention.

IN CHINA

A year ago the situation in China was chaotic and ominous. The excesses and extremes experienced in civil war had upset the whole nation and Christian missions felt the consequent confusion. While the situation has not cleared altogether, reports from various sections of China indicate that opposition to Christian work is diminishing, and the situation is becoming more normal. Letters bear glowing testimony to the hearty friendliness of the people. Both anti-foreign and anti-Christian sentiments have abated wonderfully.

One of the most cheering things is that the native Christians have stood the grilling test well, and have been true in a most gratifying way. In many, many cases the Chinese pastors have displayed heroic and effective leadership. The churches on the average have demonstrated their faithfulness and have shown remarkable ability to take care of themselves. From all quarters come delightful evidences of the virility of the life of the churches.

Many missionaries have returned to interior stations. The board has twenty-eight main stations where missionaries reside. Missionaries have returned and are living in twenty-four of these. Occasional visits are being made by missionaries to the other four. Not all the missionaries have returned full-force to every station, but the fact that so many have returned is very encouraging.

Experience during the past year should teach us that even the fact that missionaries have been forced out of their stations does not necessarily mean that the work has gone to pieces, nor that the missionaries are no longer needed. Many jumped to this conclusion last year, but the Chinese in all of our stations are urging the missionaries to return. Wherever they have returned they have been welcomed cordially, and are finding unlimited opportunities for service.

It will be well, perhaps, for us to get accustomed to civil war in China, because the present conflict may extend over a number of years. Things may be temporarily upset again and again in many places. This is what war is apt to do. If we accept the inconvenience and hold ourselves ready to go back when conditions permit, we will find abundant opportunities to carry on the evangelizing to which our Lord has sent us. One certain thing is that China needs the gospel. Another certain thing is that our Lord does not recall the commission when difficulties arise. These two certainties mark out for us a clear path of duty. We should be true both to China and to our Christ and give the gospel at any cost. At the time when the life of the nation is being shaken to its very foundations, is a splendid time for preaching the gospel of salvation and peace.

IN ROUMANIA

One of the most heartening things of the year occurred in Roumania. On February 1, 1928, the Roumanian Government granted Baptists full liberty of teaching, and treatment of equal footing with all Roumanian citizens. The infamous persecution of our brethren in Roumania has been

one of the great scandals of modern times. The shame of it spread throughout the world. The widely flung Baptist brotherhood was aroused, and in turn it made its indignation felt. The signatures of protesting Baptists poured in from all corners of the earth. It was unnecessary to count the number of signatures that reached the office of our Baptist Commissioner for Europe. The number may be imagined by the fact that if the sheets of foolscap paper on which these signatures were written were placed end to end, they would stretch a mile and a quarter. It might also be added that in many cases the signatures are those of officials of representative bodies and express decision taken on behalf of very large groups.

Of course other influences than these signatures were brought to bear upon the Roumanian Government. We are profoundly grateful to all who contributed assistance toward gaining this great victory. We are likewise impressed tremendously with this demonstration of the power of the conscience of our world-wide Baptist brotherhood.

Two other inspiring things that should be noted about Roumania are, that the James Building, which is to be used in the training of young women, was completed; and the large number of baptisms in the churches. There were 4,268 people baptized into the membership of our churches, the largest number of baptisms ever reported in any year from any one of our fields. This brings the number of members of our Baptist churches in Roumania up to 36,928, which is the largest membership we have in any country in which our Board is operating.

IN NIGERIA

The development of our churches in Nigeria should receive our grateful attention. Our Mission in Africa has grown remarkably during the last few years. It now ranks third in the number of members of our churches. Last year it stood second in the number of baptisms. The two phases of the situation that command our interest especially are: the great movement toward Christianity bordering on the nature of a mass movement in certain sections of the country, and the inspiring way in which our native Baptist churches are putting forth efforts to evangelize their own people.

We have faced seldom opportunities of greater promise of widespread response to the gospel, nor have we seen in any of our native churches a finer, more zealous, more effective missionary spirit than that shown by the great churches, particularly in the city of Lagos. These older churches have sent their missionaries far and wide. Half the members and half the baptisms reported in Nigeria are in the churches fostered by our independent Baptist churches. The whole of our Baptist brotherhood in Nigeria is co-operating beautifully in the Nigerian Baptist Convention, which is a very worthy and effective body.

IN LATIN AMERICA

We would call attention to the tremendous evangelizing opportunity presented in the Latin American lands to the south of us. The remarkable ripeness of these fields is illustrated by the marvelous response to the messages of Dr. John R. Sampey, who has made two preaching tours in Brazil. In spite of the fact that he had to speak through an interpreter, very large numbers accepted Christ as their Saviour. That a revival is on in Brazil is manifested further by the fact that 2,925 baptisms were reported in that country last year.

The ferment of life in these Latin lands makes them very susceptible to the gospel. This is especially true in the countries in which our Board has missions, namely, Mexico, Brazil, Uruguay, Argentina and Chile. These are the most progressive of the republics of the South. Into Brazil and

Argentina, Italians, Germans, Slavs, Spanish, Portuguese, Armenians, Syrians, Japanese and other foreigners are pouring in ever-increasing numbers. South America is the widest open and the widest spread free land to immigration in the world. So vast are its resources, so extensive are its areas, so hospitable to immigration are its governments, that we are impressed greatly by the appropriateness of the slogan, "South America for humanity," uttered by an Argentine statesman. Into this vast melting pot of all nationalities we should pour the saving grace of the gospel of Jesus Christ at this fusing time.

The Latins not only respond to the gospel readily, but they support it well. The Church Building Loan Board in our South Brazil Mission has helped 33 churches erect their buildings, and is now aiding 53 more. Our Board has never spent \$50,000.00 to better advantage than when it gave this sum to the South Brazil Church Building Loan Board. There are 81 churches in the State of Rio, 72 of which are self-supporting.

An event of extraordinary significance occurred when the building of the First Baptist Church of Rio de Janeiro, Brazil, was dedicated January 1, 1928. The completion of this splendid building has done more to grade up our work in Brazil than any single piece of our endeavor has done. Rio de Janeiro, the capital city, is held in unwonted esteem by all Brazilians. It is in a peculiar sense the Mecca of the heart life of the nation. Because of this sentiment the erection of such a good church building as the First Baptist Church, Rio de Janeiro, gives to our work a character and emphasis nothing else could give. The building, which is the best owned by any evangelical denomination in the city, cost over \$100,000.00. The amount provided by the local church and the Foreign Mission Board was supplemented in a generous way by Mrs. G. W. Bottoms of Texarkana, Arkansas. Other notable contributions were the gift of the plans by Mr. R. H. Hunt, architect, of Chattanooga, Tenn., and the gift of his time by Dr. Julian Noronha of Rio de Janeiro, who superintended the construction of the building. Dr. Noronha, who is not a professed believer donated his services, because, he said, he could not charge for the time spent on the construction of a building which had been provided so generously by friends from afar.

THE STORY IN FIGURES

There are connected with our work abroad 1,275 churches, 675 of which (more than half) are self-supporting, and 959 of which own their own houses of worship. Their grand total of membership reaches 146,072. They gave last year an average of \$3.30 per member.

That the constituency is much larger than the membership is shown by several facts. There are more than twice as many out-stations (2,861) as there are churches. In these multitudes hear the gospel. There were in our 1,538 Sunday schools 75,118 scholars, and in our 587 regular schools there were 26,244 students. Our missionary physicians treated 48,464 patients. These great numbers who are brought into contact with the gospel through the means here described, constitute a vast and sympathetic audience to the evangel of our gospel message.

There were 12,542 baptisms last year. Undoubtedly the number actually baptized was larger than this, but on account of disturbed conditions in several fields it was not possible to gather full reports. Even so, the number reported baptized was 457 more than the number reported the previous year.

For all these evidences of divine blessing upon our work, we thank God and take courage.

The Celebration of the Fourth Centenary of the Martyrdom of Balthazar and Elizabeth Hubmaier

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

The ceremonies held in Vienna on March 10 and 11 in memory of Balthazar Hubmaier and his noble wife surpassed the expectations of those who were responsible for the commemoration. Dr. Mullins must have been inspired when he suggested these services so fittingly held in memory of two of our greatest spiritual ancestors.

The credit for this successful and inspiring meeting is largely due to the initiative and encouragement of Dr. F. L. Anderson of Newton Center, Massachusetts, acting as chairman of the Foreign Mission Board of the Northern Baptist Convention. This initiative was heartily seconded by our own Foreign Mission Board in Richmond. Great credit is due to Dr. W. O. Lewis and Dr. J. H. Rushbrooke for the excellent program which was punctually and scrupulously carried out to the delight of all present. In addition to a large number of local Baptists and other evangelicals of the city of Vienna, there were some well known representatives among whom must be mentioned Dr. J. F. Franklin, corresponding secretary of the Foreign Mission Board of the Northern Baptist Convention, Dr. J. H. Rushbrooke, Baptist commissioner for Europe, Dr. W. O. Lewis of Paris, representing the Northern Baptist Convention, Rev. Mr. Wiswedel and Rev. Mr. Fehr of Switzerland, Reverends Flugge, Handiges, and Lucken, representing Germany, Rev. Dr. Bystrom and Prof. Westin were there from Sweden. Brethren Gutsche and Lessik represented Poland, while Czechoslovakia was represented by Professor Prochazka of Prague. Mrs. Whittinghill and I were authorized to represent the Foreign Mission Board of Richmond. Too much cannot be said in praise of Rev. Carl Fullbrandt, who made an ideal host. He is at present superintendent of the Baptist work in Austria. Eleven different nations were represented in Vienna.

Although the weather was cold and it was snowing with a cutting wind blowing, the ceremonies began on Saturday morning on March 10. The delegates were by no means discouraged. In a body they went to the spot in old Vienna where Hubmaier willingly gave up his life 400 years ago for his religious principles. One could not help contrasting the burning fires of his martyrdom with the falling snow at this celebration on the same date. A solemn knell sounds in the heart of each believer at such a commemoration as he asks himself: Are we making a festival of another man's death agony? Have we been faithful unto such a death? May God help us not to betray our Master and his truth in the supreme and less important moments of our lives! May we not cast a stone against another's faith. We are so prone, standing on other men's shoulders, in an easier age, to pat ourselves on the back and to take unto ourselves credit for the trials and sacrifices of those who "by faith endured." Certainly Hubmaier and his wife are drawn closer to our poor human sympathies by his drawing back at first under the torture of the rack at Zurich to recant temporarily the faith which he was later so nobly to redeem by his life and death, and our hearts yearn over him and in some ways we even loved him better for having been momentarily weak like lesser men.

Five different delegations, including the representative of the Mennonites, placed beautiful garlands of flowers on the spot consecrated by the blood of Hubmaier. Appropriate

addresses were made and prayers were lifted up to God that we, his spiritual descendants might be worthy of his courage, his faith and his fidelity to his conscience and to his God. During this ceremony which was carried out without the least interruption on the part of the numerous spectators, several members of the Vienna church seized the opportunity to distribute large numbers of tracts dealing with the life and work of Hubmaier and our own Baptist principles. It was not necessary to obtain any permit from the Vienna police to hold these services and I could not help comparing the situation with that of twenty-five years ago when I was in Austria with Dr. George B. Taylor and it was imperative to obtain a license for the smallest religious gathering and even this was not always to be had. So we see that great changes have taken place in Austria since the World War. Republics may be difficult matters to keep going during these troublesome times, especially in Europe, but they do offer advantages in the matter of personal liberty not to be so easily found in absolute monarchies.

Immediately after this ceremony the delegation with many strangers repaired to a neighboring bridge over the canal of the Danube where Elizabeth Hubmaier was drowned three days after the martyrdom of her illustrious husband. My wife had been asked to throw a wreath into the river in memory of the brave Elizabeth and we had feared that this little object cast on the broad Danube would be an insignificant, almost invisible tribute, but it proved instead a most impressive sight. A mass of glowing tulips had been provided for Mrs. Whittinghill and after she had spoken appropriate words concerning the text: "Unto him that is faithful unto death I will give the crown of life," she threw the bright mass on the brimming river, and she was followed by women from the local churches with handfuls of flowers which they also threw on the water to float like a crimson trail amid the falling snow. It was a touching sight and made all those present realize anew the sacrifices of those martyrs without whose work the world would be poor indeed:

"Right for ever on the scaffold,
Wrong for ever on the throne,
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow
Keeping watch above his own."

After the ceremony on the bridge a delegation of ten called on the president of the republic, who most courteously received us. He listened to our discourses with interest and apparent appreciation. He was curious to know more about Baptists and their work throughout the world and asked some significant questions about us. The delegation took pains to inform him in a special manner of Hubmaier and of his work. We were most pleased to hear from his own lips that he considered religious persecution not only unjust, but a great blunder on the part of either Church or State. This declaration coming from the executive head of Austria which up to the World War was a synonym for tyranny and religious persecution, was a most welcome message.

In the afternoon, about twenty-five members of the conference were driven into the country to visit the castle of Kreuzenstein, where Hubmaier was imprisoned and tortured for a year before his martyrdom. On Saturday evening the Baptist church at Vienna was the scene of a fraternal meeting of native Christians and foreigners in which the various delegates were requested to briefly describe the Baptist cause and progress in their respective countries.

Sunday morning was devoted to a discourse by Dr. Lewis, who gave a splendid biographical sketch of Hubmaier, who was followed by a representative of the Mennonites, who spoke with enthusiasm of their indebtedness to our martyr.

This discourse was followed by an impressive sermon by Dr. Rushbrooke. A Sunday evening service ended these never to be forgotten meetings. Three discourses were made during the last service. One by myself, "Hubmaier and the Revival of Primitive Christianity"; one by Dr. Prochazka, of Prague, on "Hubmaier's Social Ideas"; while the last discourse was given by Pastor Lucken, of Charlottenberg, on "Hubmaier's Theology," who it seems was "a modified Calvinist," if I may be allowed to make use of an anachronism.

The music during these various services was furnished by the local church which was efficiently assisted on two occasions by the Y.M.C.A. of the city. One cannot say too much for the hospitality and kindness of our Austrian brethren, who did everything possible to make the delegates feel at home and to make the meetings full of interest and consolation.

While this celebration was taking place in Vienna we were encouraged and inspired by the thought that thousands of Baptist churches throughout the world were holding similar services in memory of one who did so much to make Baptist principles known to his fellowmen. In a special manner European Baptists will feel the reflex influence of this anniversary for years to come as a copious literature has been widely diffused throughout Europe by means of our press. All praise and honor, therefore, to those whose thoughtfulness and sacrifices made this celebration possible! The martyrdom of the Hubmaiers recalls afresh to our minds the supreme importance of such fundamental doctrines as the separation from Church and State, liberty of conscience, the baptisms of believers, social justice and similar teachings of Christ. Shall modern Baptists throughout the world allow the infinitely precious biblical doctrines, which cost such terrible sacrifices to our spiritual ancestors, to lose their importance and influence in the world? To us, the answer.

* * *

Our Need of a Revival—and the Kind of Revival We Need

By Rev. Ellis A. Fuller, D.D., Superintendent of Evangelism, Home Mission Board

Heaven and earth are agreed that we need a revival. Hearts are singing and praying "Revive Us Again." It was the consciousness of this need which caused Elbert H. Gary, chairman of the United States Steel Corporation, to say to a group of financiers gathered about a festive board just before he passed away, "It pays a nation or an individual to pursue the Christian cause." The same need caused Lloyd George to proclaim to us during his recent tour of America, "It is to the interest of the American people and their government to do their best to insure the carrying out of the divine message heralded nineteen hundred years ago of 'Peace on earth and good will among men.'" The same fact caused Roger Babson to say to a group of business men, "I do wish men would take the Bible at what it so plainly teaches and what in every Christian's heart he knows to be true, and busy themselves with the great task of bringing others to know Jesus. . . . The only salvation I know for the world is the redeeming power of Jesus' shed blood." The same need caused Woodrow Wilson just before death claimed him to say, "If we do not redeem America spiritually we cannot survive materially." These and many other similar statements from true prophets, true statesmen, true educators and others, lead us to believe that Sidney Lanier's declaration of yesterday is literally true today, "Liberty, patriotism and civilization are on their knees before the men of the South, and with

clasped hands and longing eyes are begging them to become Christians."

It is hard to write about a need without seeming to be pessimistic. I am not pessimistic. "If winter comes, spring is not far behind." If darkness is upon us, the dawn is near. But to see the facts as we must see them in an article like this, that is, to see them in their aloofness, or segregated as it were from the facts of promise and hope, gives a rather dark picture. But let us not forget that "where sin doth abound, grace doth much more abound."

There are many unspeakable and startling facts today which make us know that the world is so desperately sick that we must invite the Great Physician.

Upon one of the breasts of business is the cancer of graft, and upon the other is the cancer of greed. No economic order can escape ultimate death if it continuously takes poisoned milk from its mother's breast. Too often all such slogans as "Service Before Self" are screens for selfish motives. "Whosoever would be first among you, shall be servant of all" is a truth realizable in life only by the spiritually-minded. We need a revival.

We do well to call social life the lady of our national household. She is directly connected with every national interest—government, education, industry, home and religion. In too many instances Lady Social Life is playing the harlot. There is evidence on every hand to the effect that today there are social crimes of immorality so brazen in their nature that they stalk among us without apology, flaunting unto high heaven their treasonable arrogance against God. We need a revival to bring such harlotry in penitence to God that he might say, "Neither do I condemn thee: go thy way; from henceforth sin no more." We need a revival!

The very garments of politics too often smell of the fires of fraud and deceit. Too often aspirants for office go from their platforms where they declaim pleasing platitudes and make phantom promises, into secret caucuses to plot treason. Too often they inveigle voters to secure high offices, which, when obtained, they desecrate for unholy ends and dissipate in selfish pursuits. These vampires of the night will never be brought down until their hearts are filled with the lead of remorse from gospel guns. We need a revival!

Education, the hope of the world in many respects, is far too often the dope of delusion. True education is indispensable to thrift, efficiency and happiness. The education which "produces a sleek superficiality, a shiny veneering which thinly covers a vast amount of ignorance and ineptitude" is a dope of delusion. But education which doubts and dares God, is a dope of death. Such organizations among students as "The Legion of the Damned," "The Circle of the Godless," and "The Damned Souls," cause us to know that the American Association for the Advancement of Atheism is teaching a lie for Igoic. True education will accord with the teachings of him who taught as one having authority, and must honor him who said, "I am the way, the truth and the life." We need a revival!

No nation is ever safer than its homes. National brawn, brain and muscle are products of the home. Are our homes safe? Who would dare to say so when divorce makes it possible for foolish couples, guided only by sexual passions, love of adventure and craze for a thrill, to plan matrimony to begin at the altar and to end at the bar! Now that companionate marriage, a natural offspring of divorce, is being advocated, we may expect to see the traffickers in virtue increase, for the license fees to lawyers will be taken off. We need a revival!

The Frenchman who said, "Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power," might not be so impressed were he to visit us today. We have so preached religious toleration that in many instances we have become afraid to practice religious liberty. We give evidence of interpreting religious liberty to mean permission but not propaganda, that is, the permission of seeming heresy in others and the suppression of conviction in our own hearts. We need a revival which will make Christians willing to die to protect false prophets from persecution, and which will, at the same time, inspire them to live to preach positively the revealed truths of God. Empty pews, empty sermons, empty hearts and empty coffers, not only compliment the enemies of the cross, but themselves become hindrances to the gospel. We need a revival!

Surely we need a revival. But we need one quite different, yes, altogether different from some of the revival efforts we have known. Many members of the churches, loud laughter for the listeners, and much money for the workers, I fear have been closely watched, and yet repeatedly denied, objectives in much of our revival effort. Too often we have put our hopes in men, money and machinery to the exclusion of a "striving according to his working."

We need a revival which will awaken in evangelists themselves apostolic zeal, apostolic faith, apostolic methods, apostolic fervor, apostolic sanity; to divest every one of them of the delusion that spiritual power is in long hair, freakishness and pretensions to possession of powers that they do not have; which will make them men whose purpose in life is to secure members for God's family rather than to obtain luxuries for their own.

We need a revival which will make true prophets of all our pastors, prophets who receive wisdom from God and "in the Spirit" denounce sin and declare truth, prophets who will prefer to live by making tents with their own hands rather than accept a salary on the unstated and unwritten condition that their ministry will be one of compromise.

We need a revival which will cause every one of our educators to know "God hath made foolish the wisdom of this world," and that "the god of this world hath blinded the eyes of the unbelieving"; a revival to convince them, one and all, that science at best is a stairway which infant intellect may climb toward God, but a stairway the last step of which is the landing where the soul must take the elevator of Revelation." Canst thou, by searching, find our God?"

We need a revival which will save our secretaries from Wall Street methods and attitudes, a revival which will make them nothing more than keepers of the gate which governs our love-flow in offerings as it passes through the race of organized and co-operative effort to turn the turbines of the Mill from which the world must get her spiritual bread.

Every evangelist, every pastor, every educator, and every secretary needs to hear afresh the voice of God saying: "And the spirit of Jehovah will come mightily upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion shall serve thee; for God is with thee."

We need a revival which will cause worshipers to assemble gladly in the house of God for the love of worship, rather than to be entertained, which will teach our Sunday schools that soul-winning is more important than the Six Point Record System, which will save our colleges from the secularism which places a higher premium upon muscle than upon brain, and which is more concerned about meeting the requirements of the Southern Association of Colleges than the needs of the kingdom of God; a revival

which will make kingdom subjects unwilling to fare sumptuously every day while kingdom interests lie at their doors in sores like begging Lazarus!

We need a revival which will invite God to be present at political conventions when aspirants for offices are being named, and to take his place in legislative halls when laws are being enacted, and to hover about ballot boxes while votes are being cast; a revival which will cause employee and employer to serve each other in brotherly love; which will cause our so-called Christian nation to take the lead in all programs to outlaw war, whether in the air, or on the land, or in the sea; a revival which will put an impassable gulf between sexes except by the bridge of Christian matrimony.

But the question arises as to whether such a revival is possible for us. The very need declares the possibility. The annual revival of springtime is a result of God's work only. He creates the conditions of atmosphere essential to bird and blossom, but he also furnishes the power to make them realities. Birds and blossoms, therefore, are not laborers together with God in the sense that we are.

If we are to have such a revival, we must work with God, but according to his laws and methods. There are human plans which must be carried out, and divine conditions which man must meet before God will lift the sluice gates of grace to flood our land with the waters of spiritual life. Since God and human nature are unchangeable, we may rest assured that we have both the human side and the divine side of such a revival stated clearly in the words of the Lord to Solomon: "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

May his people meet these requirements speedily that he may heal our land!

* * *

A "Macedonian Call" from Committee of Pingtu Workers' Conference

(Translated by Missionary Bonnie Jean Ray)

More than thirty years ago we in Pingtu received a great blessing from God when he moved your hearts to send to us men and women called of God to preach the gospel. They did not fear to come because of the distance, but brought to our hearts the message of Life.

Each year you have sent money to help preach the gospel and to train our children in Christian schools. Your missionaries have led us and have given to us spiritual food, thus enabling us to become Christians and to love and work as his children, that his "will may be done on earth as it is in heaven." We surely thank God and thank you for helping us so that now we have thirty-two churches, more than seven thousand Christians, and many schools. You have also helped the Home Mission Board to send men into Syntai, Mengyin, Chuyeh, Ssu Shui, Shansi Provinces, and Shensi. Just as the grain of mustard seed "when it is sown, groweth up; so that the birds of the heaven can lodge under the shadow thereof," just so have the seeds

sown here come up and the work has grown to the present size.

At present there is much talk in China about the self-supporting church. We ought to become self-supporting, as a child is weaned, and like New Testament churches. But it is like the Chinese proverb says, "Among beasts, the elephant requires thirty years to grow feet; among trees, the rubber tree requires one hundred years to produce rubber." These Pingtu churches, not very old yet, can't become self-supporting at once without falling. Each, as yet only a child, has the disease of weakness. From the outside they look strong when in reality they are very weak. There are, however, some strong, earnest, spiritual men and women in each. "How can we lift the wave that has spent its force; how can we prop up the house that is about to fall?"

The crops in this country for the past few years have been poor. We have had war and banditry. There are many educated men who are anti-Christian, who say that the church of Christ is only a means of other nations to promote their interests, and the Christians are only "the running dogs of the foreigner." As the proverb expresses it, "It is Mr. Li wearing Mr. Chang's hat." All of this has greatly confused the minds of the Christians.

Because of these conditions, although we are going forward in maintaining our churches and schools, we just can't carry the burden. It has come to the point where "a capable woman can't make food without rice." Isaiah says, "A bruised reed shall he not break, and smoking flax shall he not quench." Brethren, even though you have already shown the heart of Jesus, now, knowing our great need, you can but help us still. We are now like "a bird without food and almost starved" or "like a fish in water in the rut of the road." We beg you to quickly come to our rescue. Brethren, take some warm blood and sprinkle us again and as to the discussion of the question of sending less each year, lay the question aside and discuss it by degrees. We do beg you to please help us on a few years.

The day-schools in the country are of great value to the churches. Since all help has been withdrawn from these schools, a great number have failed, and the children of Christians have entered non-Christian schools. We so need aid for these schools that the children of Christians may get Christian training. Thus the Christians and the church may be helped and our Lord glorified. Since the day schools have closed the schools in the city have suffered. The Boys' High School had over two hundred students a few years ago, and it now has only about forty. The Girls' School has more students this year than last, since some of the missionaries have helped the day schools a little.

If you can help us more three results will follow: First, the Father can see that you love us exceedingly; second, the work that your representatives have done in the past will not be in vain; third, our thirty-two churches, now small children, may be enabled to grow into strong, self supporting churches. We hope you will hear our plea as did the man when his friend came at midnight to borrow bread, or as a "Macedonian call." If you can, we shall be truly thankful to the Father.

May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

We are,

Your brothers in Christ.

LIU WEN KUEI

SEN TIEN HSIEN

KUAN SHEO HSIUNG

Committee from Pingtu Workers' Conference.

From the Woman's Missionary Union

KATHLEEN MALLORY

Missionary-Minded Churches

The following list of 121 churches with the names of their pastors is gratefully as well as proudly presented by Woman's Missionary Union. They represent the churches in which during the calendar year of 1927 there was maintained a Standard A-I Graded W.M.U. This, briefly stated, means that each one of these churches not only had a full Graded W.M.U., but that each of the required organizations reached during the calendar year of 1927 every point on its respective Standard of Excellence. That this was not easily done is self-evident: therefore all the higher the praise and all the deeper the gratitude.

The minimum requirements for a Graded Woman's Missionary Union are: Sunbeam Band for little children between 3 and 9 years of age; Royal Ambassador Chapter (either Junior 9 to 13 years, Intermediate 13 to 17, or both); Girls' Auxiliary (either Junior 9 to 13 years, Intermediate 13 to 17, or both); Young Woman's Auxiliary, 17 to 25 years; and a Woman's Missionary Society. Undoubtedly it is not easy to maintain such a unified group of organizations; nevertheless the challenge of the big task has been met by one in every eighteen of the churches which co-operate with the Southern Baptist Convention—a Full Graded W.M.U. in every eighteenth S.B.C. church.

Even in graded work there are degrees of efficiency and so in 121 of the Graded W.M.U.'s it came to pass in the calendar year of 1927 that each of the constituent groups, the minimum of which was 605, scored A-I on its Standard of Excellence. Very far from easy was this, for the W.M.S. and Y.W.A. standards have ten points each and the ones for the younger people have each eight requirements. But every point was reached by each one, the result being that the following challenging list is possible. This means that one in every 175 co-operating S.B.C. churches maintained in 1927 a Standard A-I Graded W.M.U.

To each of these 121 churches a banner has been awarded in recognition of their missionary efficiency. It is made of purple felt with white lettering, thus using Union colors. To one side is the Ruby Anniversary torch with all that its signifies of holding high the light. To

the right of the torch is the following inscription:

STANDARD
A-1
GRADED W.M.U.
1927

Space forbids the publishing of the names of the leaders of each of the 605 constituent organizations, but to each of them a letter of praise and gratitude has been sent from the Birmingham headquarters. An ever present problem is to "find leaders," the difficulty being greater to have them so consecrated and yet so capable that they will lead their organizations to victory. It would be gratifying to publish the full roll of honor but for lack of space the list gives only the names of the pastors. May others, seeing the proof of their good works, determine to have their churches during 1928 and succeeding years give like evidence of being missionary-minded churches.

Churches Having A-1 Full Graded W.M.U. for Calen- dar Year 1927

ALABAMA	
Church	Pastor
Ariton	Rev. P. W. Lett
Bridgeport	Rev. J. H. Graham
Lanett	Rev. E. G. Johnston
Bessemer, Second	Rev. A. L. Duncan
FLORIDA	
Ojus	Rev. T. E. McCutchen
Homestead	Rev. C. N. Walker
Hawthorne	Rev. J. B. Webb
Southside, Lakeland	Rev. J. M. Branch
Punta Gorda	Dr. A. J. Holt
GEORGIA	
Cuthbert	
Greensboro	Rev. Harry B. Smith
Cartersville, First	Rev. I. A. White
Bio, Hartwell	Rev. L. M. Smith
Holly Springs	Rev. P. A. Duncan
Corinth	Rev. L. L. Day
Double Heads	Rev. H. J. Arnett
Millen	Rev. J. M. Teresi
New Providence,	
Guyton	Rev. A. J. Johnson
Pine St., Guyton	Rev. L. L. Day
Sylvania	Rev. C. H. Kopp
Mountain Hill	Rev. T. V. Shoemaker
Cherokee Heights,	
Macon	
Vineville, Macon	Rev. Martin A. Wood
Toccoa, Second	Rev. L. M. Lyda
Atlanta, Third	Rev. J. C. Collum
ILLINOIS	
Carbondale	Rev. E. W. Reeder
KENTUCKY	
Auburn	Rev. Guy P. Hall
Eddyville	Rev. G. O. Cavanah
Dry Ridge	Rev. B. A. Miller
Williamstown	Rev. H. M. Eastes
Georgetown	Dr. F. W. Eberhardt
Lexington, Calvary	Dr. T. C. Ecton
Louisville, Walnut St.	Dr. F. F. Gibson
Lebanon Junction	Rev. W. G. Potts
Covington, Immanuel	Rev. T. C. Sleete

Church	Pastor
Elsmere	Rev. J. A. Miller
Henderson, First	Rev. L. B. English
Glencoe	Rev. E. S. Elliott
Poplar Grove	Rev. F. E. Walker

LOUISIANA

Bienville	Rev. R. W. Singleton
Old Saline	Rev. R. W. Singleton

MISSISSIPPI

Itta Bena	Rev. L. D. Posey
McComb	Dr. J. W. Mayfield
Laurel, First	Dr. L. G. Gates
Osyka	Rev. Syd Williams

MISSOURI

Charleston, Central	Rev. S. W. Driggers
Farmington	Rev. J. W. Jeffries
Lexington	Rev. W. H. Dickinson

NORTH CAROLINA

Greensboro, First	Dr. J. Clyde Turner
Elizabeth City	Rev. G. H. Payne
Franklinville	Rev. W. A. Elam
Tar Heel	Rev. W. O. Biggs
Amis Chapel	Rev. J. U. Teague
Durham, First	Rev. C. C. Coleman
Durham, Watts St.	Rev. C. S. Green
Durham, Grace	Rev. Geo. T. Watkins
Boiling Springs	Rev. J. L. Jenkins

OKLAHOMA

Alva	Rev. Augie Henry
Holdenville	Rev. J. E. Kirk
Cleveland	Rev. J. E. Billington
Lawton, First	Rev. T. B. Holcomb
Fairview	Rev. D. M. Strickland

SOUTH CAROLINA

Seneca	Rev. L. H. Gardner
Long Creek	Rev. L. H. Raines
Cowpens, First	Rev. H. C. Marin
Charleston, Citadel Sq.	Dr. R. G. Lee
Charleston, Rutledge	
Ave.	Rev. J. E. Bailey
Campobello	Rev. W. Y. Henderson
Johnston	Rev. B. F. Allen
Spartanburg, First	Dr. W. L. Ball
Mt. Elon	Rev. A. P. Turner
Columbia, Park St.	Rev. J. Dean Crain
Columbia, Shandon	Rev. F. C. Helms
Florence, Immanuel	Rev. R. I. Corbitt

TENNESSEE

Erwin, First	Rev. A. C. Sherwood
Johnson City, Central	Rev. L. M. Roper
Fountain City, Central	Rev. Leland Smith
Inskip	Rev. W. D. Hutton
Knoxville, Island	
Home	Rev. C. E. Wauford
Mercer	Dr. G. M. Savage
Chattanooga, First	Dr. John Inzer
Chattanooga, North-	
side	Rev. R. W. Sellman
Chattanooga, Taber-	
nacle	Rev. J. P. McGraw

TEXAS

Livingston, Central	Rev. R. A. Clifton
Midland, First	Rev. Geo. F. Brown
Houston, Trinity	Rev. D. L. Griffiths

VIRGINIA

Bethel	Rev. J. T. Edwards
Modest Town	Rev. J. L. McCutcheon
Elon	Rev. W. B. Duling
Clifton Forge	Rev. H. B. Cross
Harrisonburg	Rev. G. W. Blount
Laurel Hill	Rev. W. B. Carter
Boykins	Rev. F. B. Handley
Franklin	Rev. R. D. Stephenson
Mill Swamp	Rev. J. W. Simmons
Moores Swamp	Rev. J. W. Simmons
Smithfield	
Sedley	Rev. R. P. Welch
Crewe	Rev. W. H. Carter
Kenbridge	Rev. J. L. King
Victoria	Rev. S. G. Harwood
Hatcher Memorial	
Richmond	Rev. Thorburn Clark
North Run	Rev. R. W. Carner
Richmond, Second	Dr. Solon B. Cousins
Bristol, First	Dr. J. L. Rosser

Church	Pastor
Bluefield, First	Dr. J. T. Stinson
Bluefield, College Ave.	Rev. Howard Weeks
Lebanon	Rev. W. B. James
Young's Chapel	Rev. J. F. Fletcher
Emmaus	Rev. S. G. Callison
Orcutt Ave., Newport	
News	Rev. J. L. Carrick
Laurel Grove	Rev. E. L. Hardcastle
South St., Portsmouth	Rev. H. M. B. Jones
Alexandria, Baptist	
Temple	Rev. R. T. Dodge
Del Ray	Rev. Jno. S. Sowers
Colonial Beach	Rev. C. W. Storke
Pulaski	Rev. T. B. Johnson
Virginia Heights,	
Roanoke	Rev. A. B. Conrad
Waverly Pl., Roanoke	Rev. C. C. Thomas
Salem	Rev. E. V. Peyton
Exmore	Rev. L. A. Thomas

Program for June

TOPIC—A BAPTIST "PALAVER" IN AFRICA

Hymn—"O Zion, Haste."

Prayer of thanksgiving that even to darkest Africa missionaries are taking the Light.

Devotional—Scripture Contacts with Africa:
Joseph—Gen. 39: 1-6; 45: 16-20; Moses
Ex. 4: 19-23; 5: 22-6: 17; Christ—
Matt. 2: 13-15, 19-21; Philip—Acts 8:
26-39.

Prayer that twentieth century Christians will mightily multiply these spiritual contacts with the people of Africa.

Talk—Africa Geographically. (Help for this talk will be found in any geography or encyclopaedia.)

Hymn—"There's a Wideness in God's Mercy."

Talk—Africa Commercially. (Help for this talk will be found in encyclopaedias and current magazines.)

Prayer that God will not permit the nations to continue to exploit Africa.

Talk—Africa Intellectually. (Help for this talk will be found in current magazines and in *Friends of Africa*, by MacKenzie, the price of the book being 50 cents from nearest State Baptist Book Store.)

Hymn—"The Morning Light is Breaking."

Talk—Africa Spiritually. (Help for this talk will be found in the book mentioned above, *Friends of Africa*.)

Prayer that Christians everywhere, but particularly in America and Europe, will "buy up the opportunity" for evangelizing Africa in this generation.

Hymn—"Send the Light."

Reading of Leaflet—"On the Trail with a Missionary." (Order leaflet for 4 cents from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala.)

Talk—Baptist Contacts in Africa. (See pages 3-10 of this magazine.)

Reading of Leaflet—"As Lights in the World." (Order leaflet for 3 cents from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala.)

Hymn—"The Light of the World is Jesus."

Business Session—Reports of: (1) Financial Record of First Half of Ruby Anniversary Year; (2) Plans for June Ruby Anniversary Party; (3) Annual Meeting in Chattanooga; (4) Plans for Redeeming and Increasing Pledges to 1928 S.B.C. Co-operative Program; (5) W.M.U. Young People's Organizations; (6) Mission Study; (7) Personal Service; (8) Plans for Summer Assemblies—Minutes—Offering.

Prayer for Ruby Anniversary Plans and Victory.

Hymn—"The Kingdom is Coming."

Lord's Prayer (in unison).

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

The Man of One Talent

In this discussion reference is made to the man who is gifted in making money, but claims to have no capacity for active religious service. He insists that he has no musical gifts, is not prepared to teach, he shrinks from the mildest effort at personal soul-winning, has neither the courage nor ability to lead in public prayer, and can not be induced to undertake any service for the enlistment of others in church attendance, religious activity, or larger support of the church. He is diffident by nature and had no opportunity for religious training and exercise when he was young. He thinks it is too late to begin now.

Recently the Secretary met a very successful business man, who ranked high religiously, was also a man of more than ordinary intelligence, and yet he insisted that he could not lead in prayer. He was a deacon. Such a man should "abound in the grace of giving." He should turn his one talent to large account in kingdom service, otherwise he will be regarded little more than a cipher in the Lord's work.

This article is closed by reference to an experience, the report of which can be strengthened by using the first personal pronoun. Some three years ago I was speaking on a Sunday morning in the First Baptist Church of a certain Florida city and was stressing the claim that the Christian man of wealth should dedicate his money to the cause of righteousness. I claimed that he was as much under obligation to dedicate his financial gifts to kingdom service as the preacher his talents for proclaiming the gospel. I spoke of the enrichment of life in this world and the rewards hereafter that come to the man who adopts this policy. After the close of the service, when most of the people had gone, a prosperous man came forward, introduced himself,

and expressed his approval of the position I advocated. He said, "I want to get you to help me spend some money." I replied, "You amaze me; I am a rank stranger to you and may be a rascal for all you know." His reply was, "I am willing to risk it." It was agreed that I should call at his hotel for a conference. In this interview I spoke of several investments that seemed wise to me. He said, "Well, I'll start with a foreign missionary." A very useful missionary in China was assigned him and he promptly sent checks each six months to pay the salary. He requested me to keep in touch with him and suggest other investments.

A little later I was impressed with the urgent need of funds to complete a dormitory for one of our mountain schools. He was happy to furnish the amount suggested and expressed great interest in the young people of the mountains. Some weeks later I sent him a list of mountain boys and girls in need of help on their school expenses. These students were endorsed by Superintendent O'Hara. The check came promptly.

He had planned to visit this mountain school, but died suddenly before the date set for the visit. He left a bequest for the support of his missionary.

He was not a Baptist, but very much in sympathy with the principles and policies of Baptists.

There are enough "one talent" men in our ranks today to relieve our burden of debt with ease, and thereby unclog the wheels of our Baptist Zion.

Monticello, Kentucky

The closing service of March was conducted in connection with the Baptist church of Monticello, Ky. This is an inland town, the county seat of Wayne County, located in a rich farming section, twenty miles west of Burnside, the nearest railway station.

The conference opened on Wednesday evening, March 28, and continued with an average of two sessions daily through Sunday, April 1. In addition to a class discussion of Scriptural Finance, consideration was given to Stewardship, Missions, and the Obligations of Laymen in General and Deacons in Particular.

While some unfavorable local conditions existed, there were a goodly number of elect members who were faithful in their attendance.

Rev. B. H. Hillard is a vigorous preacher who believes he should "cry aloud and spare not" in the denunciation of sin without respect to persons or relationships. He "shuns not to declare the whole counsel of God." He is so thoroughly sincere and unselfish that his ministry is making a deep impress on the thoughtful people of the community.

Suggested Leaflets — Supplement to Program

JUNE—A BAPTIST "PALAVER" IN AFRICA

	Cents
As Lights in the World	3
A Week End at Idi Aba	3
Malinda	2
Nana the Mother	4
On the Trail with a Missionary	4
Some Pen Pictures of African Mothers..	3
So Much to Do at Home (Poem).....	3
Ordered South (Play)	15

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

The financial policy adopted by the church at his suggestion is unique. The members are invited to deposit their gifts in two treasuries located near the entrances to the church: 10 per cent is first applied to the debt on their spacious stone building, eighty dollars is then set aside for current expenses and the remainder is divided equally between pastoral support and the Co-operative Program. This plan is adding largely to the revenue for benevolent causes, but is reducing the income of the pastor. The church is uncomfortable over this situation, but the pastor insists that all will come right in due time. He is thoroughly indoctrinating the membership in Missions and Stewardship and is willing to trust the outcome.

Other churches were represented at some of the sessions, seven qualified for the Brotherhood Certificate, and the church hopes soon to have an active Brotherhood.

District Conference

One of the most successful meetings of men attended in months was held in Cleveland, Tenn., on Friday, April 6, 1928. Representative men assembled from twenty-nine churches, the topics considered were of a most vital nature, and the discussions were thoroughly practical.

Following a brief season of devotion, when the spiritual note was stressed, Secretary Hudgins gave the discussion a fine beginning by emphasizing the commendable features of the Unified Program.

Mr. Wyatt R. Hunter, of Mississippi, was the only speaker from the outside and he made a valuable contribution to the occasion. With the exception of Secretaries Livingstone and Bryan, all the speakers were laymen.

Sessions were held morning, afternoon, and evening, the meeting closing with a most stimulating address by Dr. O. E. Bryan on "Men and the World Wide Program."

Secretary Hudgins is to be congratulated on the fine way in which Tennessee Baptist men are rallying to his leadership.

Associational Brotherhood

On Sunday, April 8, more than a hundred men, representing eighteen churches, assembled in the First Baptist Church of Alcoa, Tenn., to launch a Brotherhood for the laymen of the Chilhowie Association. Alcoa is an industrial community adjacent to Maryville.

Effective organizations for the young people and women are already in operation in this association and the leaders could see no good reason to make an exception of the men. A number of the pastors were present to give their sympathetic support to this movement.

Following an address by the general secretary on the organization and conduct of a Brotherhood, it was stimulating to note the intelligent and hearty way in which the men entered into this organization. They elected one of their most zealous and capable laymen as president; the Brotherhood starts under most favorable auspices and gives promise of large usefulness.

John Cruze Brotherhood

This is an organization of men in the First Baptist Church of Knoxville which meets each Sunday at the B.Y.P.U. hour for study, and which renders a large service among the churches within a radius of fifty miles from Knoxville. These laymen discuss Stewardship, Scriptural Finance, the different features of the Co-operative Program, and conduct evangelistic meetings on their visitation of the churches. These earnest men are very much in demand and are happy to respond at their own charges. Gracious results have attended

their labors; chief among these has been the joy of seeing numerous souls brought into the kingdom.

They recently conducted a meeting of about two weeks with the Baptist Church of Corryton, twenty miles from Knoxville. It was the privilege of the general secretary to deliver the closing message of this series; he was surprised and gratified to find the large auditorium full of interested people on Thursday night. They gave sympathetic attention to a discussion of "The Baptist Situation and Outlook."

This Brotherhood is named in honor of the late John Cruze, a zealous deacon of the First Baptist Church of Knoxville.

Alabama

On Sunday morning, April 15, the secretary arrived at Gordo, Ala., to begin a series of services with the churches of Gordo, Reform, Carrollton, and Aliceville. A number of representatives from country churches also attended some of these meetings.

During the four days of this visit the secretary spoke in all the churches, mentioned above, discussing those matters which the Brotherhood seeks to promote. In addition to the seven addresses delivered in these churches, a very interesting conference on Scriptural Finance was conducted in the church at Reform, and the secretary spoke to the deacons of the Gordo Church, assembled at a delightful supper in the home of the pastor, Rev. J. O. Bledsoe.

The pastors of the four churches, Revs. J. O. Bledsoe, H. C. Todd, W. A. McCain, and E. E. Johnson, are all men of capacity and missionary spirit, deeply solicitous that their men shall give to the affairs of the kingdom a larger place in their life program.

There are some choice men in this field, with pressing duties of a business and professional nature, and yet they managed to attend every meeting that was held. The pastors expressed the regret that the number was not larger.

The Gordo Church has an active Brotherhood and several of the members were among the most faithful. The pastors of the other three churches are hoping soon to effect such an organization among their laymen.

The delightful fellowship and courtesy of these noble pastors and elect laymen will long linger with this secretary as a blessed memory.

At Home

It is always a great joy to the general secretary to have a few days at home, especially when that period includes a Sunday with little or no responsibility. The opportunity to relax is a great tonic to any wayfaring man.

Sunday, April 22, afforded such opportunity; the only service attempted the entire day was a brief talk to the Men's Bible class of Bell Avenue Baptist Church on "The Sanctity of Marriage and the Home." There were 224 men present and they were edified by the exposition of the lesson as given by their teacher, Mr. C. E. Gentry.

There were 1,173 in all departments of the Sunday school and the large auditorium was full at 11 A.M. to hear a stirring sermon on "The Wonders of God's Grace," by the able pastor, Dr. J. H. Deere.

At the evening hour Dr. F. F. Brown, of the First Baptist Church, yielded his pulpit to Colonel Peacock, of the Salvation Army, who gave a very earnest discourse on Service.

Interesting Report

J. D. Willis, secretary of the Coffee County Brotherhood of Alabama, sends a report that should interest Baptist laymen everywhere.

This organization stresses the qualifications and duties of deacons.

Secretary Willis writes: "Our organization is doing a great work in creating a spirit of co-operation among the brethren composing the churches of the association. We hold our meetings quarterly, in the afternoon and night of each first Thursday in each quarter, beginning at 4 P.M. and closing at 8:30. Refreshments are served by the entertaining church."

"Our programs are always entertaining and helpful. At our last meeting, which was held at the First Baptist Church of Enterprise, there were fifty-five men present, including pastors, deacons, and other laymen. Some of the subjects discussed were, 'What a Layman Can do to Help His Pastor,' 'The Work of the Brotherhood,' and 'The Layman's Duty to the General Work.'"

"We have Brotherhoods in eight churches of the association and the Associational Brotherhood has as its objective a Brotherhood in every church."

This fine report is due largely, no doubt, to the inspirational leadership of Emmett Moore, Brotherhood Secretary for Alabama.

There was much earnest prayer for this useful man during his serious illness, and many hearts are gladdened by the report that he is on his way to recovery.

Deaderick Avenue

During a brief visit home the general secretary was glad to accept the invitation of the Brotherhood of the Deaderick Avenue Baptist Church to speak at their first regular meeting since organization, regarding the duties of laymen. This Brotherhood starts with about sixty members and hopes to grow in numbers and usefulness as the months come and go. It will be its policy to stress information, personal evangelism and enlistment, through zealous committees.

Dr. S. P. White, the gifted and popular pastor, is giving his encouragement and counsel to this new enterprise. The leaders mean that it shall fit the membership for better service in the church.

Copperhill, Tennessee

This is a border town, the Georgia line dividing it about fifty-fifty. It has unusual business activity for a town of its size, due to the large operations of the copper industry.

The Baptist church is located on the Georgia side and is affiliated with the Georgia Convention. It has more than five hundred members, gloriously co-operative, and is to be congratulated on its able pastor, Dr. W. L. Cutts, and its new fifty-thousand-dollar building.

It was a real pleasure to speak to a large company of these saints at the prayer meeting hour, April 25, on "Laymen in Action." The pastor and laymen are thinking of organizing a Brotherhood when all the conditions are considered favorable.

Another attractive church recently made a strong bid for Dr. Cutts, but he could not get his consent to leave these loyal people.

The Office of Deacon

This book of five chapters is just off the press and will be handled by the Baptist Book Stores in the several states. It may also be had by applying to Baptist Headquarters, 911-12 Holston National Bank Building, Knoxville, Tenn.

Dr. W. L. Ball, Spartanburg, S. C., who read the manuscript says: "I have no criticism to offer. You have done a fine piece of work and I hope the book will be published and used widely by our pastors and deacons for study courses."

Suggested Program for Monthly Brotherhood Meeting

Praise—Fifteen minutes.

Business—Ten minutes.

TOPIC—SOUTHERN BAPTIST CONVENTION

1. Place, time, and purpose of organization (five minutes).

2. Name the different enterprises it promotes, and speak briefly of their location, leading officials, and work (five minutes).

Song—

3. Some of the leading features of the recent meeting in Chattanooga (five minutes).

4. Speak of at least a half-dozen outstanding leaders in the Convention (five minutes).

5. Impressive incidents in the Chattanooga meeting—by volunteers who attended (two minutes each).

Remarks by Pastor.

Song and Closing Prayer.

SOURCES OF INFORMATION: For sub-topics 1 and 2 consult the Constitution, which is published in any Annual of the Southern Baptist Convention. It is generally known that the Convention was organized at Augusta, Ga., in 1845. For information on the other sub-topics, one can supplement his personal knowledge by consulting his own state denominational paper.

* * *

An Unusual Year in Central China

By Nannie S. Britton, Wusih, China

Nineteen hundred and twenty-seven has been an unusual year in the history of missions in Central China. Even the Boxer uprising did not cause such a long and complete disruption of missionary endeavor in Kiangsu Province as has that Bolshevistic movement, wrongly called Nationalism.

Because of the intense anti-foreign and anti-Christian spirit in the movement, which burst in all its fury in the outrage committed in Nanking in March, we were allowed only a short while early in the year to work in peace and safety in Wusih.

Since refugeeing in Shanghai we have not been idle. There is a great need for intensive evangelistic work even here in Shanghai. Mr. Britton in his daily visits to the willing listeners in the shops and homes in a large suburban village, and on the streets near the North Gate Church, has had some interesting experiences, and wonderful opportunities to talk with individuals, sometimes as much as an hour at a time, about their souls' welfare. He also led the men's Bible class on Sunday morning at North Gate Church for a while. I have tried to teach the woman's class in Grace Church, and be with the Christian women in their missionary society meetings and mothers' meetings.

We are gratified that, though we could not go in person to help the church and workers in Wusih, we could meet in conference for consultation with some of the workers from time to time, lending encouragement and help in solving perplexing problems. The church has held its own through very trying difficulties and the work goes on under the leadership of the faithful pastor.

With such a great need for a more united and general effort in evangelism in China, and the outlook already promising that the way is going to open again for such work, which work the best and largest number of Chinese do not object to, let us pray for the outpouring of the Holy Spirit into the hearts being prepared for the message of salvation and for us who may be allowed to give this message.

The Missionary Message in the Sunday School Lessons

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

JUNE 3—JESUS FACING BETRAYAL AND DEATH. Mark 14: 1-42

Missionary Topic: THE LORD'S SUPPER AND MISSIONS

Missionary Text—Verse 24: This is my blood of the covenant, which is poured out for many.

This lesson is taken from the holy of holies in the temple of the incarnation of our Christ. He has come to the last night with his followers before his death. About what was he thinking supremely as he came to the end? We need to reconstruct for ourselves the full picture and story of that night by the careful reading again of the accounts in all four Gospels. The institution of the Supper shows us what was the heart of his heart in this climax of his giving himself "a ransom for many." He sets in the midst of his church forever the symbol of his death as "the propitiation for our sins, and not for ours only but also for the whole world."

1. He was distressed with the thought that one of his "friends" was that very night to betray him. In a very real sense the other eleven were also failing him. But for the repeated betrayal of the Master, and the almost continuous failure through the centuries of those who do not betray him, our Lord would long ago have "seen of the travail of his soul and been satisfied." This brings to us the searching question as to how far we may in our day be failing him if not sometimes actually betraying him into the hands of his enemies.

2. "This is my blood of the covenant, which is poured out for many." How much this meant to him! Of whom was he thinking as he poured out his blood? Who was included in the covenant of which this blood was a symbol, the pledge and the power? How far were the disciples in sympathy with him on that night? From that question we must pass at once to ourselves and honestly face the question of our sympathy with him as he dedicates himself to a redemptive death in behalf of the whole lost world. Paul speaks of "filling up in his own sufferings what was lacking in the afflictions of the Christ" for the accomplishing of the ends for which the Saviour died. Again, Paul expresses his deep longing to "know the fellowship of his sufferings." To what extent do we share this desire? How true is our fellowship with his sufferings?

3. "I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God." Here is the forward look of Jesus. When will that be? What have we to do with it? When Peter challenges us to be "looking for and hasting unto the coming of our Lord" does he not suggest that we shall be sacrificially busy in making effective among all men the atonement which this sacred Supper proclaims? "As oft as you do eat this bread and drink this cup you do proclaim the Lord's death till he come."

4. Perhaps more often than any other sphere of Christian service the missionaries are called upon really to enter into "the fellowship of his sufferings." The history of missions is marked by men and women whose bodies have been "broken" in the service of

carrying the gospel to the heathen. Think of Livingstone, of Judson, of Lottie Moon, and of a thousand others. Let Southern Baptists think, too, of Willingham and Love dying of physical hearts that failed because their spiritual hearts were broken over a world for which the heart of Jesus broke and for which the Southern Baptist heart refused to bleed. We must think also of the evangelization of the Congo, of Uganda, of Livingstonia, of Nyassaland, all these and more, because of the broken body of Livingstone. We think of the great Burmese Baptist denomination as a part of the product of Judson's devotion unto death. Lottie Moon's Shantung is today our most prosperous mission in China. Will Southern Baptists justify the sacrifice of Willingham, of Love—of Jesus?

Truly the Lord's Supper is a solemn challenge to the evangelization of the world.

JUNE 10—THE ARREST AND TRIAL. Mark 14: 43—15: 15

Missionary Topic: THE WORLD DEALING WITH JESUS

Missionary Text—Verse 12: What then shall I do unto him whom ye call the king of the Jews.

It was in the plan of the Committee that the whole course of the trials of Jesus should be taken account of in this lesson. One will find the details analyzed in any good Harmony of the Gospels. There is something of suggestion in every one of the several "hearings" through which he passed on that terrible morning. The topic suggested for Young People and Adults is, "Jesus Facing His Enemies." In our day the Christ is facing the world, while the world takes up all sorts of attitudes toward him. Therein lies our missionary challenge.

1. Pilate's question is one with which all men have to deal. It has come to pass, in the interchange of thought and knowledge, in the present light of mankind that all men are more and more having to deal with Jesus Christ. The majority of them deal with him in the ignorance of superficial knowledge. To the Corinthians Paul once wrote, "Some have not the knowledge of God. . . . I speak it to your shame." It is truly to the shame of Christendom, and to the church of Christ, that the knowledge of him is so hazy and indistinct in the world in our generation. We have no ground for expecting that all men would take up the right attitude toward Jesus even if they knew all that the unregenerate heart can know of him. He has a right to expect of us that all men shall know enough to take up a responsible attitude toward him.

2. "The chief priests accused him of many things." This is the religious opposition which meets Jesus and his gospel in every land in every age. It slew Jesus in his day. It resists his gospel in our day. Pilate said: "Behold how many things they accuse thee of." "But Jesus no more answered anything." In the face of the organized opposition of religious leaders the missionary has to determine what his course will be. Surely it must not be compromise or surrender.

3. When Pilate examined Jesus privately, asking him, "Art thou a king of the Jews; what hast thou done?" and Jesus did reply, "My kingdom is not of this world." It was useless to talk in the face of the determined mob under the more determined leadership of the priests. But privately the interest of Pilate drew out a sympathetic word from the Christ. Here is suggestion of method in evangelism and missions.

4. When Jesus was sent before Herod, "that fox" received him eagerly, because "he had heard concerning him and he hoped to see some miracle done by him." Jesus treated him with dignified indifference, refusing wholly to satisfy his curiosity, to "perform stunts before him." Christianity must take up the same attitude in the face of a merely curious world. Much of the current discussion of "miracles" is insincere and deserves only silence. Missionary work is never for show, nor to gratify shallow interest. It grapples with the deepest concerns.

5. Pilate thought that Jesus was before him for judgment. All the world now knows that Pilate was really being judged by Jesus, as were all the rest of those who fancied that they were passing judgment on him. There are many who seem to think that Jesus and his church are on trial before the judgment bars of the world today. We are constantly meeting the question in missionary and sacred literature, What will be the judgment as to Christianity? Christianity must seek truly to represent Christ and must steadily maintain the consciousness that in our gospel our Christ is judging the world, not subjecting himself to the judgment of the world. Every nation is being judged today before the quiet Christ, just as the judges and the nation were being judged in Jerusalem on that fateful day nineteen hundred years ago.

6. "If thou release this man, thou art not Caesar's friend." That sounds very modern. In almost all lands they are today telling the missionary that he must first of all be the friend of the ruling power. He must support the Nationalism of China, of India, of Japan. It is time for the missionary to search his own heart in the light and the bearing of Jesus Christ.

JUNE 17—THE CRUCIFIXION. Mark 15: 16-47

Missionary Topic: LIFTED UP TO DRAW ALL MEN

Missionary Text—Verse 38: And the veil of the temple was rent from the top to the bottom.

Again in this lesson it is necessary to study carefully all four Gospels if one is to get a complete picture of this supreme tragedy through which the glory of God is to be wrought in human history. For the missionary application is proposed here to fix attention upon certain phrases in the lesson text.

1. "And they crucified him." Who? It is vitally interesting to consider how the responsibility for the crucifixion of Jesus was shared by all classes and different races. Peter said that "our rulers delivered him to the Gentiles to be crucified." A recent book calls attention to the "Crucifixion in Our Street." The author of Hebrews sets us thinking how Jesus is continually "crucified afresh." The spirit of the crucifixion is a characteristic of every age. The value of the crucifixion is the desperate need of every age and every people.

2. "There was darkness over the whole land until the ninth hour."
"Well might the Son in darkness hide,
And shut his glories in,
When Christ, the mighty Maker, died,
For man, the creature's sin."

That darkness was the symbol of the sin and shame of the world's rejection of the Saviour and King. Only the light of his resurrection, love and power can dispel the spiritual darkness of which that eclipse was the symbol.

3. "At the ninth hour Jesus cried with a loud voice, *Eloi, Eloi, lama, sabachthani?* . . . My God, my God, why hast thou forsaken me?"

At this point we must read the whole of the twenty-second Psalm. The words of Jesus quote the first line of that Psalm. In speaking these words aloud he showed that in his mind and heart he was going through the entire Psalm. In a very real and sacred sense it is the death Psalm of the Son of God. It describes the experiences and sufferings of the Lord on the Cross in amazing detail. Then in a few verses it gives expression to his resignation and his devotion of himself to witnessing to the righteousness of God. In a final paragraph God answers his Suffering Servant with the assurance that "all the ends of the earth will remember and return unto God" because of the sacrifice which the Son has made. The Psalm closes with the assurance that a spiritual "seed" will bear testimony to him from generation to generation.

4. The missionary text shows us how "a new and living way" was opened up into the holiest presence by the death of Jesus. He becomes for all men the door into the presence of the Holy God. No longer do veils separate men from God except the veils of ignorance and sin. As the power of God tore asunder the veil of the Hebrew temple, so must the servants of God take away the veils that separate men from God in all the religions in all the lands.

5. "The centurion said . . . Truly this man was the Son of God." Already he was drawing men to himself as he said he would draw them if he should be lifted up from the earth. The Mount of the Crucifixion is the focus point of the world's religion and hope.

In every land there are sacred mountains. The Cross of Christ has lifted Calvary above all the mountains of all the religions. Even Mount Zion in Jerusalem was supplanted by Golgotha.



"PRAISE HIM, ALL YE LITTLE CHILDREN"
A Christian's children singing from memory—
with the book upside down!

JUNE 24—A PARABLE OF TEACHING AND LEARNING. Mark 4: 1-9

Missionary Topic: TEACHING IN MISSIONARY WORK

Missionary Text—Verse 9: And he said, Who hath ears to hear, let him hear.

Southern Baptists make the last Sunday of June Christian Education Sunday each year. The time is well chosen. Hundreds of thousands of our young people have recently come to the end of a school year. Many of them have graduated from graded school, high school, college. It is an opportune time to press upon them for consideration the use which they will make of their lives. What will they do next? How will they continue their education? What is the meaning and value of life? How many millions of the youth of the world are getting no education at all! In only one heathen country is education general or even relatively extensive. Christianity is a religion of education. Christian missions have contributed or stimulated education in all lands where they have gone. In Japan, the exception just now noted, the people were set in the way of education by missionaries, in very great measure. It is only evangelical Christianity that consistently originates, promotes and stimulates popular education. Hence in all Catholic lands this is one ground of appeal for missions. Superstition is so closely related to religion that all religions except genuine Christianity suffer by education.

There are some items in the Parable of the Sower that are definitely pertinent here.

1. The sower plants the good seed of the Word of God. That is the work of missions in all lands. It is not alone the fact of education that matters; rather it is that only through the Word of God can true education be given. If our education were genuine, truly Christian, a few generations would see education universal. For if education is Christian it interests us in all humanity and leads us to teach God's Word to all men.

2. The educational influence of the Bible is a topic of endless suggestiveness. The vast majority of languages of men that have come to be written was brought to writing for the sake of giving the Bible to the people.

3. The different ways in which people react to the Word of God—the soils into which the seed fall—is the main point of the parable. These classes of hearers are found in all lands. Only by missions will the "good ground" in all lands receive the "good seed" and bring forth the fruit to the glory of God. There is hardened ground, rocky ground, thorn-grown ground in every land, too; "hardened hearers," "superficial hearers," "preoccupied hearers," "prepared hearers." It is the business of the sower of the Word to go to all lands and sow the seed on all soils, sure of the good-ground production, in all parts of the human race.

4. "Who hath ears to hear, let him hear." One of our large American universities dismissed 1,700 "students," sent them home, because they were not students. They did not "hear." This was the right course. They should not be permitted to loaf under pretense of seeking learning. In our missionary schools we seek to get those who have ears to hear and the average of intelligent, interested, productive students is very high. Have we heard the parable of Jesus unless we have learned from him to "sow beside all waters"?

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

Rev. and Mrs. W. B. Johnson, of Soochow, China, now on furlough in Louisville, Ky., announce the arrival of Mary Frances, on April 12, 1928.

Arrivals on Furlough:

Rev. and Mrs. J. V. Dawes, of Tsingtao, China. Home address, 725 W. 49th Place, Los Angeles, Calif.

Sailings:

April 14, on *S. S. Caronia*—Rev. and Mrs. George W. Sadler, Ogbomoso, Africa. Miss Elma Elam, Lagos, Africa.

April 21, on *S. S. Pan American*—Rev. J. W. Shepard and family, Rio de Janeiro, Brazil.

Reopening Work on Baptist Compound, Shanghai.—"We have a day school of nearly fifty supported by the Chinese Home Board. We also have a Sunday service in Sallee Memorial Chapel and work among the country people around us. We have Bible study and daily prayers in the school, and family prayers with ten Chinese daily in our little flower house. These ten are our prettiest and most precious flowers. We are hoping to do some baptizing soon. We are also planning a weekly clinic when we can find a doctor willing to give his service, and some industrial work for women. My heart's desire is to utilize this large and splendid compound. The mission and station are planning with the Shanghai churches and Native Association to reopen Ming Jang and Elizabeth Yates with a joint Chinese and foreign committee next fall. We are often puzzled and perplexed, but never discouraged. The picture has some black spots on it. God has a great victory and blessings in store for us in the near future."—*R. T. Bryan, Shanghai, China.*

Bright Prospects.—"Our prospects are still bright. We have the largest matriculation that we have ever had at this time here in Jose Hygino and there are several others to enter the first of April. Another thing that makes us glad is the fact that at last we have a clear-cut majority of our teachers that are members of our own churches. For me, that is one of the greatest victories that we have attained. From now on, as far as I am personally concerned, that majority will continue to grow until we can have every member of the faculty an active Baptist. Of course the great majority of the other teachers are absolutely loyal to us and to our work. I feel that we have the finest faculty that we have ever had, of course not counting our own absent missionaries. We miss them more than we can say and eagerly look for their return."—*L. M. Bratcher, Rio de Janeiro, Brazil.*

Itinerating in South China.—"I have just returned from a three weeks' trip to two of the out-stations from Shiu Hing with Miss Shumate. Conditions were perfectly quiet, and opportunities for work excellent. In one station we had about eighteen women for

Bible study for four days, and at the other fully twice that number. And the dear women were so receptive, hungry for a few crumbs of gospel truth."—*Miss Mollie Mc-Minn, Wuchow, China.*

Reopening Chengchow.—By March 4 our compound here was vacated by the military. We prayed that the women might have the use of their room at the church, and the Lord did abundantly above. Last week we had evangelistic meetings for women, and almost every day their room was full. After the preaching service every afternoon, the non-Christians were divided into small groups where the way of Life was again explained.

"It seems that the women are open to the gospel as they have not been before. One woman who had heard for some time said very earnestly, 'How is it my heart is not opened?'"

"By order of the official the people are not allowed to have idols in their homes and those in the temples have been destroyed, therefore, some are wanting to know about the true God. An old lady, formerly a devout worshiper of idols, on Sunday came to Mrs. Ma, the Bible woman, and said, 'How do you worship Jesus?' Pray that the Spirit shall move in their hearts as we attempt to tell them the Jesus way."—*Katie Murray, Chengchow, Honan, China.*

The Time of All Times.—"There is no shadow of doubt in my mind about the present being the time of all times when we should press this publication work, and I am grateful for what is being done. It is a special joy to me to see how men who have been working with the Society so long are now being rewarded by seeing so many evidences that their work is having influence. I mean especially the Chinese writers, and chief among them is the editor of *True Light*. I enclose herewith a copy of a letter that has come to us."—*R. E. Chambers, Shanghai, China.*

Better Days in China.—"The faithfulness of most of the Christians, evangelists, Bible women, and other workers during these trying months gives us cause for praise. The hearty welcome from the Christians, the friendly attitude of the people, and the wonderful opportunities for preaching the gospel assure us that the Father leads us back at his appointed time and convinces us that the day of mission work in China is not over. The future shall see yet more glorious triumphs of his matchless grace.

"At present the line of battle has been pushed outside Honan frontiers, but of course no one can tell what the ultimate issue will be. So far as we are able to tell, there is absolutely no anti-foreign feeling here at present and the authorities are entirely friendly. If the revolution succeeds, as it now looks that it may, we believe that conditions will continue to improve."—*W. Eugene Sallee, Kaifeng, Honan, China.*

Faithfulness of Chinese Christians.—"That which encourages my heart the most is the report of the faithfulness of the Christians, especially in Kung Hsien and Mi Hsien. The pastor in charge at Kung Hsien says the

Christians' faith has only been deepened by these calamities. Soldiers are in possession of the chapel there, but they permit the Christians to come and worship on Sundays.

"At Mi Hsien bandits carried off 3,000 people, among them our evangelist, Mr. Wang, but he was released after a few days and his children, who were bound in order to be taken also, were restored to their mother because of the kindness and courtesy of her manner to these bandits, preparing food, etc., for them. They have lost heavily in worldly possessions, but the Lord is increasingly precious.

"My Bible woman, Mrs. Ma, is also very true and staunch and has a 'very steady influence on the whole church at Chengchow.' You know it gives me deep joy to know that these, my China children, are walking in the truth!"—*Alice Rea Herring, Chengchow, China.*

The Struggles of Wusih Church in 1927

By Pastor Kao

From the beginning our Wusih Church has not had a very strong foundation. The past year has been one of much war disturbance, the church has been as a weak man falling a victim to a very serious illness. But we must praise God that, though the reed was bruised, it was not broken, and the light, though flickering, did not go out.

Our church hall and school rooms were adequate and fairly suitable for our work before the coming of the Kuomintang. The church members had organized a relief society, and were zealously working at it, sacrificing to do the needed relief work in the community. In this way many poor women and children received help, and the church's good name was made known.

Suddenly the Kuomintang (Nationalists) came. Their party leaders in the city took over our church hall for their assembly hall. Sun Yat Sen's picture was hung on the wall and their "blue heaven's bright sun" flag was hung over the pulpit, and anti-Christian posters were pasted on the outside wall and front door. On these were expressed ugly things about the church. So the church services and evangelistic meetings, prayer meetings and Bible classes had to be discontinued. We had to substitute private prayer and personal work and for a while do our work in secrecy. Later we gathered in the home of the pastor every Sunday morning for worship. Thank the Lord, we had his protection, and worshiped in peace and have not been persecuted. There have been some faithful followers of Jesus who, with love for the Lord, came every Sunday and worshiped him in spirit and in truth all through this testing time.

It has worried us much that the soldiers took our mission compound and occupied all the residences and the school buildings, and until now they have not vacated the compound. They have destroyed some of the personal property of the missionaries and a great deal of mission property, have taken away what they chose and damaged the houses.

Our church hall, being a rented house, after it had been usurped by the Nationalist party as above stated, we returned it to the landlord. Now we have no convenient place to meet for worship except in the home. May God hear our prayers, and give us what we ask, that we may eventually be able to build a church house. And may our church become a great light.

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OKLAHOMA.....223 W. First St., Oklahoma City
SOUTH CAROLINA.....1301 Hampton Ave., Columbia
VIRGINIA.....110 North Second St., Richmond
TEXAS.....1019 Main Street, Dallas
TENNESSEE, and all states not listed above, Baptist Sunday School Board,
Nashville, Tennessee.